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## **Certificate**

I have carefully read over the Arabic text of Quran word by word composed by www.noorehidayat.org and made necessary corrections. Now this is to certify that it has no error/omission and correct in all aspects, InshaAllah.

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ركوعهاا

## اسُوْرَةُ الْفَاتِحَةِمَكِّيَّةُ ٥

ایاتها،

## بِسۡمِاللّٰهِ الرَّحٰلنِ الرَّحِيْمِ

With the name of Allah, the All-Merciful, the Very-Merciful.

- 1. Praise belongs to Allah, the Lord of all the worlds.
- 2. the All-Merciful, the Very Merciful.
- 3. the Master of the Day of Requital.
- 4. You alone do we worship, and from You alone do we seek help.
- 5. Take us on the straight path.
- 6. the path of those on whom You have bestowed Your Grace, not of those who have incurred Your wrath, nor of those who have gone astray.

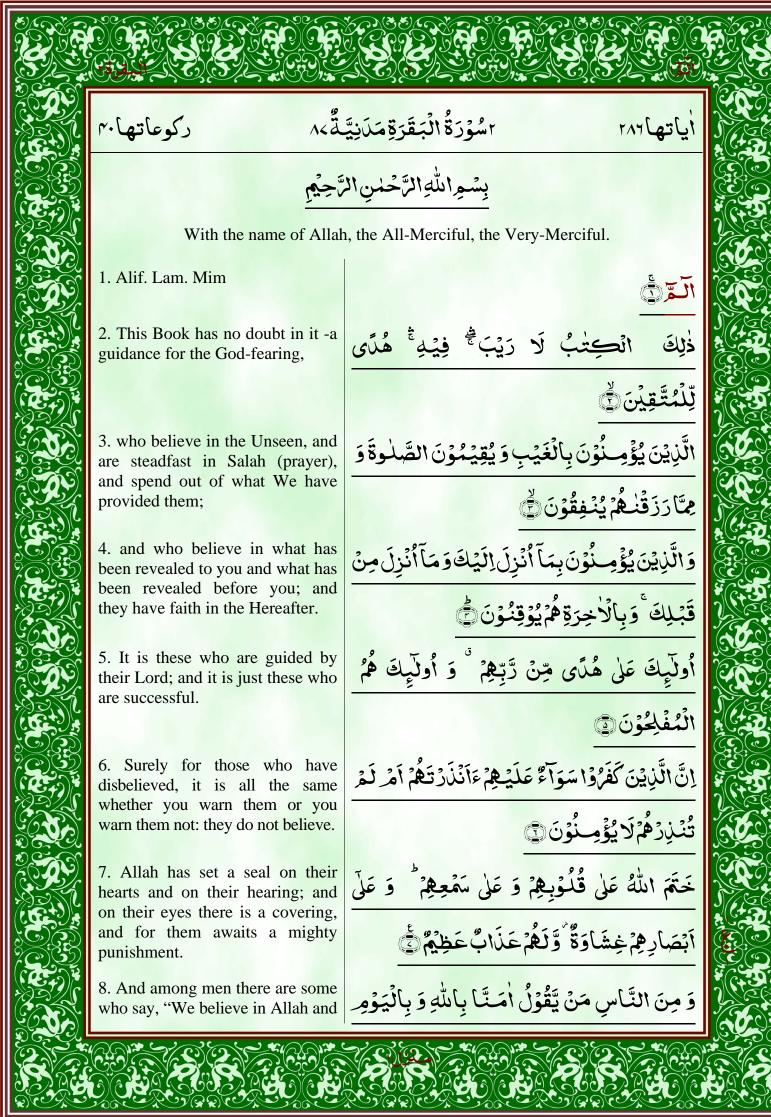
الْحَمْدُ لِلْهِ رَبِّ الْعَلَمِينَ فَ الرَّحْدُنِ الْعَلَمِينَ فَ الرَّحْدُنِ الرَّحْدُنِ الرَّحْدُنِ الرَّحْدُنِ الرَّحْدُنِ الرَّحْدُنِ الرِّيْنِ فَي الرَّيْنِ فَي الرِّيْنِ فَي الرَّيْنِ فَي أَنْ الرَّيْنِ فَي الرَّيْنِ فَي أَنْ الْحَلْمُ اللَّيْنِ فَي أَنْ الْحَلْمُ اللَّهِ لَيْنِ فَي أَنْ اللَّهِ لَيْنِ فَي أَنْ اللَّهِ لَيْنِ فَي أَنْ اللَّهِ لَيْنِ الْعَلْمُ اللَّهِي لَنْ اللَّهِ لَيْنِ الْحَلْمُ اللَّهِ لَيْنِ الْحَلْمُ اللَّهِي لَعْلِيْنِ الْحَلْمُ اللَّهِ لَيْنِ الْحَلْمُ اللَّهِ لَيْنِ الْحَلْمُ اللْمِ لَيْنِ الْحَلْمُ اللْمِلْمُ الْمُلْعِلَيْنِ الْحَلْمِ اللْمِلْمُ اللَّهِ الْمِلْمُ الْمُلْعِلْمِ اللْمِلْمُ اللْمِ الْمُلْعِلْمُ اللْمِلْمُ الْمُلْعِلْمُ الْمُلْعُلْمُ الْمُلْعُلِمُ الْمُلْعُلِمُ الْمُلْعِلْمُ الْمُلْعُلِمُ

إِيَّاكَ نَعْبُلُ وَإِيَّاكَ نَسْتَعِينٌ ﴿

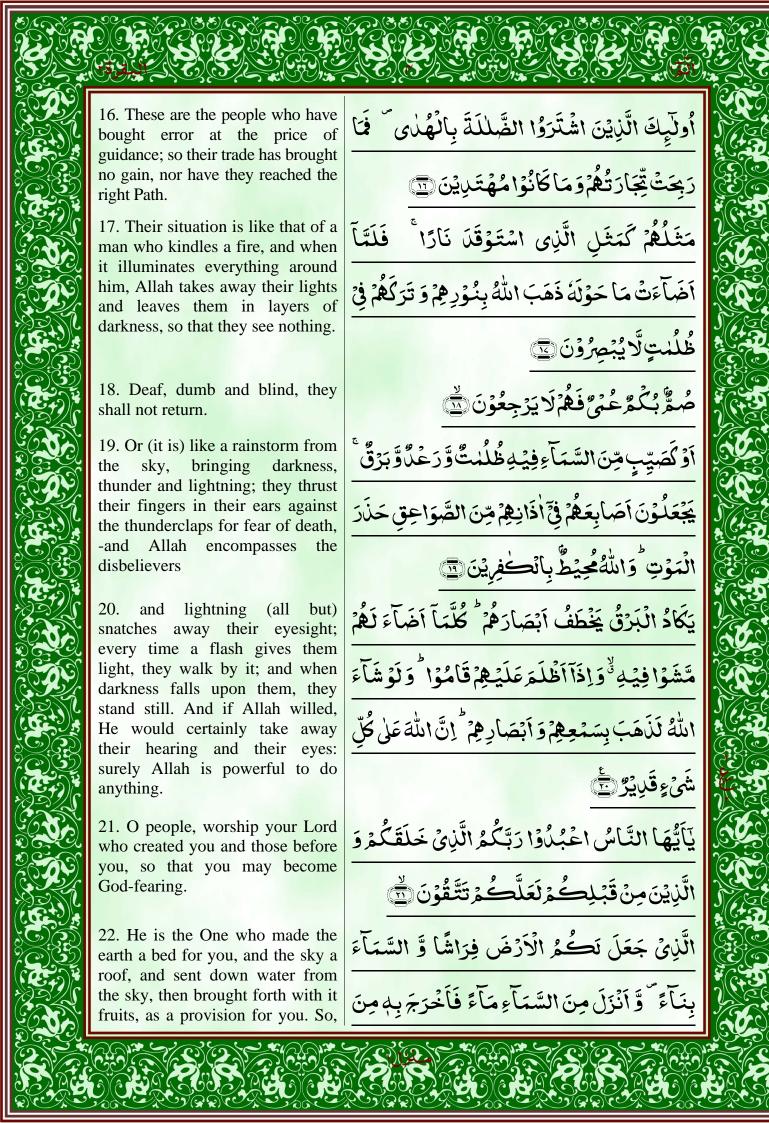
اهُدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ﴿

صِرَاطَ الَّذِيْنَ ٱنْعَمْتَ عَلَيْهِمْ أَ غَيْرِ الْمَغْضُوبِ

عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿

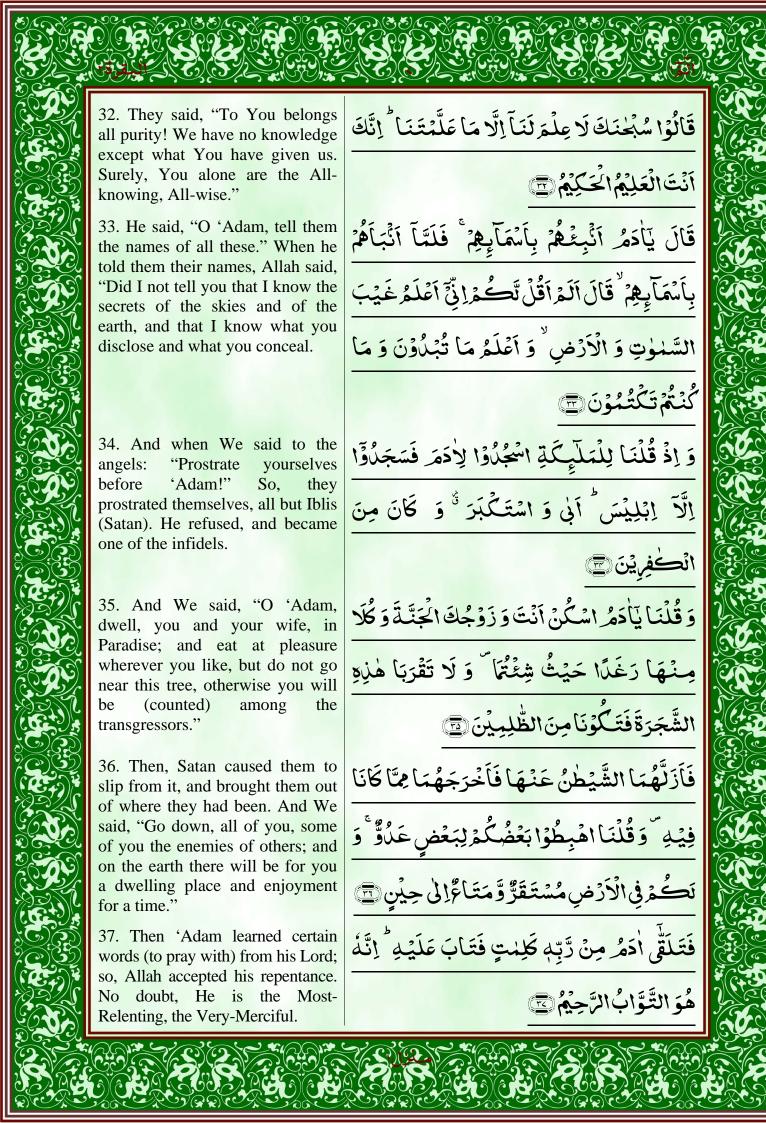


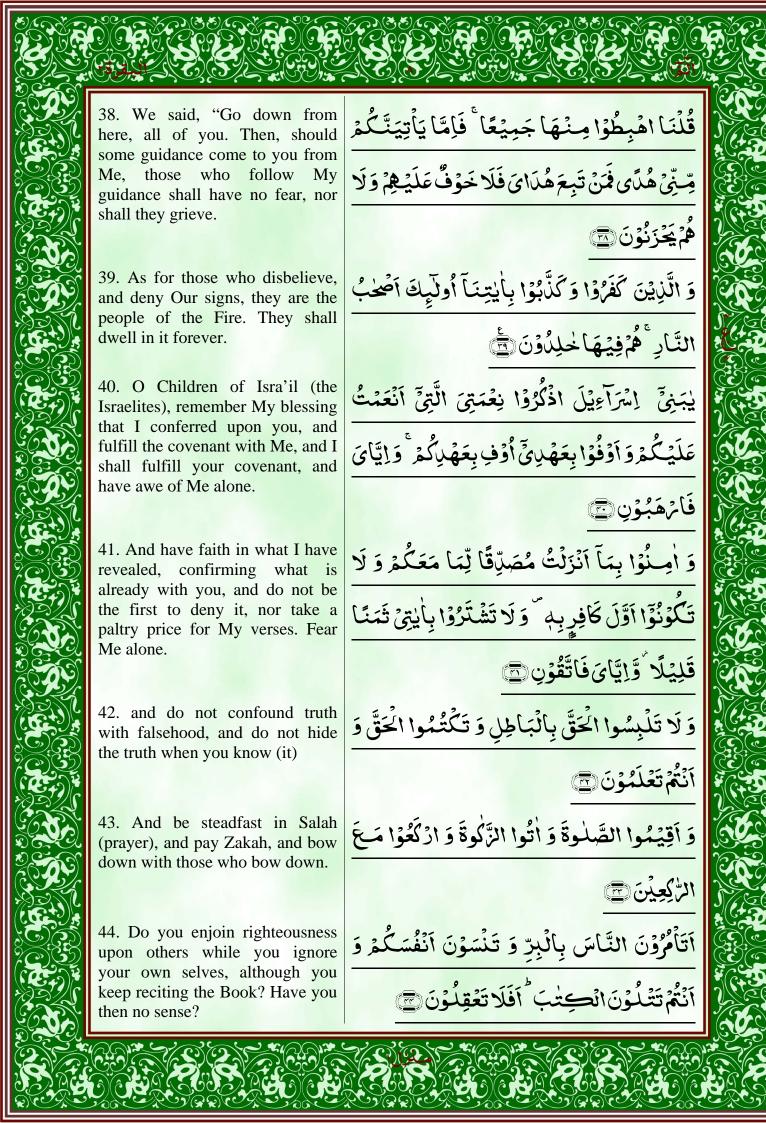


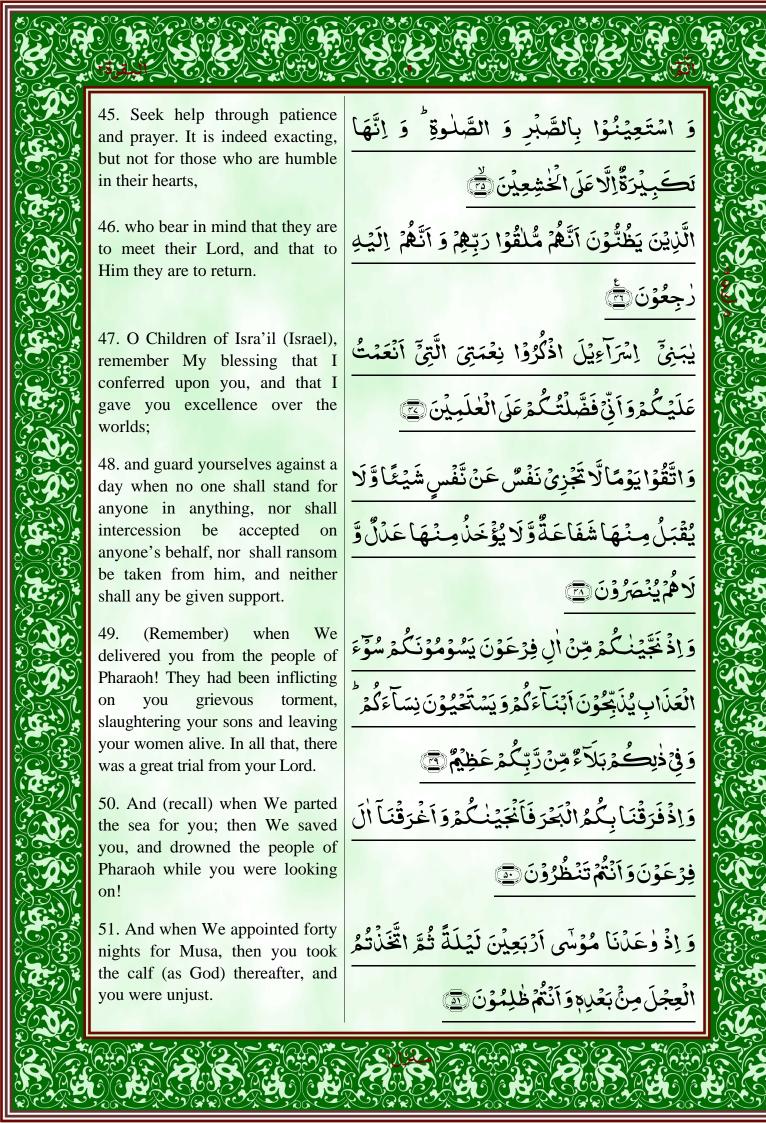


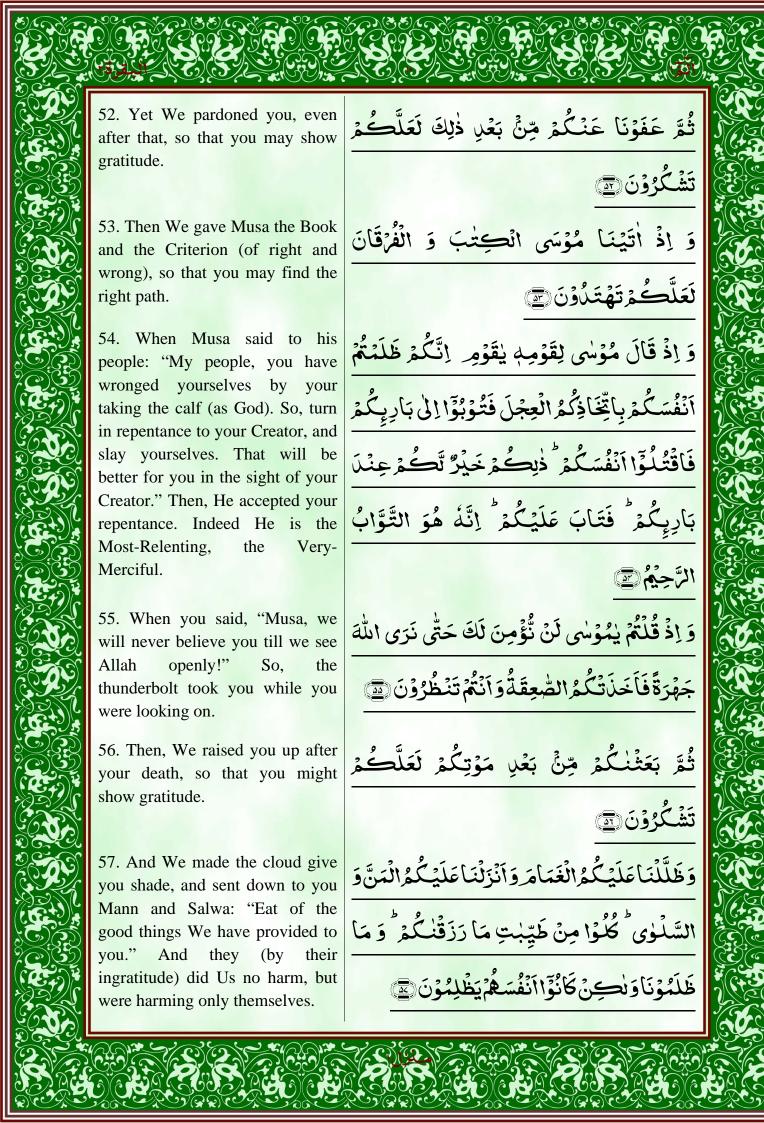
الشَّمَرْتِ دِزُقًا تَّكُمْ ۚ فَلَا تَجُعَلُوا بِللهِ أَنْدَادًا وَّ do not set up parallels to Allah when you know. اَنْتُمُ تَعْلَمُوْنَ 🕾 23. If you are in doubt about what وَإِنْ كُنْتُمْ فِي رَيْبِ مِّمَا نَزَّلْنَا عَلَى عَبْدِنَا فَأَتُوا We have revealed to Our servant, then bring a Surah similar to this, بِسُوْرَةٍ مِّنْ مِّتْلِهِ ۗ وَادْعُوْا شُهَا اَءَكُمْ مِّنْ دُوْنِ and do call your supporters other than Allah, if you are true. اللهِ إِنْ كُنْتُمُ صِيقِيْنَ عَيْنَ 24. But if you do - not and you فَإِنْ لَّمْ تَفْعَلُوا وَ لَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي will never be able to - then guard yourselves against the Fire, the وَقُوْدُهَا النَّاسُ وَ الْحِجَارَةُ اللَّهُ الْحِكَّاتُ fuel of which will be men and stones. It has been prepared for disbelievers. لِلْصُفِرِيْنَ 👚 25. And give good news to those وَ بَشِيرِ الَّذِيْنَ أَمَنُوا وَ عَمِلُوا الصَّلِحْتِ آنَّ لَهُمْ who believe and do righteous deeds that for them there are جَنَّتٍ تَجُرِي مِنْ تَحُتِهَا الْأَنْهُورُ كُلَّمَا رُزِقُوا gardens beneath which rivers flow. Every time they are given a fruit from there to eat, they will مِنْهَا مِنْ ثَمَرَةٍ رِّزُقًا "قَالُوا هٰذَا الَّذِي رُزِقُنَا say, "This is what we have been given before;" and they will be given (fruits) resembling one مِنْ قَبْلُ اللَّهُ وَ أَتُوا بِهِ مُتَشَابِهًا اللَّهُمْ فِيهُا another. And for them there shall be wives purified; and there they اَزُوَاجٌ مُّطَهَّرَةٌ ۚ وَهُمْ فِيْهَا خِلِدُونَ <u>﴿</u> will live forever. 26. Indeed, Allah does not feel إِنَّ اللَّهَ لَا يَسْتَحْىَ أَنْ يَّضِرِ بَ مَثَلًا مَّا بَعُوْضَةً فَمَا shy in citing any parable, be it that of a gnat or of something فَوْقَهَا لَ فَامَّا الَّذِيْنَ الْمَنْوُا فَيَعْلَمُوْنَ انَّهُ الْحَقُّ above it (in meanness). Now, as for those who believe, they know it is the truth from their Lord; مِنْ رَّبِّهِمْ ۚ وَ اَمَّا الَّذِيْنَ كَفَرُوْا فَيَقُوْلُوْنَ مَا ذَآ while those who disbelieve say, "What could Allah have meant by this parable?" By this He lets many اَرَادَ اللهُ بِهِنَا مَثَلًا ۗ يُضِلُّ بِهِ كَثِيْرًا ۗ وَيَهْدِي go astray, and by this He makes

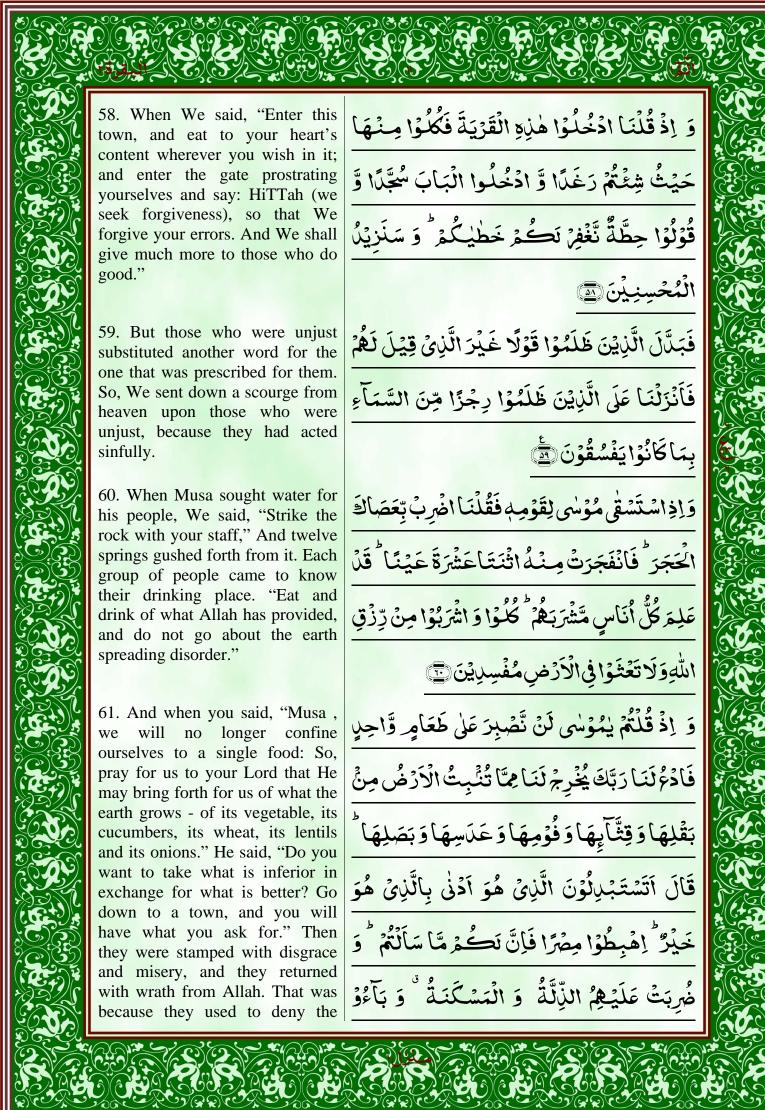


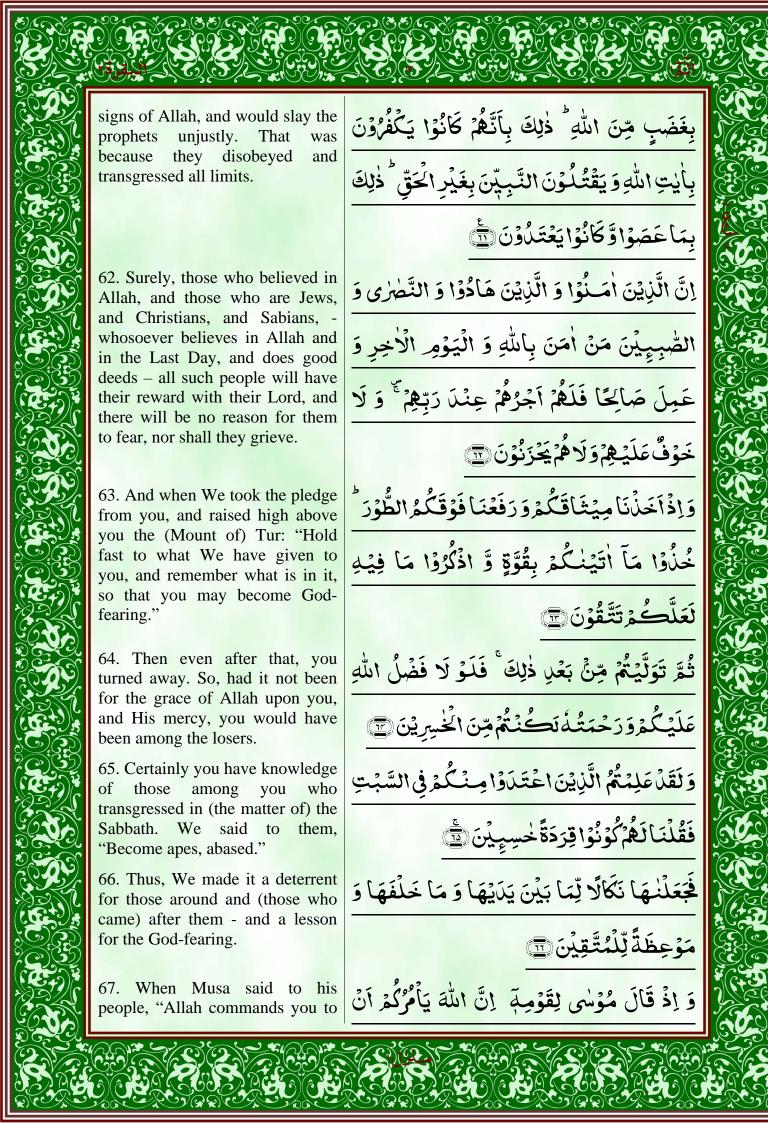


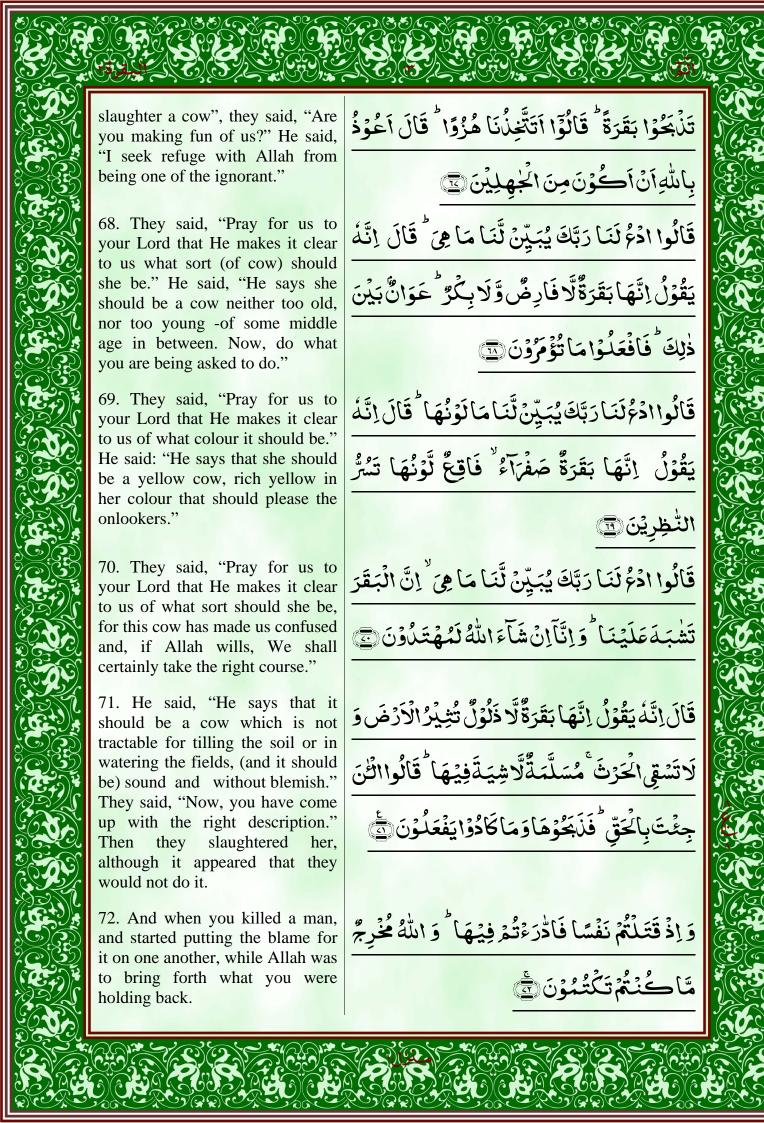


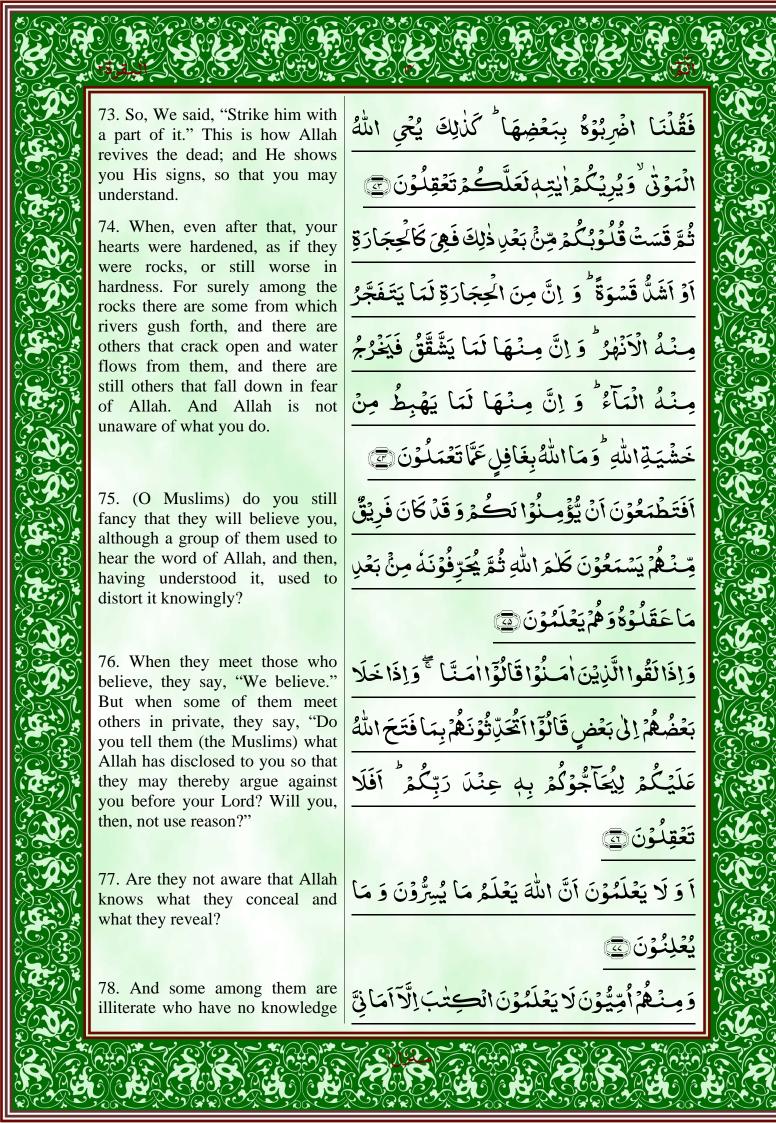






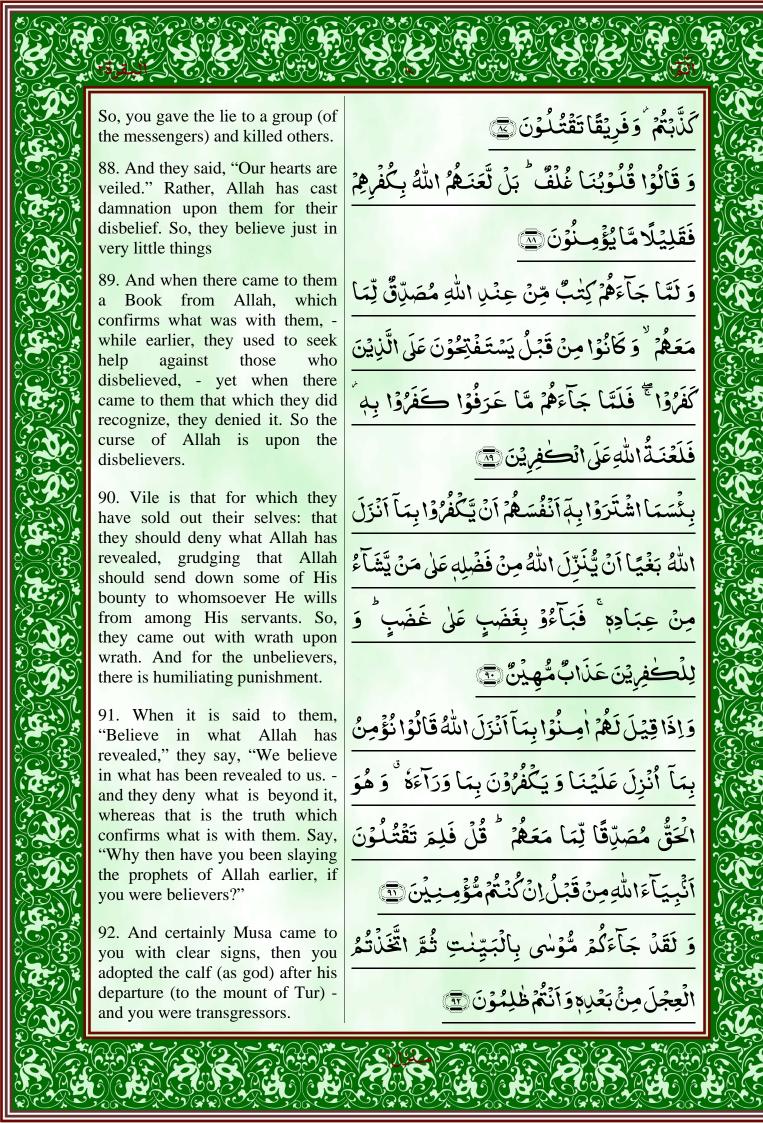


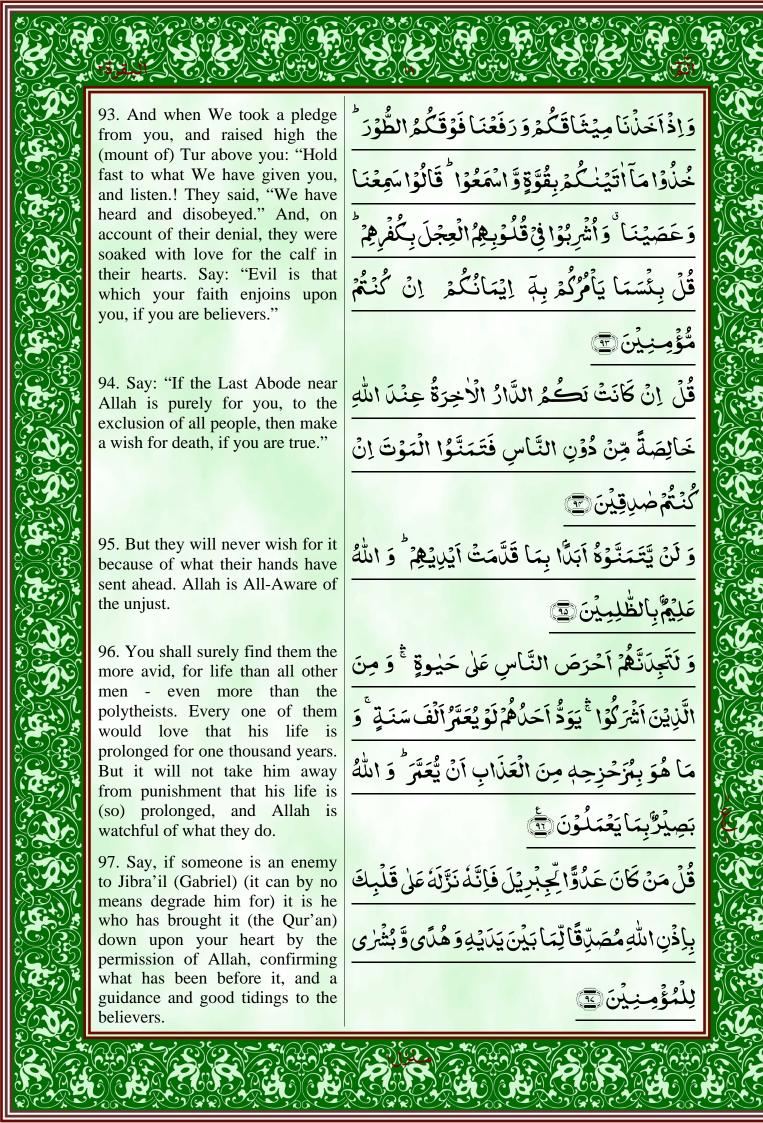




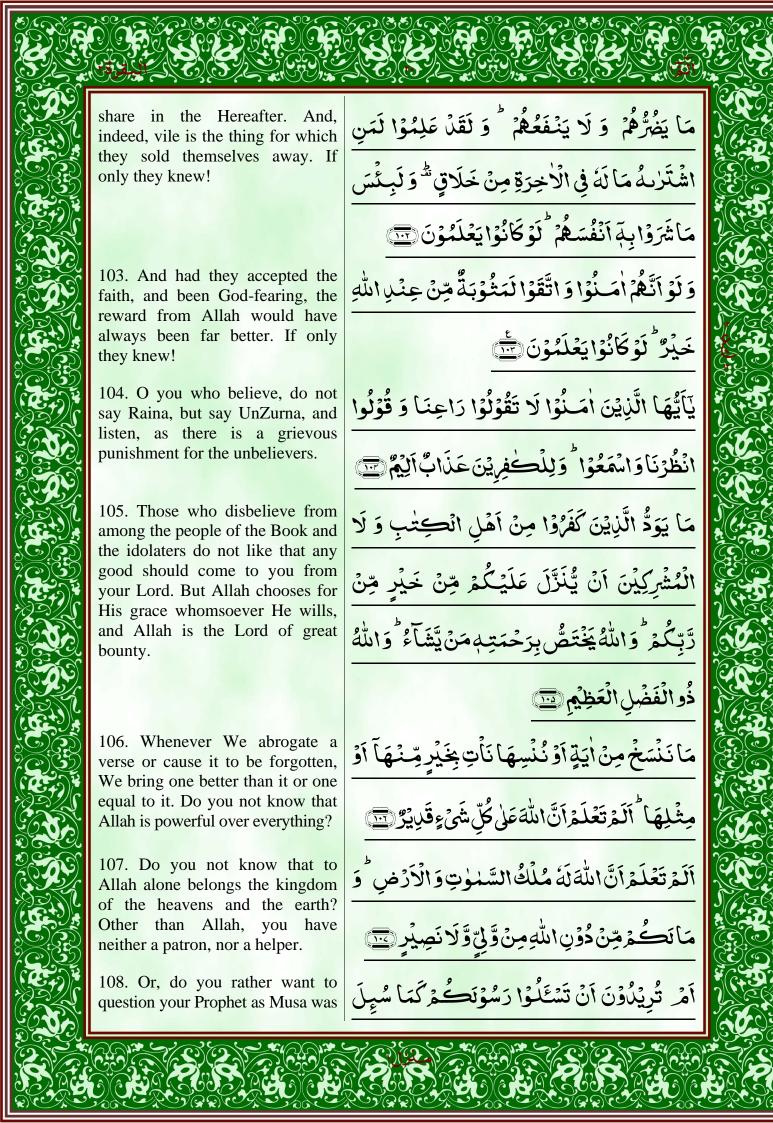




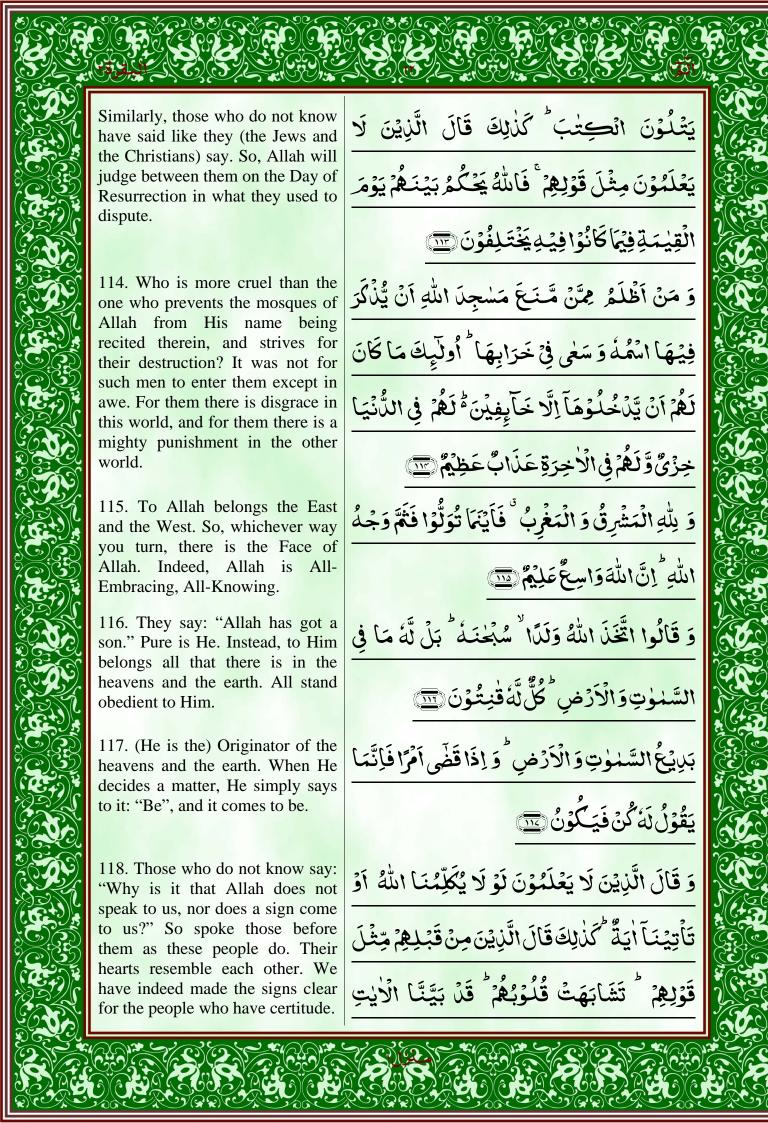




98. If someone is an enemy to مَنْ كَانَ عَدُوًّا تِلْهِ وَمَلَيْ كَتِهِ وَرُسُلِهِ وَجِبْرِيْلَ angels, and His Allah. His messengers, and to Jibra'il (Gabriel) وَمِيْكُملَ فَإِنَّ اللَّهَ عَدُّوٌّ لِّلْحُفِرِيْنَ 🕾 and Mika'il (Michael), then Allah is enemy to the disbelievers. 99. And certainly We have وَلَقَلُ أَنْزَلُنَا ٓ إِلَيْكَ أَيْتٍ بَيِّنْتٍ ۚ وَمَا يَكُفُرُ بِهَآ revealed to you clear signs. And no one denies them except the sinful. اِلَّا اللَّهٰ اللَّهٰ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّه 100. Would it always be that اَوَ كُلَّمَا عُهَدُوا عَهُدًا نَّبَنَاهُ فَرِيْقٌ مِّنُهُمْ <sup>ا</sup> بَلُ every time they enter into a pact, a group from among them should آكْتُرُهُمُ لَا يُؤْمِنُونَ 🕮 throw it aside? In fact, most of them do not believe. وَ لَمَّا جَآءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللهِ مُصَدِّقٌ لِّمَا 101. And when a messenger from Allah came to them, confirming what was already with them, مَعَهُمْ نَبَذَ فَرِيْقٌ مِّنَ الَّذِيْنَ أُوْتُوا الْكِتٰبَ الْ some from among the people of the Book threw the Book of Allah behind their backs, as if they did كِتْبَ اللهِ وَرَآءَ ظُهُوْدِ هِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ عَلَيْ not know. 102. They followed what the وَ اتَّبَعُوا مَا تَتُلُوا الشَّيْطِيْنُ عَلَى مُلْكِ devils used to recite in the reign of Sulaiman (Solomon); and it سُلَيْمَانَ ۚ وَ مَا كَفَرَ سُلَيْمَنُ وَ لَكِنَّ was not Sulaiman who became an infidel, but the devils did become infidels, teaching people magic, الشَّيْطِيْنَ كَفَرُوْا يُعَلِّمُوْنَ النَّاسَ السِّحْرَ ۚ وَمَا and what had been sent down to the two angels, Harut and Marut, in Babylon. And these two did not أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوْتَ teach anyone without first having said (to him), "We are but a trial, مَارُوْتُ وَمَا يُعَلِّلْنِ مِنْ آحَدٍ حَتَّى يَقُولَآ إِنَّمَا so do not go infidel." Then, they used to learn from them that with which they could cause separation نَحُنُ فِتُنَةً فَلَا تَكُفُر لَ فَيَتَعَلَّمُونَ مِنْهُمَا مَا between a man and his wife. But they were not to bring harm through it to anyone without the يُفَرِّقُوْنَ بِهِ بَيْنَ الْمَرْءِ ۚ وَ زَوْجِهِ ۗ وَ مَا هُمُ will of Allah. They used to learn what harmed them and did no بِضَآرِيْنَ بِهِمِنَ آحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۗ وَيَتَعَلَّمُوْنَ good to them; and they certainly knew that he who buys it has no











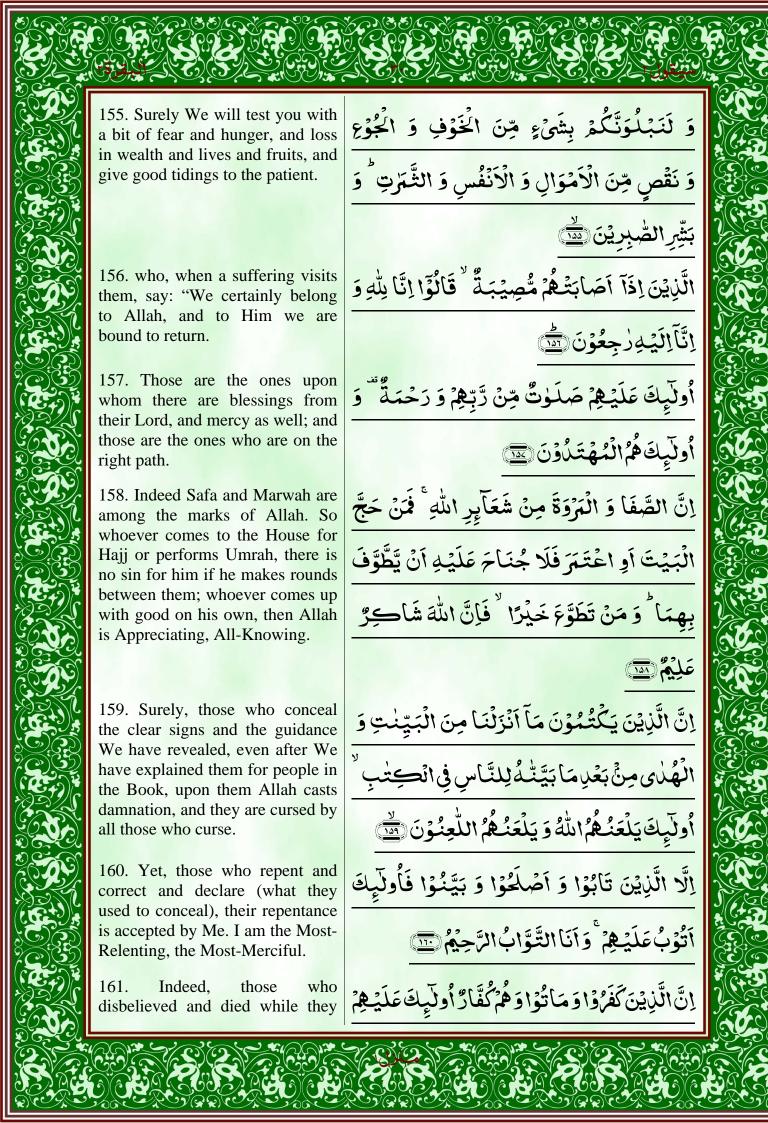




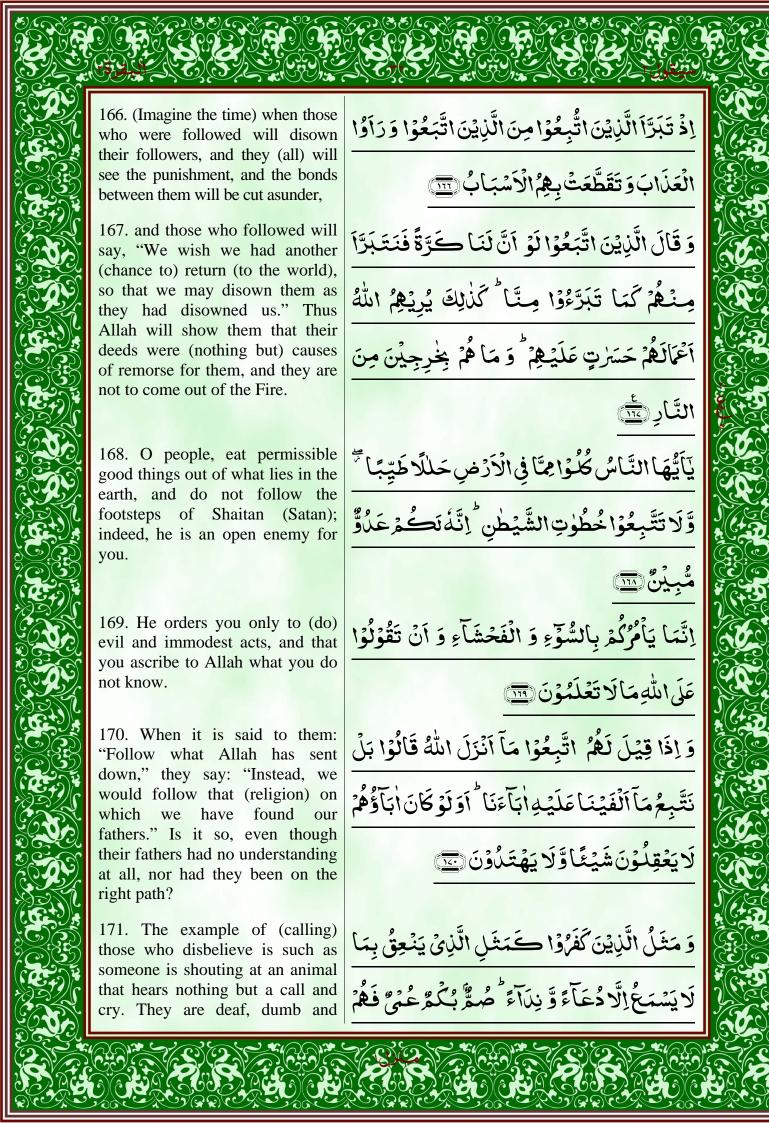


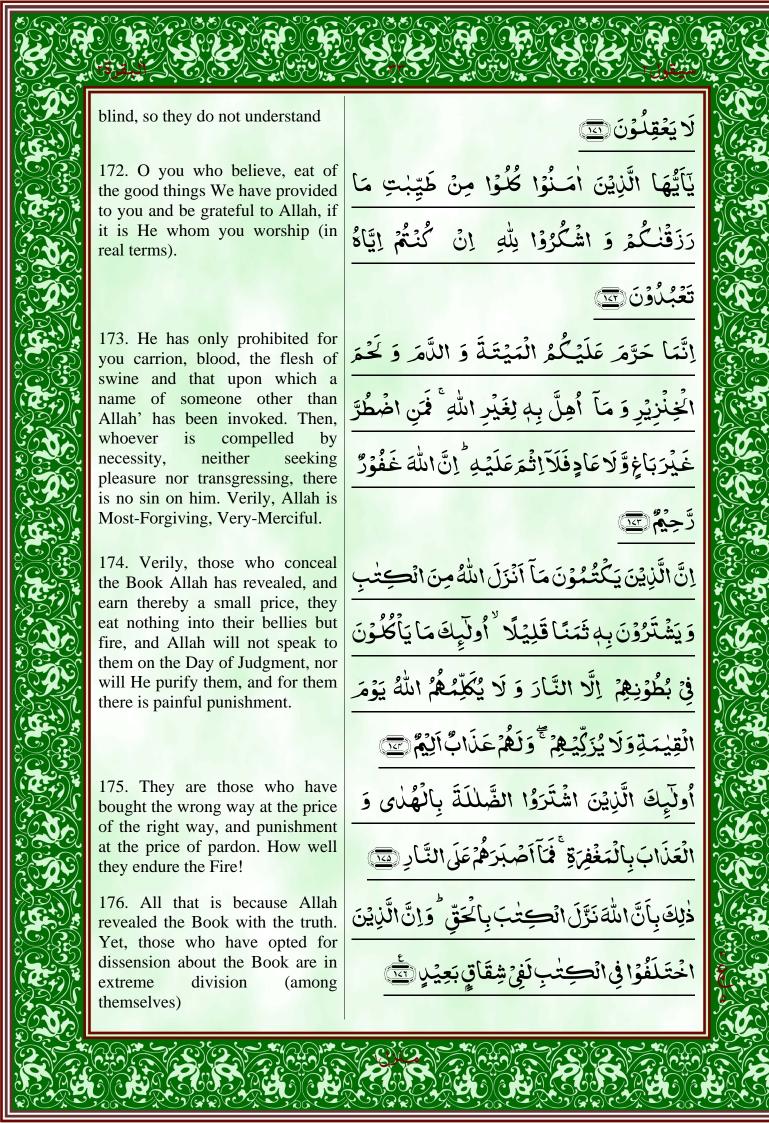






لَعْنَةُ اللهِ وَالْمَلْيِكَةِ وَالنَّاسِ آجْمَعِيْنَ شَيْ were disbelievers, upon them is the curse of Allah, and of angels, and of all human beings together, 162. in a way that they will خلِدِيْنَ فِيْهَا ۚ لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ remain in it forever. Neither the punishment will be lightened for them, nor will they be given يُنْظَرُوْنَ 📆 respite. 163. Your god is one God: There وَ اللَّهُ كُمْ اللَّهُ وَّاحِلُّ لَا اللَّهِ اللَّهُ هُوَ الرَّحْمٰنُ is no god but He, the All-Merciful, the Very-Merciful. الرَّحِيمُ 164. Surely, in the creation of إنَّ فِيْ خَلْقِ السَّمَاوٰتِ وَ الْاَرْضِ وَ الْحَتِلَافِ heavens and earth, and the alternation of night and day, and الَّيْل وَالنَّهَادِ وَالْفُلْكِ الَّتِي تَجُرِئ فِي الْبَحْرِبِمَا the ships that sail in the sea, carrying that which benefits men, and in the water Allah sent down يَنْفَعُ النَّاسَ وَ مَا آنُزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ from the sky, then revived with it the earth after it was dead, and in every creature He has scattered on مَّآءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْلَا مَوْتِهَا وَبَثَّ فِيُهَا it, and in turning of winds, and in the clouds employed to serve between heaven and earth, there مِنْ كُلِّ دَآبَّةٍ " وَّ تَصْرِيْفِ الرِّيحِ وَ السَّحَابِ are signs for those who have sense. الْمُسَخَّرِ بَيْنَ السَّمَآءِ وَ الْأَرْضِ لَأَيْتٍ لِّقَوْمِ يَّعُقِلُونَ 📆 165. Among the people there are وَ مِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُوْنِ اللَّهِ آنْدَادًا some who set up co-gods beside Allah whom they love like the يُّحِبُّونَهُمْ كَحُبِّ اللهِ فَ وَالَّذِيْنَ الْمَنْوَا اَشَلُّ حُبَّا love due to Allah. But those who believe are most firm in their love for Allah. Would that the unjust تِلُّهِ ۚ وَلَوْ يَرَى الَّذِينَ ظَلَمُوٓ الدِّيرَوْنَ الْعَذَابَ ۗ أَنَّ people could perceive -when they see the torment (i.e. any calamity in this world) -that all power الْقُوَّةَ بِلّٰهِ جَمِيعًا ۚ وَّ أَنَّ اللّٰهَ شَدِيْدُ الْعَذَابِ belongs to Allah alone, and that Allah is severe in punishment!





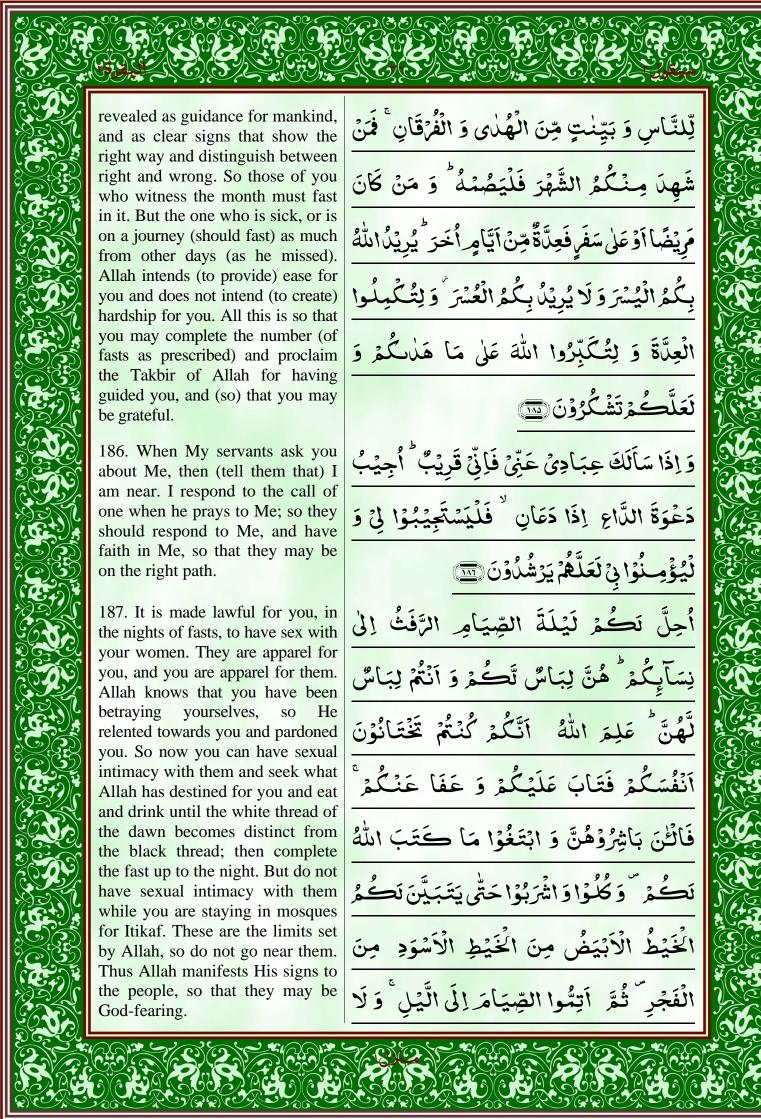
177. Righteousness is (merely) that you turn your faces to the East and the West; but righteousness is that one believes in Allah and the Last Day and the angels and the Book and the Prophets, and gives wealth, despite (his) love for it, to relatives, and to orphans, the helpless, the wayfarer, and to those who ask, and (spends) in (freeing) slaves and observes the Salah (prayers) and pays Zakahand (the act of) those who fulfill their covenant when they enter into a covenant, and, of course, those who are patient in hardship and suffering and when in battle! Those are the ones who are truthful, and those are the Godfearing. 178. O you who believe, QiSaS has been prescribed for you in the case of murdered people: The freeman (will be killed) for the

178. O you who believe, QiSaS has been prescribed for you in the case of murdered people: The freeman (will be killed) for the freeman, the slave for the slave, and the female for the female. However, if one is somewhat forgiven by his brother, the recourse (of the latter) is to pursue the former (for blood money) with fairness, and the obligation (of the former) is to pay (it) to the latter in a nice way. That is a relief from your Lord, and a mercy. So, whoever transgresses after all that will have a painful punishment.

179. There is life for you in QiSaS, O people of wisdom, so that you may refrain (from killing)

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوْهَ كُمْ قِبَلَ الْمَشْرِقِ وَ الْمَغُرِبِ وَ لَكِنَّ الْبِرَّ مَنْ أَمَنَ بِاللَّهِ وَ الْيَوْمِ الأجرو المَلَمِكَةِ وَالْكِتْبِ وَالنَّبِيِّنَ ۚ وَأَتَى الْمَالَ عَلَى حُبِّهِ ذَوِى الْقُرْبِي وَ الْيَتْلَى وَ الْمَسْكِيْنَ وَ ابْنَ السَّبِيْلِ ۗ وَ السَّآبِلِيْنَ وَ فَي الرِّقَابِ ۚ وَ أَقَامَ الصَّلْوةَ وَ أَتَى الزَّكُوةَ ۚ وَ الْمُوْفُونَ بِعَهْدِهِمُ إِذَا عُهَدُوا ۚ وَالصَّبِرِيْنَ فِي الْبَأْسَآءِ وَ الضَّرَّآءِ وَحِيْنَ الْبَأْسِ أُولَيِكَ الَّذِينَ صَدَقُوا فَوَالْوِلَهِكَ هُمُ الْمُتَّقُونَ يَآيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِي ۗ آلَحُرُ بِالْحُرِّ وَ الْعَبْلُ بِالْعَبْدِوَ الْأُنْثَى بِالْأُنْثَى فَمَنْ عُفِي لَهُ مِنْ آخِيْدِ شَىءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَ آدَآءٌ اللَّهِ بِإِحْسَانِ ذلِكَ تَخْفِيْفٌ مِّنْ رَّبِّكُمْ وَرَحْمَةٌ مُنَ اعْتَلَى بَعْلَ ذٰلِكَ فَلَهُ عَنَابٌ ٱلْيُمُّ ١ وَ نَكُمْ فِي الْقِصَاصِ حَيْوةٌ يَّأُولِي الْاَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ 🖭



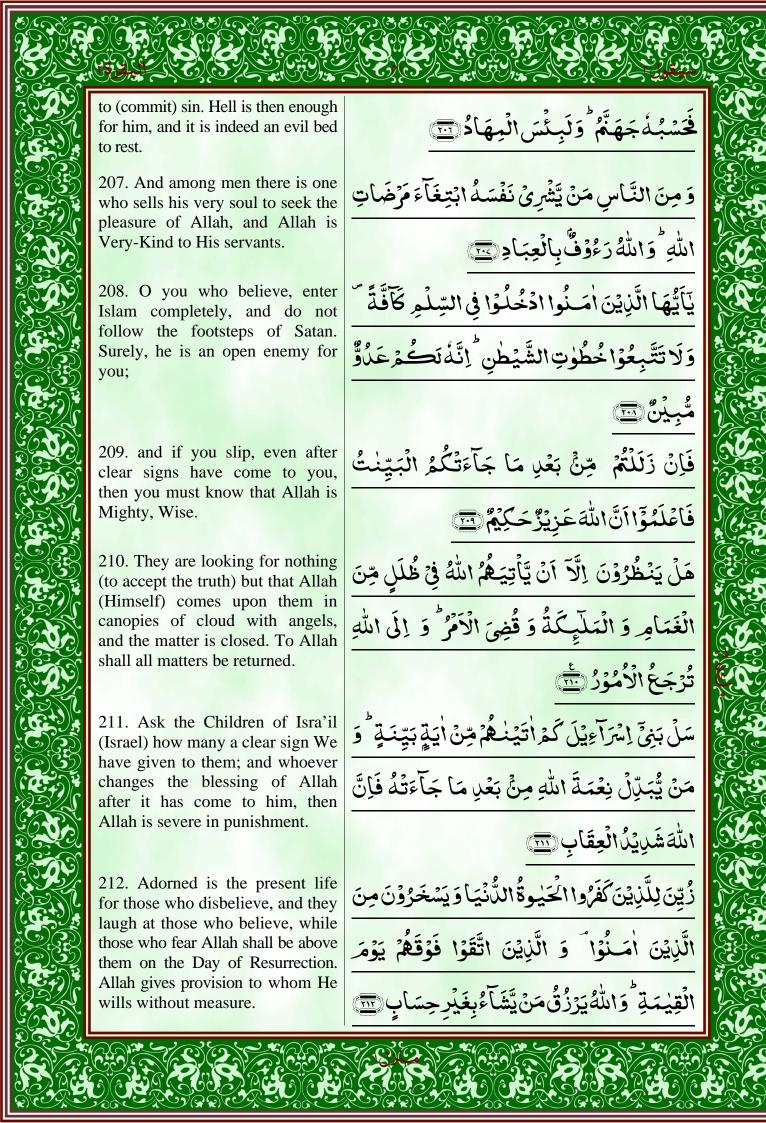


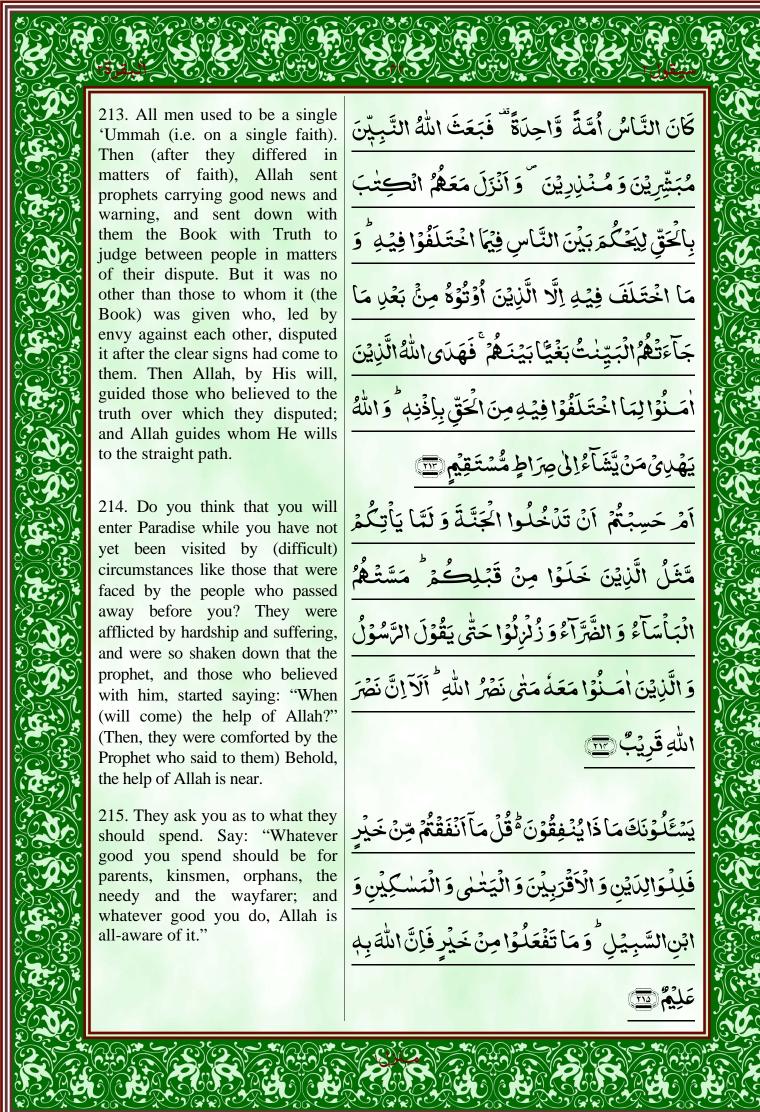


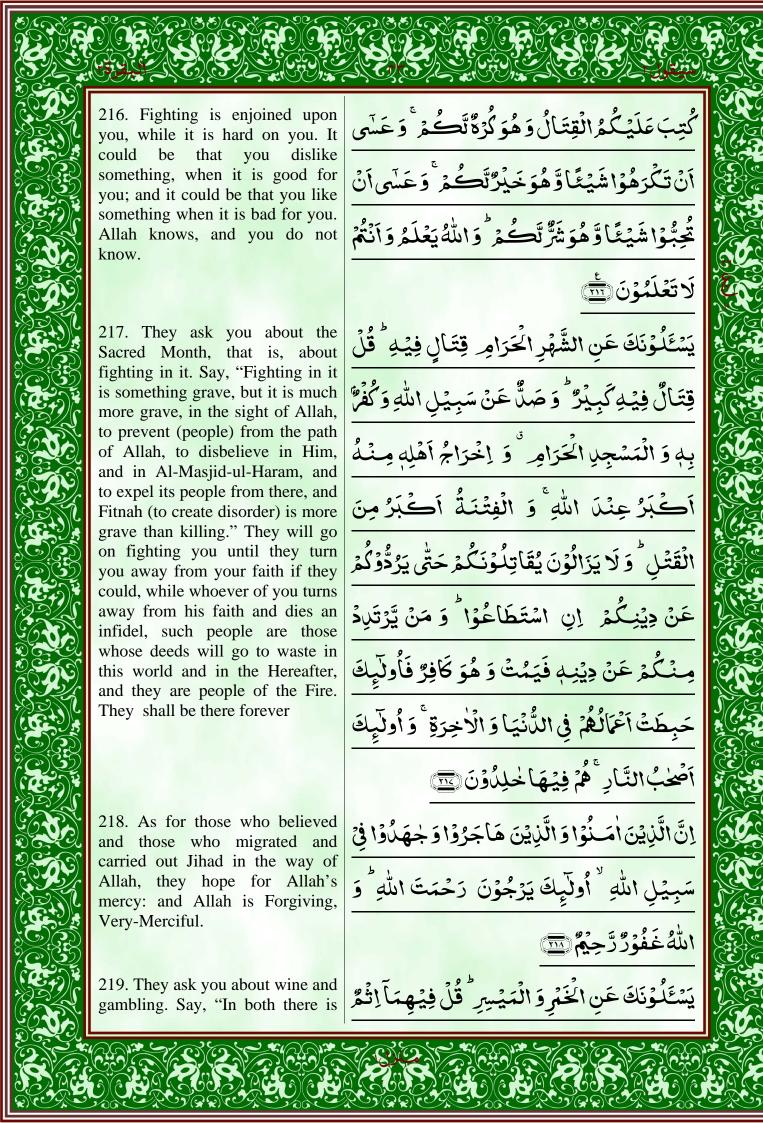




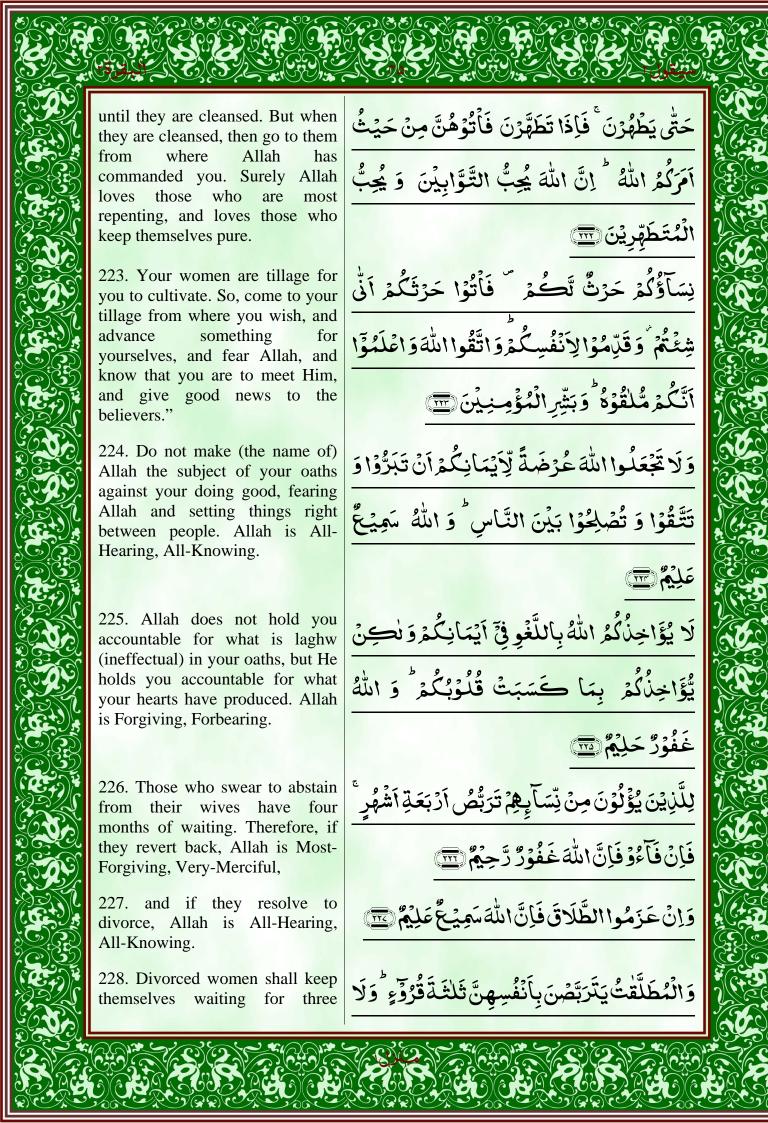












periods, and it is not permissible for them to conceal what Allah has created in their wombs, if they believe in Allah and in the Last Day. Their husbands are best entitled to take them back in the meantime, if they want settlement. Women have rights similar to what they owe in recognized manner though for men there is a step above them. Allah is Mighty, Wise. 229. Divorce is twice; then either to retain in all fairness, or to release nicely. It is not lawful for you to take back anything from what you have given them, unless both apprehend that they would

229. Divorce is twice; then either to retain in all fairness, or to release nicely. It is not lawful for you to take back anything from what you have given them, unless both apprehend that they would not be able to maintain the limits set by Allah. Now, if you apprehend that they would not maintain the limits set by Allah, then, there is no sin on them in what she gives up to secure her release. These are the limits set by Allah. Therefore, do not exceed them. Whosoever exceeds the limits set by Allah, then, those are the transgressors.

230. Thereafter, if he divorces her, she shall no longer remain lawful for him unless she marries a man other than him. Should he too divorce her, then there is no sin on them in their returning to each other, if they think they would maintain the limits set by Allah. These are the limits set by Allah that He makes clear to a people who know (that Allah is alone capable of setting these limits).

يَعِلُّ لَهُنَّ أَنۡ يَّكُتُمۡنَ مَا خَلَقَ اللَّهُ فِي ٓ اَرۡ حَامِهِنَّ إِنْ كُنَّ يُؤْمِنَّ بِاللَّهِ وَ الْيَوْمِ الْأَخِرِ وَ بُعُولَتُهُنَّ اَحَقُّ بِرَدِّهِنَّ فِي ذٰلِكَ إِنْ اَرَادُوٓ الصَّلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ " وَ لِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيْزُ حَكِيمٌ شَ ٱلطَّلَاقُ مَرَّتٰنِ ۗ فَإِمْسَاكٌّ بِمَغْرُوْفٍ أَوْ تَسْرِيْحٌ بَاحْسَانٍ ۚ وَ لَا يَحِلُّ نَكُمْ اَنْ تَأْخُذُوا مِمَّا اْتَيْتُمُوْهُنَّ شَيْعًا إِلَّا آنَ يَّخَافَا آلَّا يُقِيمًا حُدُوْدَ اللهِ فَإِنْ خِفْتُمُ ٱلَّا يُقِيِّمَا حُدُوْدَ اللهِ فَكَا جُنَاحَ عَلَيْهِمَا فِيْمَا افْتَدَتْ بِهِ تَلْكَ حُدُودُ اللهِ فَلَا تَعْتَدُوْهَا ۚ وَ مَنْ يَّتَعَلَّا حُدُوْدَ اللهِ فَأُولَٰ إِلَى هُمُ الظُّلِمُوْنَ 📆

فَانَ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنُ بَعُلُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَةُ فَانَ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا اَنْ يَّتَرَاجَعَا آن ظَنَّا اَنْ يُتَقِيْعَا حُدُوْدَ اللهِ وَ

تِلْكَ حُدُّوْدُ اللهِ يُبَيِّنُهَا لِقَوْمِ يَعْلَمُوْنَ عَلَى

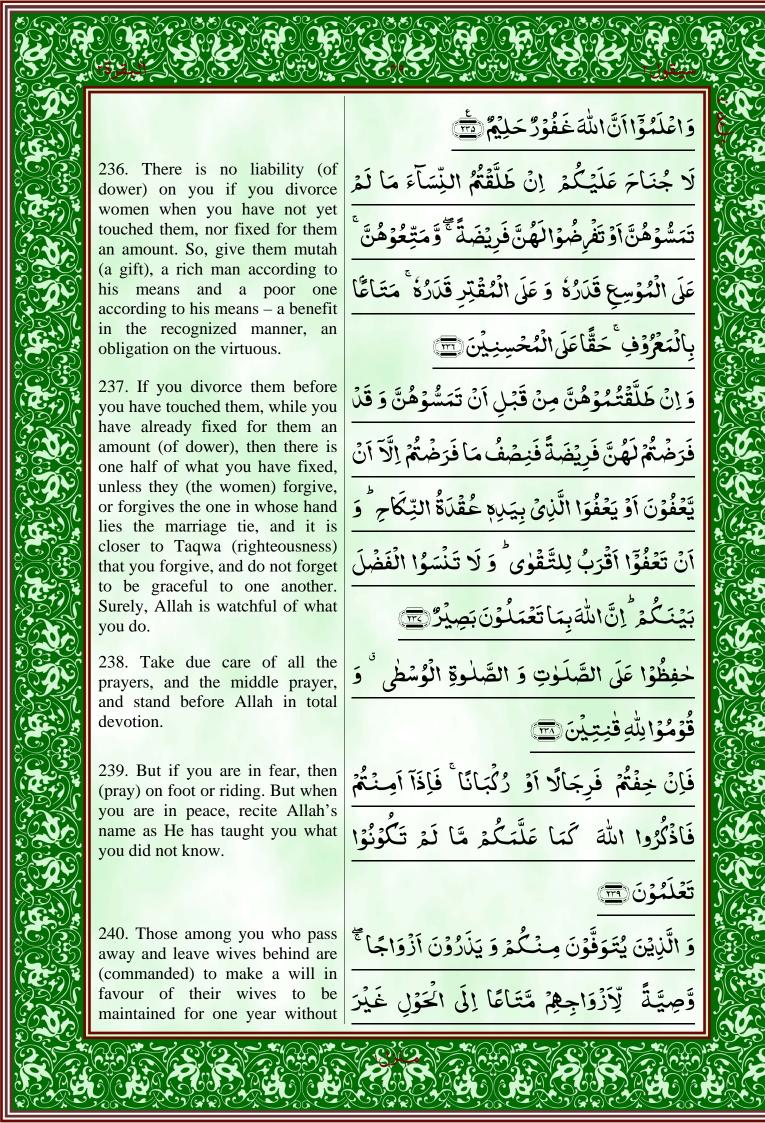


account of her child, nor the man to whom the child belongs, on account of his child. Likewise responsibility (of suckling) lies on the (one who may become an) heir (of the child). Now, if they want to wean, with mutual consent and consultation, there is no sin on them. And If you want to get your children suckled (by a wet-nurse), there is no sin on you when you pay off what you are to give with fairness, and fear Allah, and be assured that Allah is watchful of what you do.

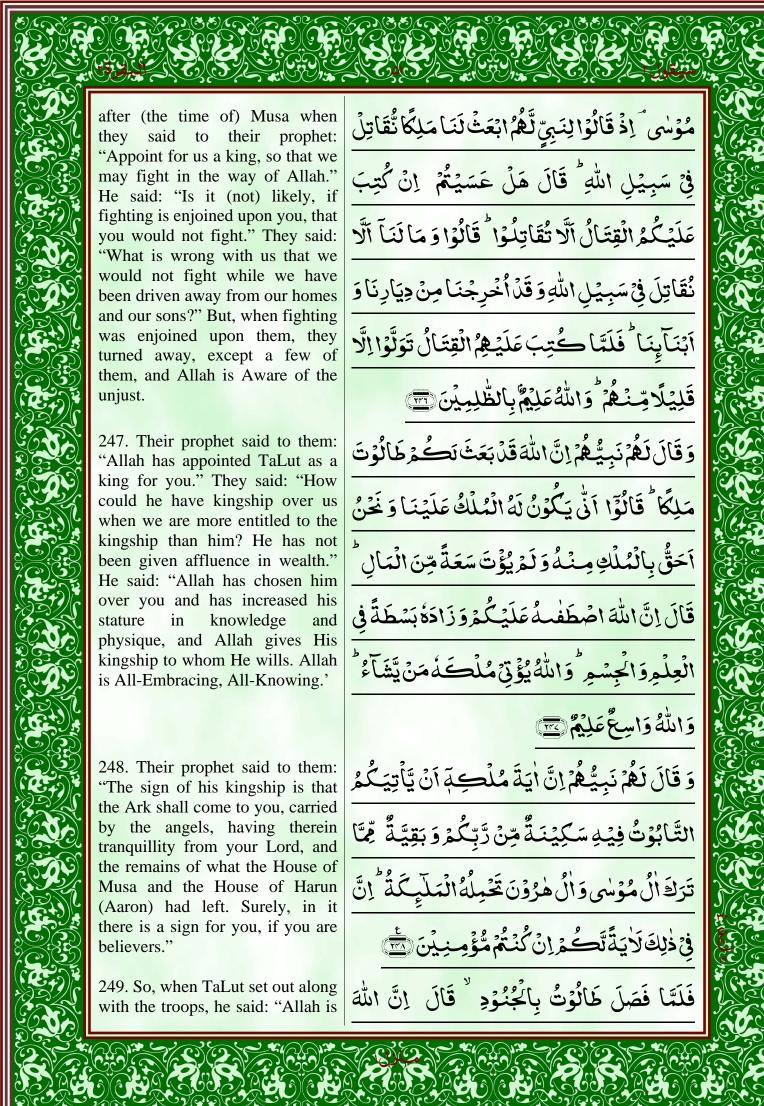
234. Those among you who pass away and leave wives behind, their wives keep themselves waiting for four months and ten days. So, when they have reached (the end of) their waiting period, there is no sin on you in what they do for themselves in recognized manner. Allah is All-Aware of what you do.

235. There is no sin on you if you hint as a proposal to the women, or conceal it in your hearts. Allah knows that you will make mention of them. But do not make a promise to them secretly, except that you speak in a recognized manner. Nor resolve upon a contract of marriage until the prescribed time is reached. Be assured that Allah knows what is in your hearts. So, fear Him and be assured that Allah is most Forgiving, Forbearing.

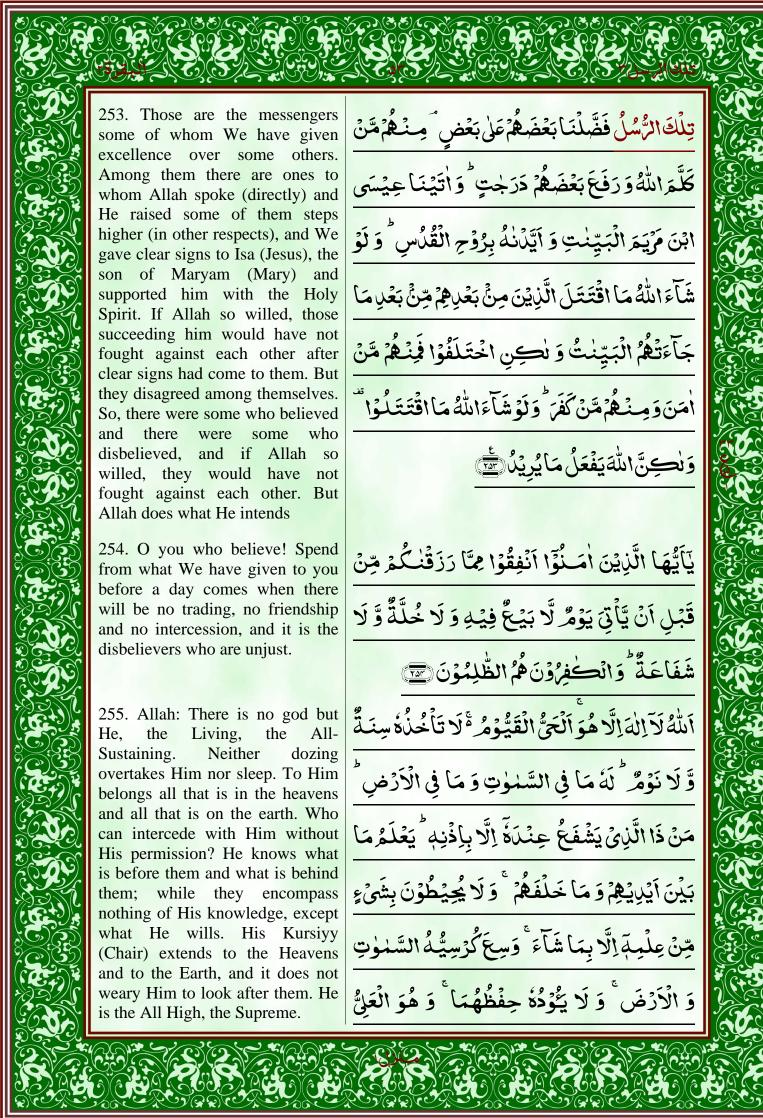
لَّهُ بِوَلَدِهِ \* وَعَلَى الْوَادِثِ مِثْلُ ذٰلِكَ \* فَإِنْ آرَادًا فِصَالًا عَنْ تَرَاضِ مِنْ هُمَا وَتَشَاوُدٍ فَلَا جُنَاحَ عَلَيْهِ مَا لَو إِنْ أَرَدُتُكُمُ أَنْ تَسْتَرْضِعُوٓا أَوُلَادَكُمُ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَّا أَتَيْتُمُ بِالْمَعُمُ وْفِ م وَ اتَّقُوا اللهَ وَ اعْلَمُوا آنَّ اللهَ بِمَا تَغْمَلُوْنَ بَصِيْرٌ 📆 وَ الَّذِيْنَ يُتَوَفَّوْنَ مِنْكُمْ وَ يَذَرُوْنَ اَذُوَاجًا يَّتَرَبَّصُنَ بِأَنْفُسِهِنَّ آرُبَعَةَ آشُهُرِوَّ عَشُرًا ۚ فَإِذَا بَلَغْنَ آجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيْمَا فَعَلْنَ فِيَّ أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَ اللَّهُ بِمَا تَعْمَلُونَ وَلَا جُنَاحَ عَلَيْكُمْ فِيْهَا عَرَّضُهُمْ بِهِ مِنْ خِطْبَةِ النِّسَاء أَوْ أَكْنَنْتُمْ فِي آنْفُسِكُمْ عَلِمَ اللَّهُ

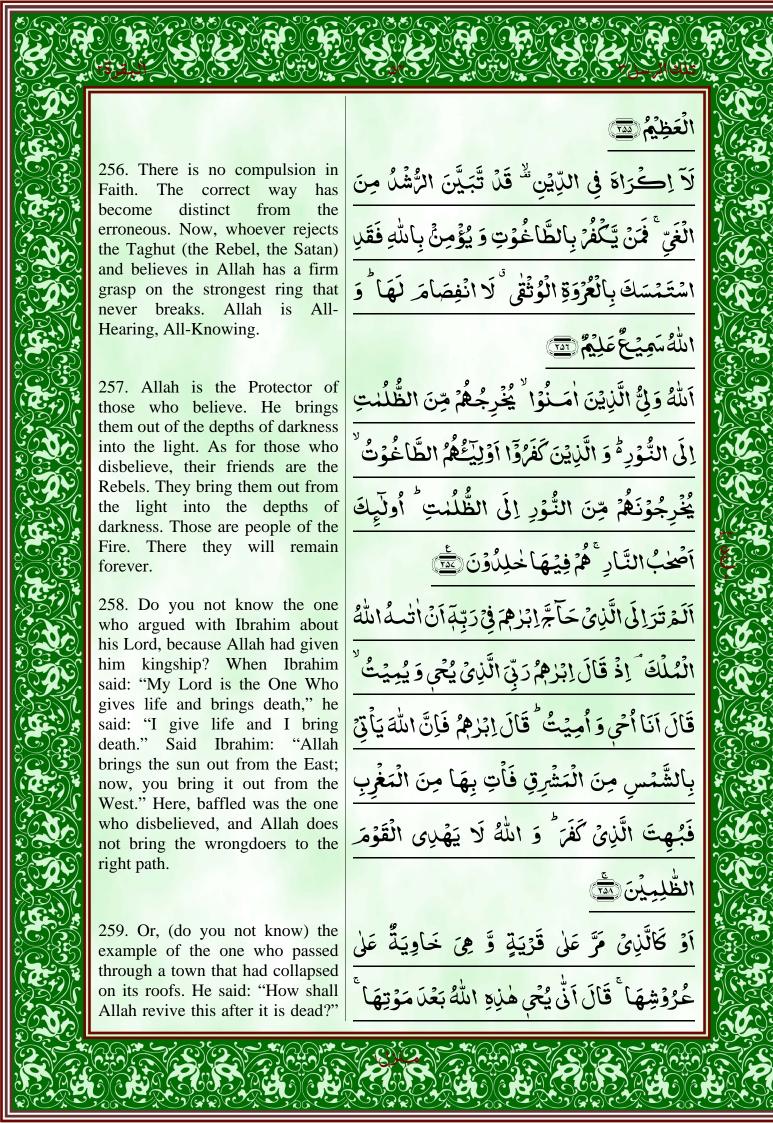








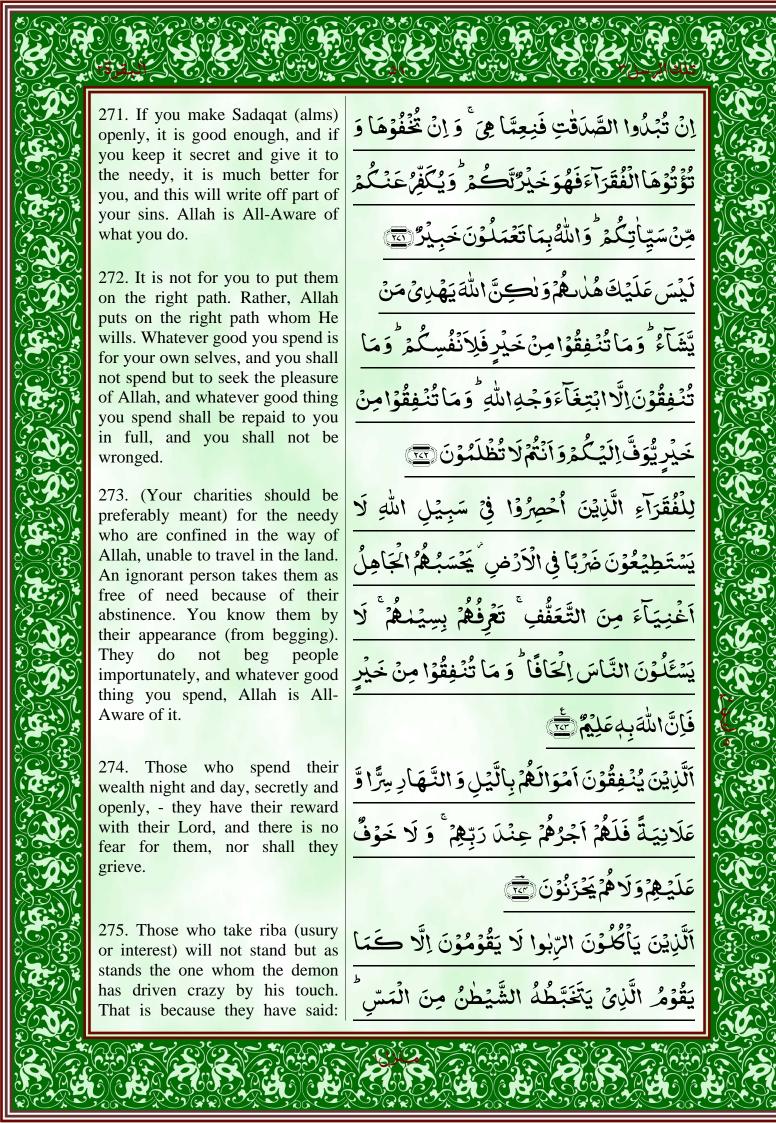




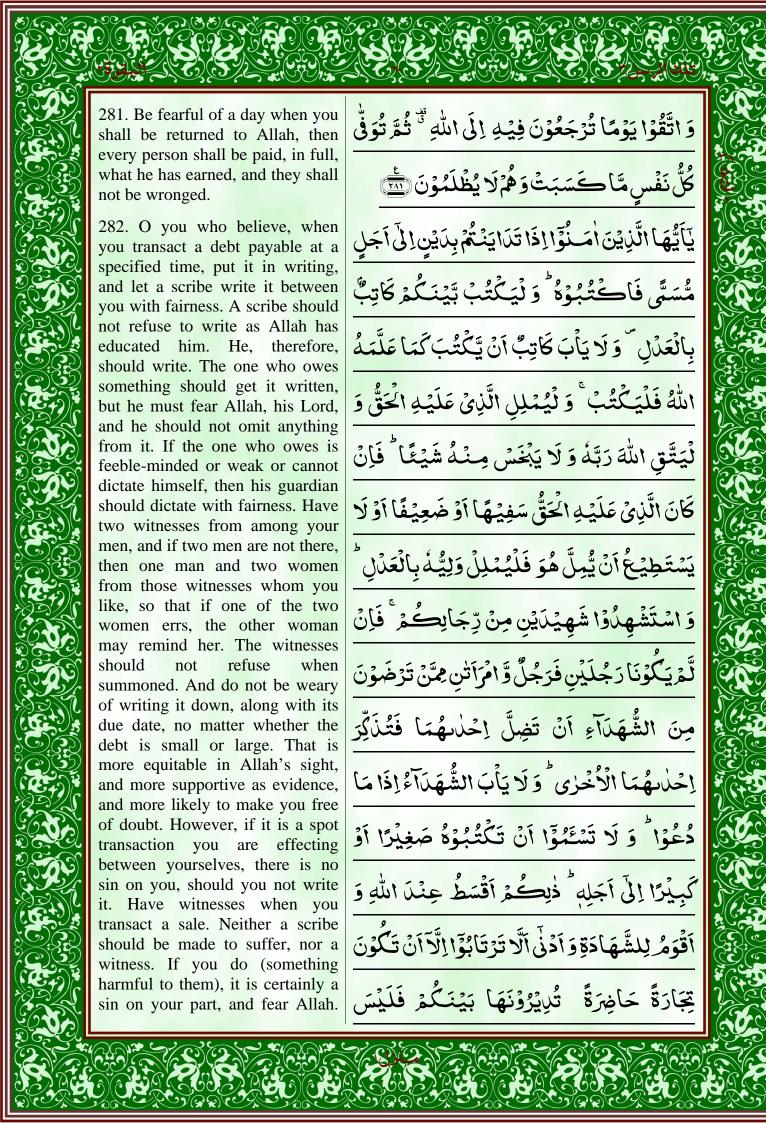




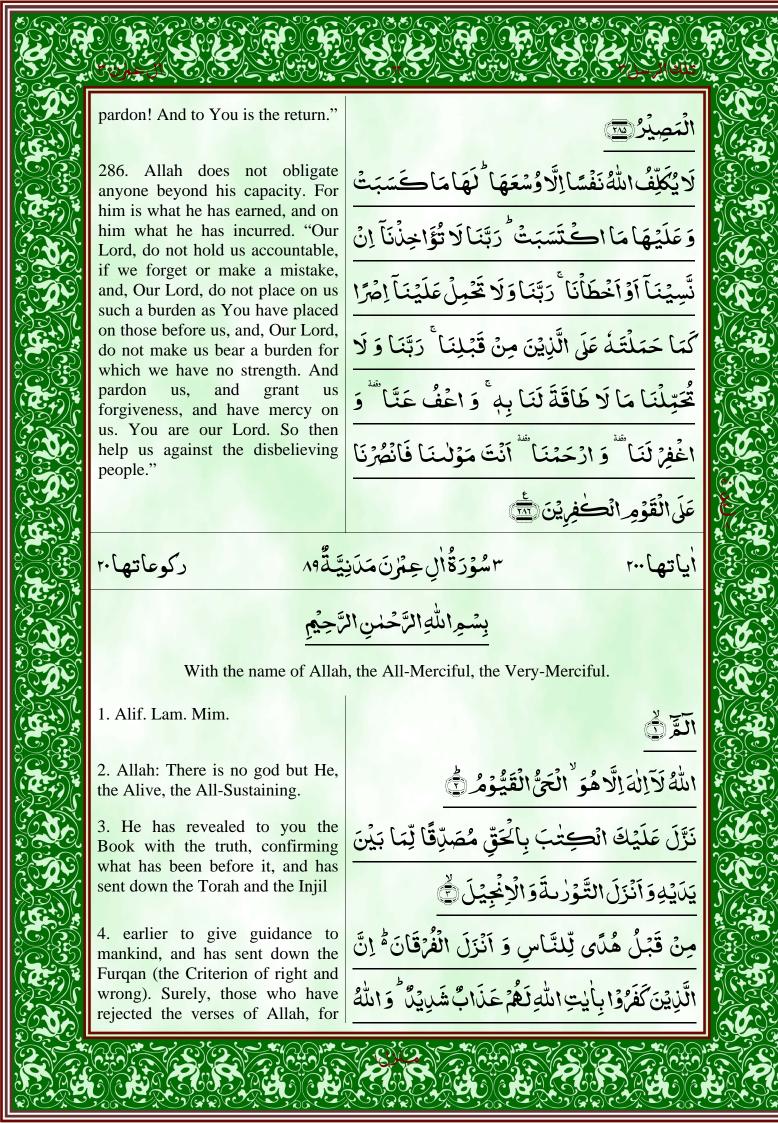


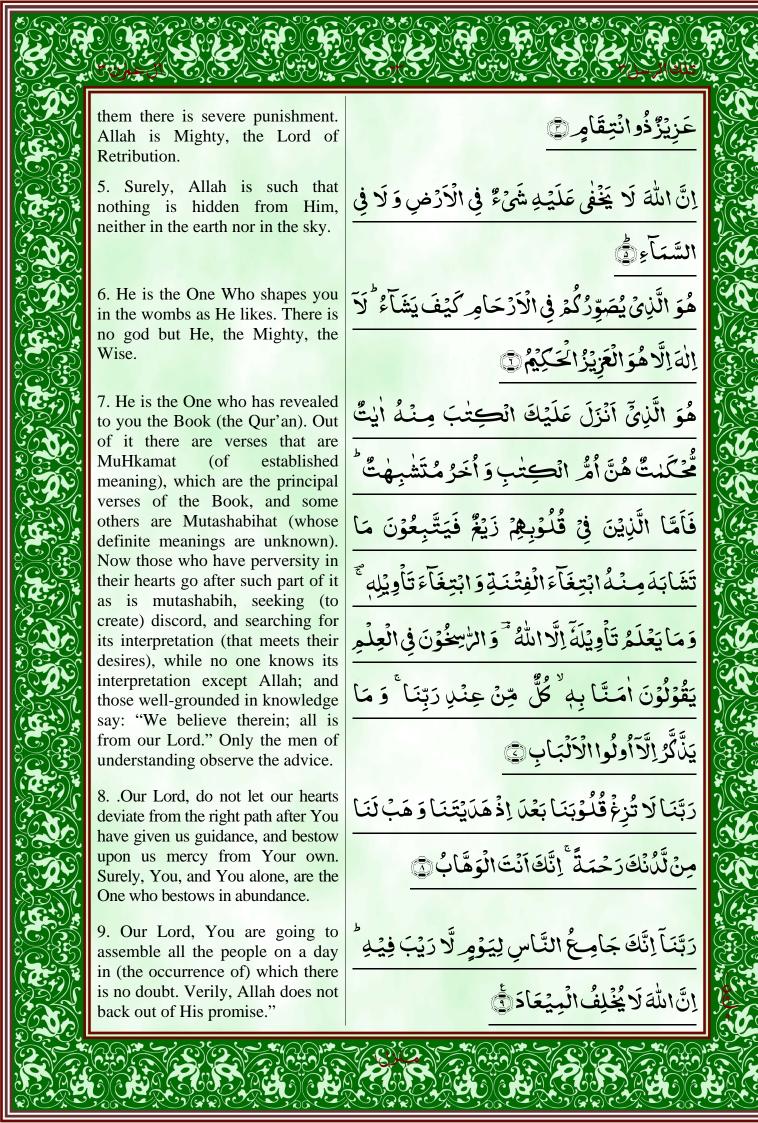


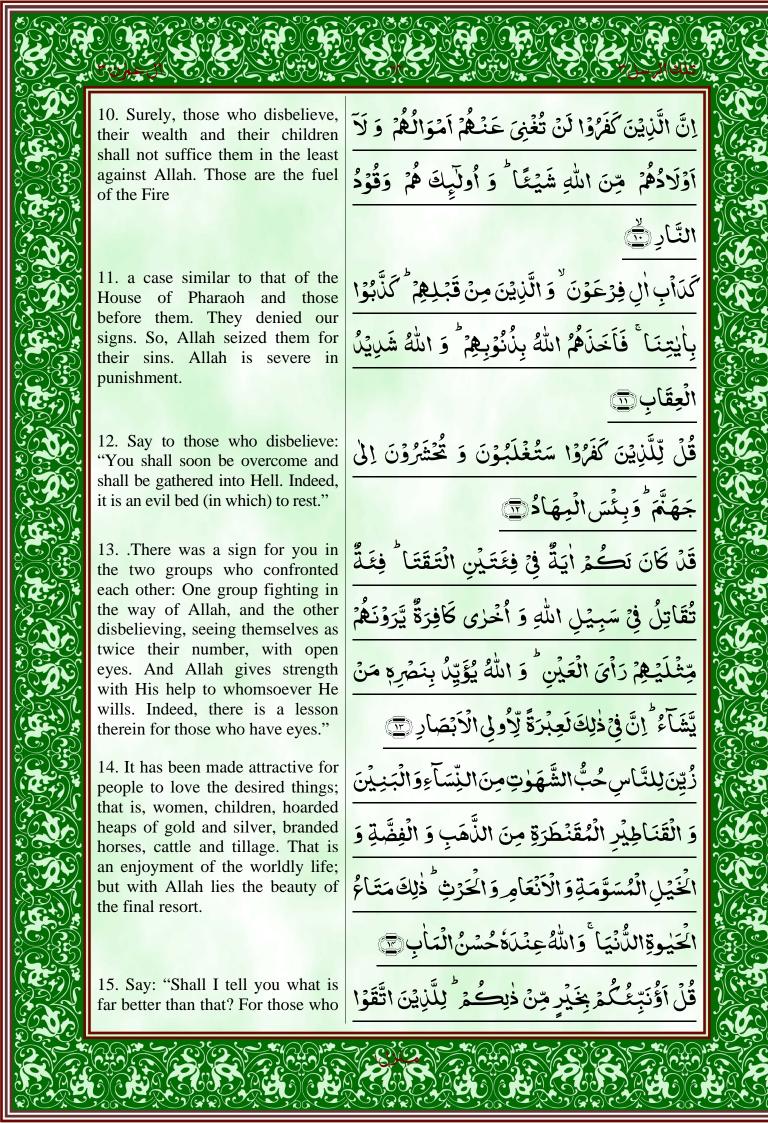




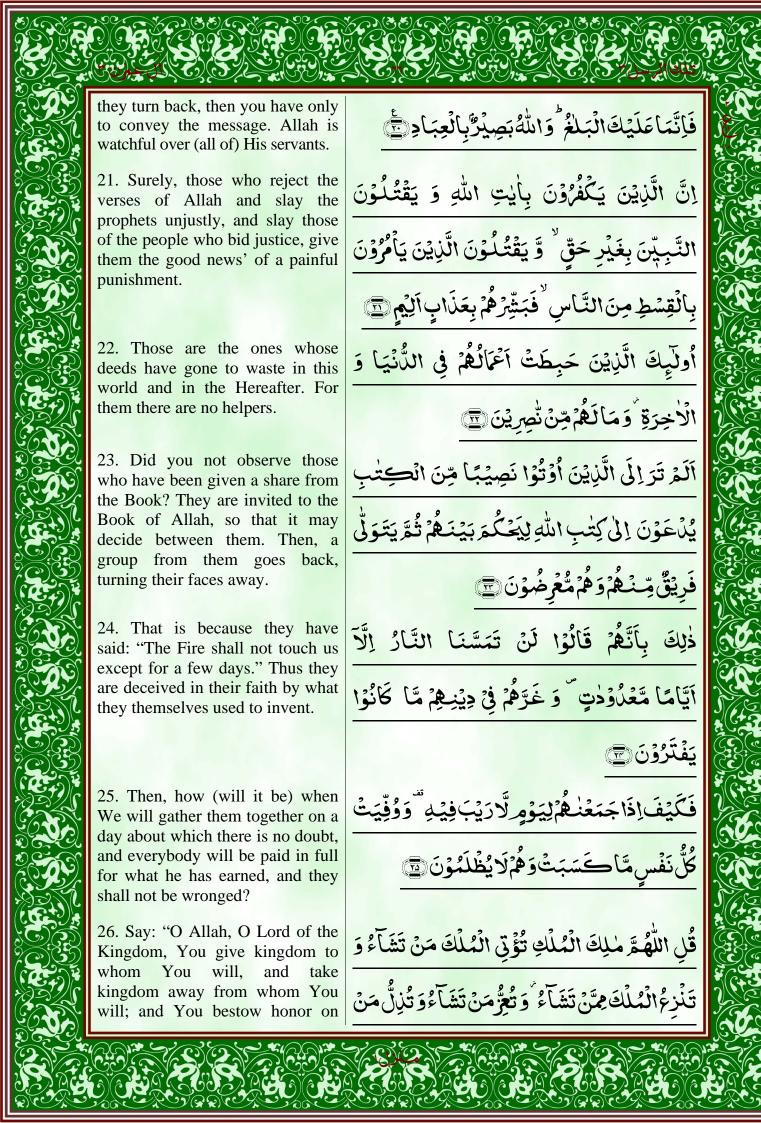
عَلَيْكُمْ جُنَاحٌ الَّا تَكْتُبُوْهَا ۚ وَ اَشْهِدُوْا إِذَا Allah educates you, and Allah is All-Knowing in respect everything. تَبَايَعْتُمُ وَلَا يُضَاَّدَّ كَاتِبٌ وَّ لَا شَهِيلٌ ﴿ وَ إِنْ تَفْعَلُوا فَإِنَّهُ فُسُونً بِكُمْ ۗ وَ اتَّقُوا اللَّهَ ۗ وَ يُعَلِّمُ كُمُ اللهُ وَاللهُ بكل شَيْءٍ عَلِيمٌ 📆 وَ إِنْ كُنْتُمْ عَلَى سَفَى وَ لَمْ تَجِدُوْا كَاتِبًا فَرِهْنُ 283. If you are on a journey, and find no scribe, then (you may have resort to holding something مَّقُبُوْضَةً ۗ فَإِنْ آمِنَ بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ mortgage, taken possession. However, if one of you trusts the other, then the one الَّذِي اؤْتُمِنَ آمَانَتَهُ وَ لَيَتَّقِ اللَّهَ رَبَّهُ ۗ وَ لَا who has been trusted should fulfill his trust, and should fear Allah, his Lord. Do not conceal تَكُتُمُوا الشَّهَادَةَ أَوَ مَنْ يَكُتُمُهَا فَإِنَّذَ الْبُعُر testimony. Whoever conceals it, his heart is surely, sinful. Allah is قَلْبُذُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ All-Aware of what you do. يلهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبُدُّوا 284. To Allah belongs what is in the heavens and what is in the earth. If you disclose what is in مَا فِي آنَفُسِكُمْ آوْ تُخْفُوْهُ يُحَاسِبُكُمْ بِهِ اللَّهُ أَ your hearts or conceal it, Allah shall hold you accountable for it, then He will forgive whom He فَيَغْفِرُ لِمَنْ يَّشَآءُ وَيُعَذِّبُ مَنْ يَّشَآءُ ۗ وَاللَّهُ عَلَى wills and punish whom He wills. Allah is powerful over everything. كُلِّ شَيْءٍ قَدِيْرٌ 📆 285. The Messenger has believed أَمَنَ الرَّسُولُ بِمَا النَّزِلَ النَّهِ مِنْ دَّبِهِ in what has been revealed to him from his Lord, and the believers وَ الْمُؤْمِنُونَ ۚ كُلُّ اٰمَنَ بِاللَّهِ وَ مَلْمِكَتِهِ as well. All have believed in Allah and His angels and His Books and His Messengers. "We وَكُتُبِهِ وَرُسُلِهِ "لَا نُفَرِّقُ بَيْنَ آحَدٍ مِينَ رُّسُلِهِ " make no division between any of His Messengers," and they have said: "We have listened, and وَقَالُوْا سَمِعْنَا وَ أَطَعْنَا \* غُفْرَانَكَ رَبَّنَا وَ إِلَيْكَ obeyed. Our Lord, (we seek) Your

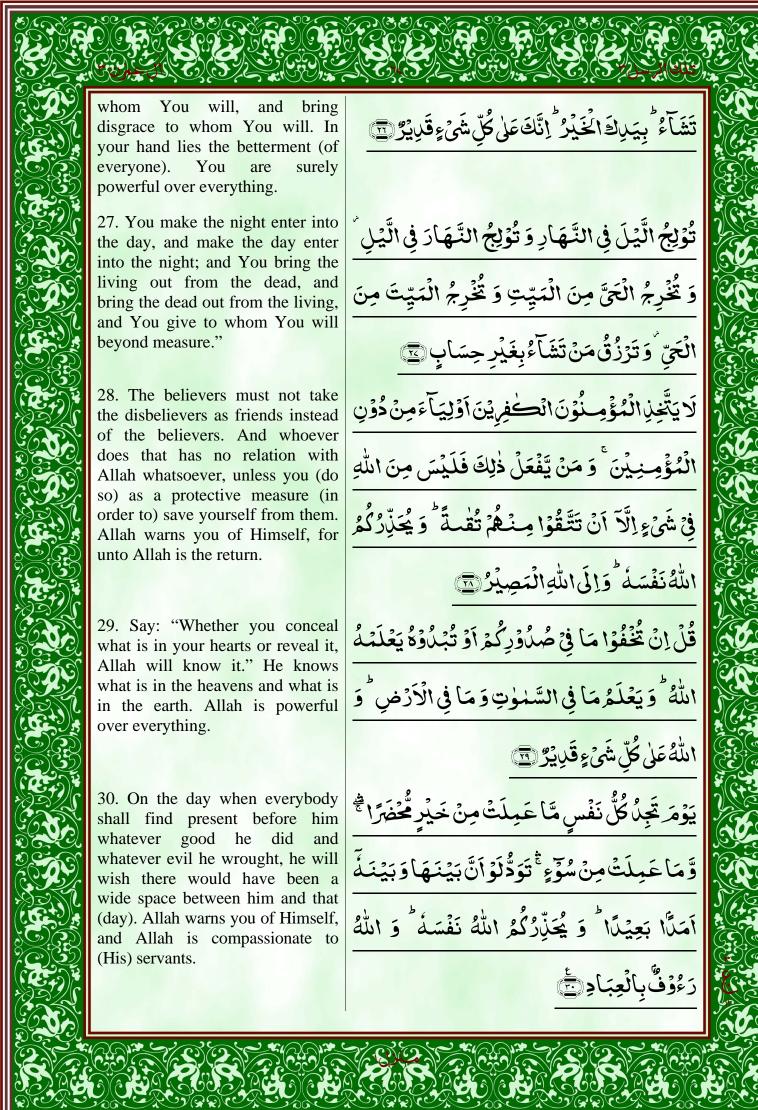








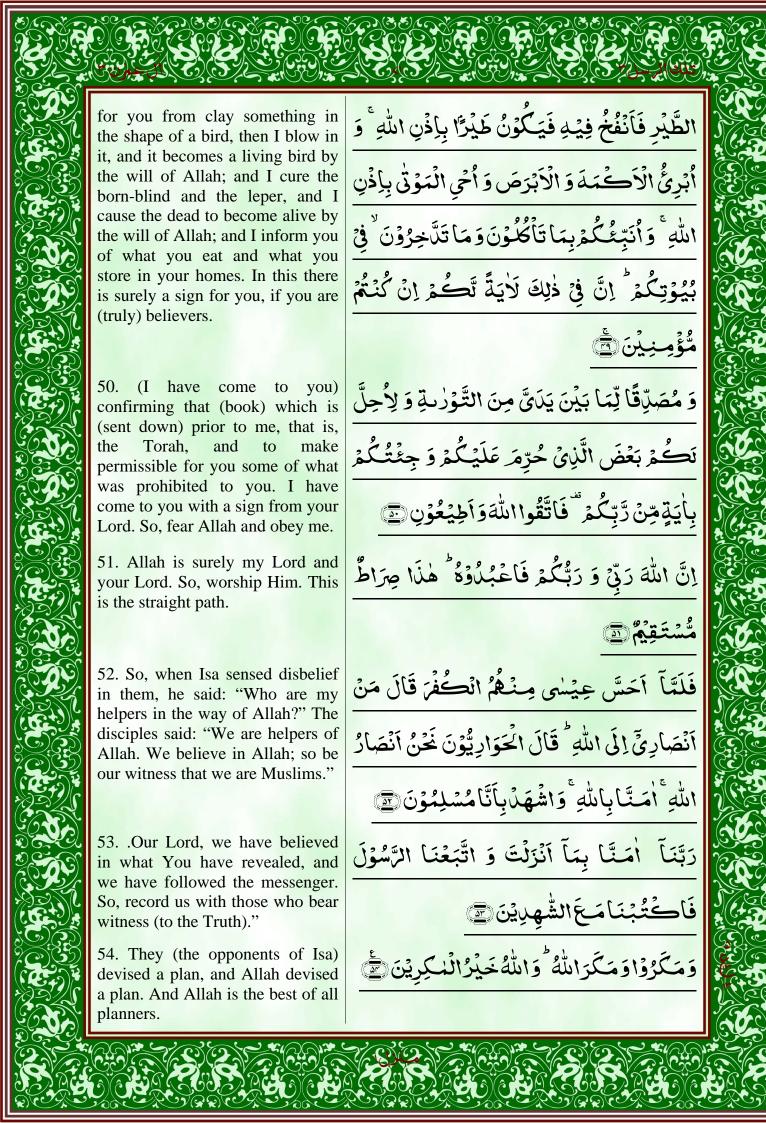


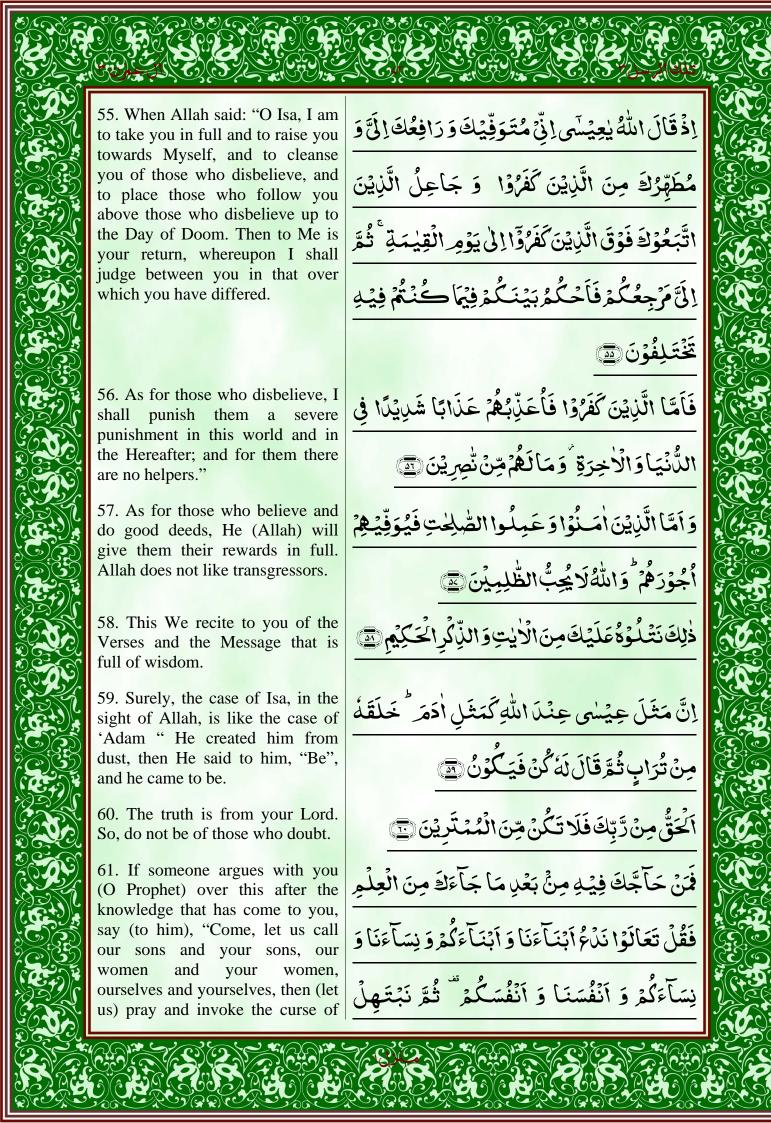


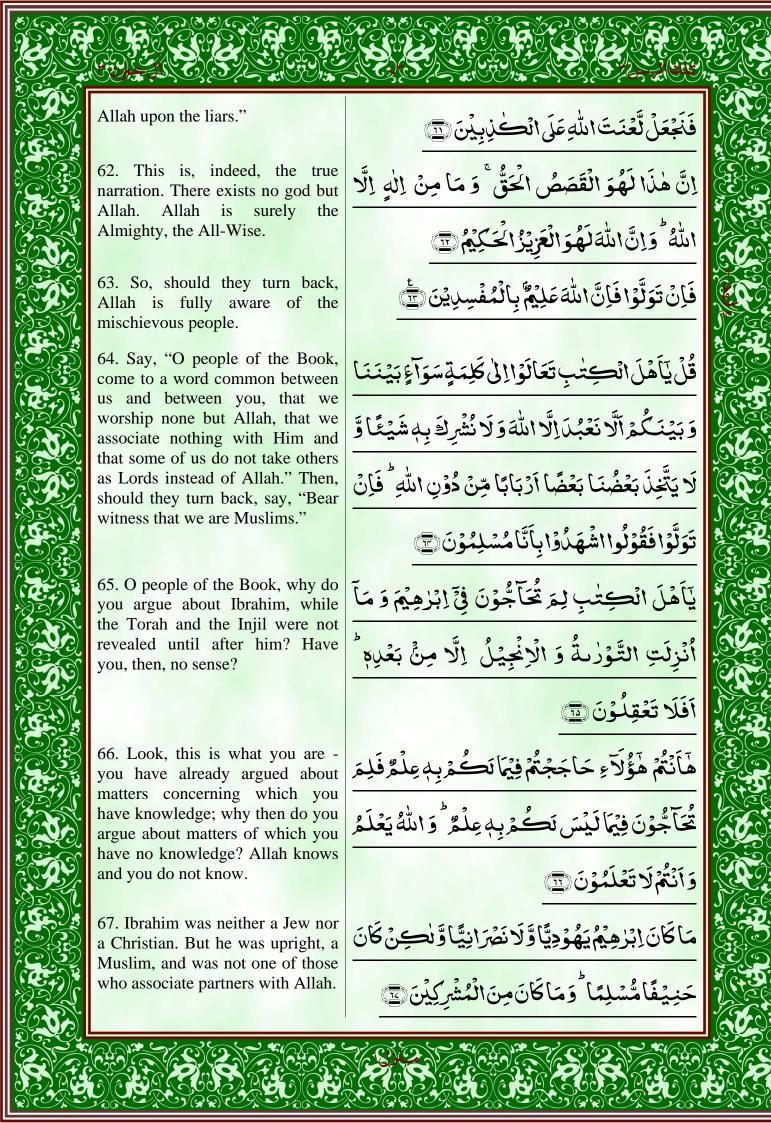


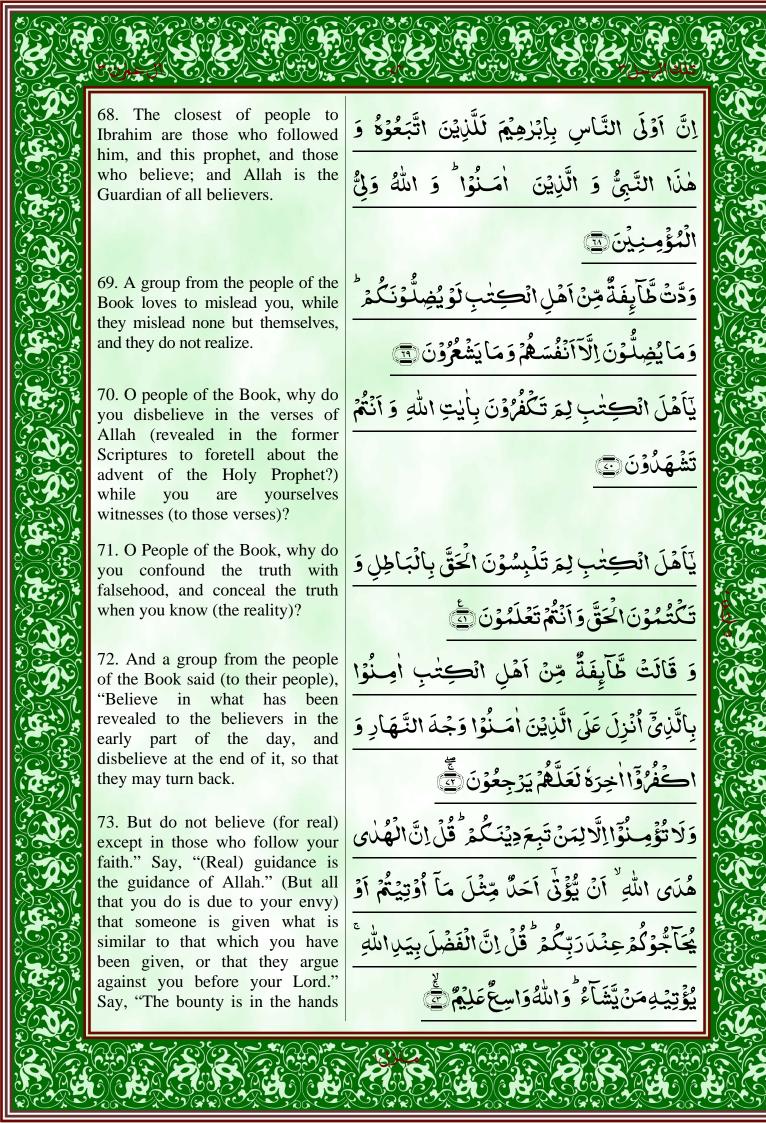






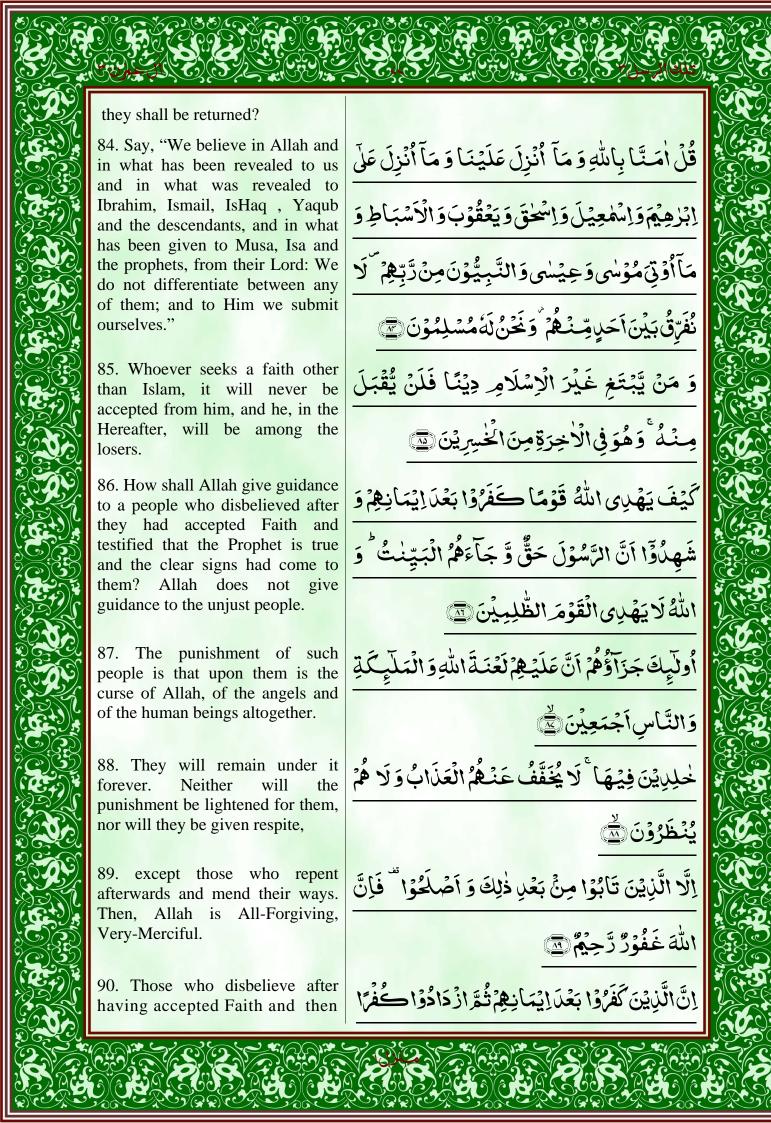


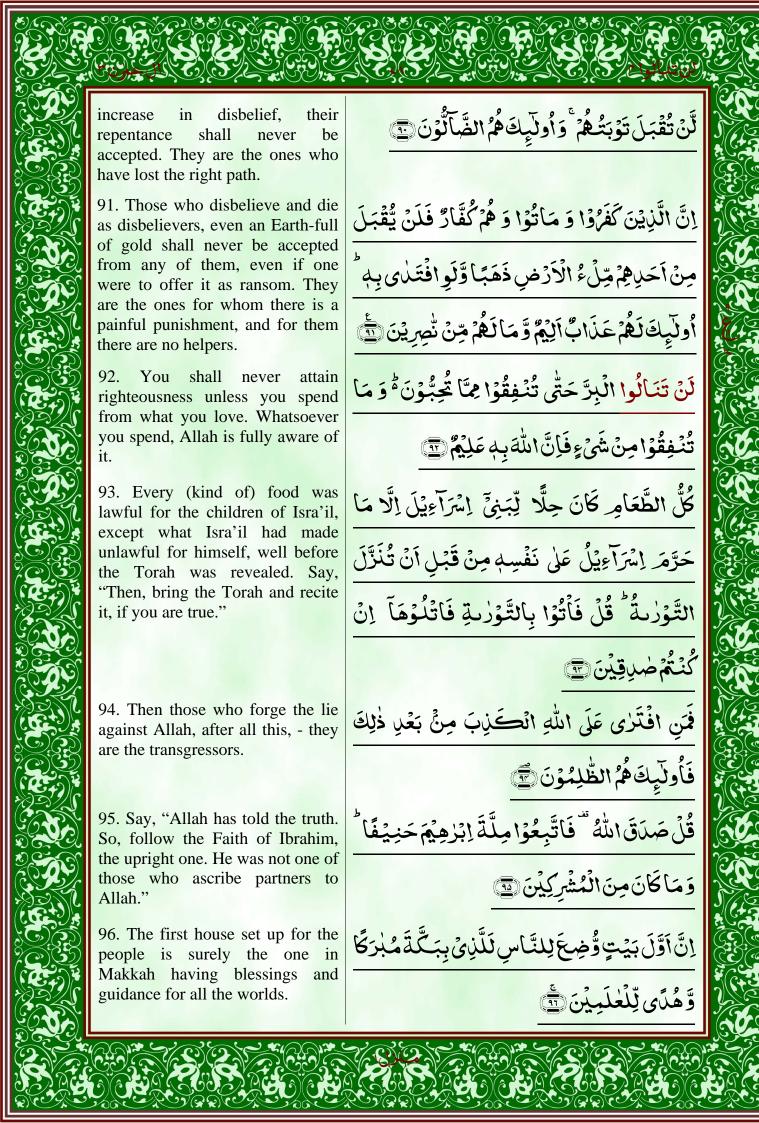


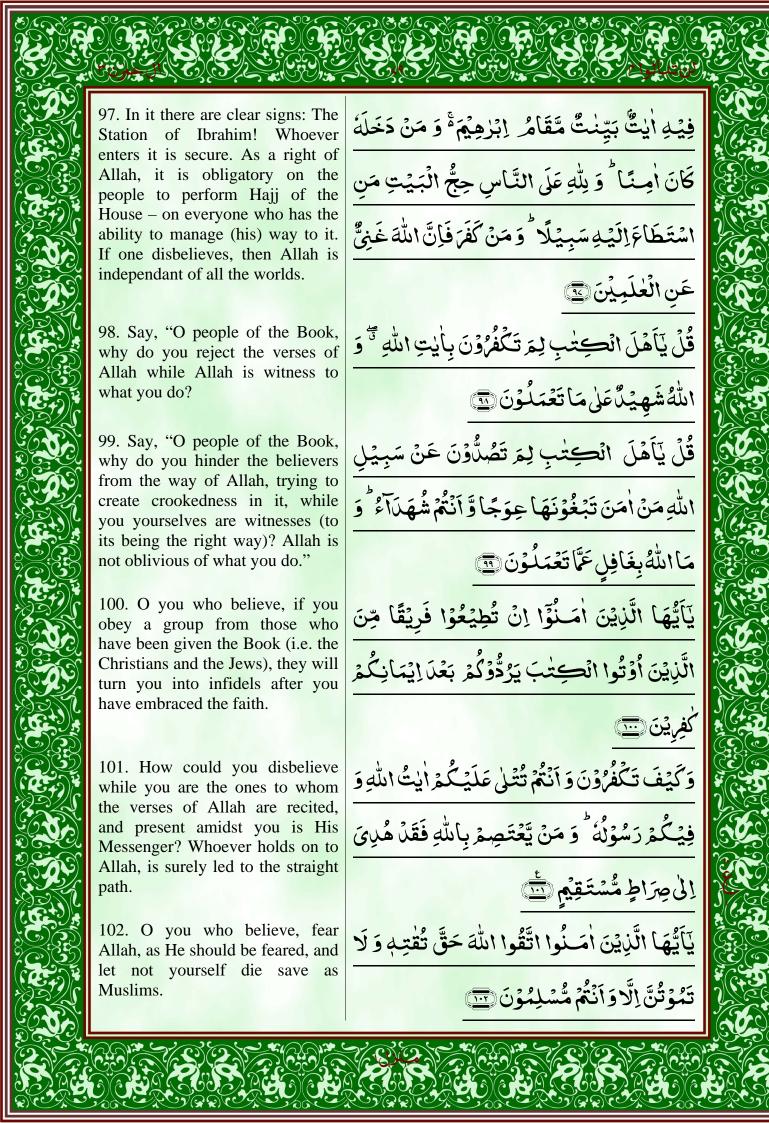












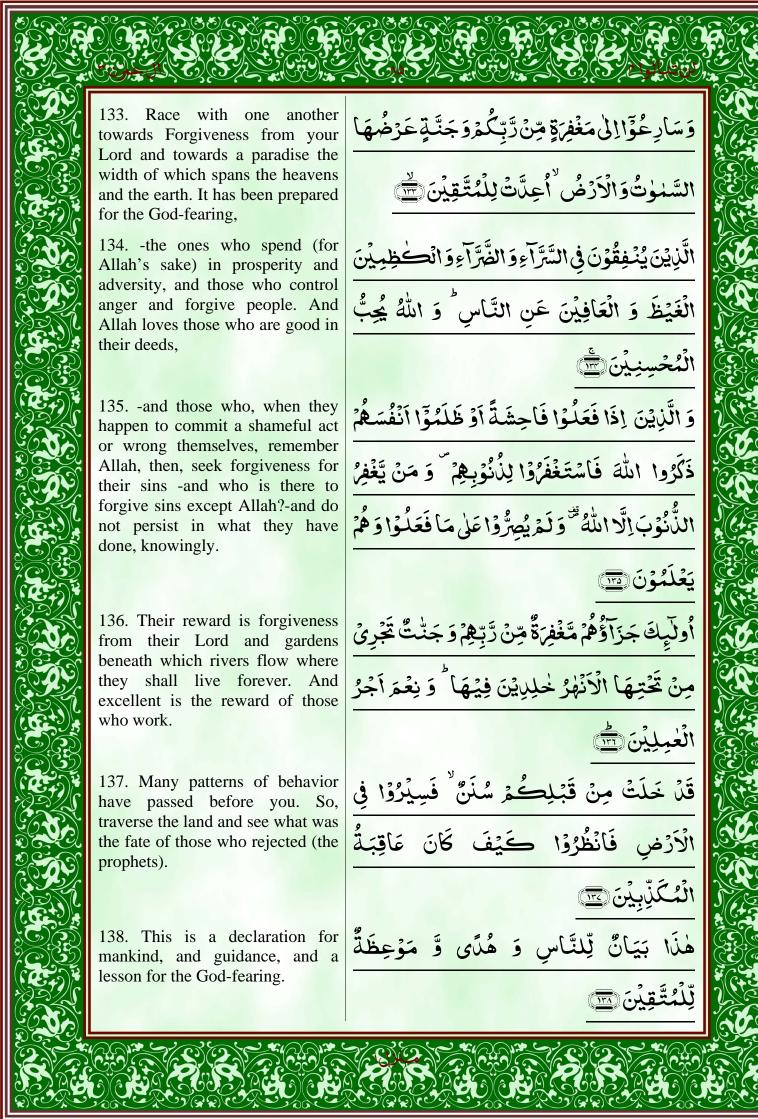


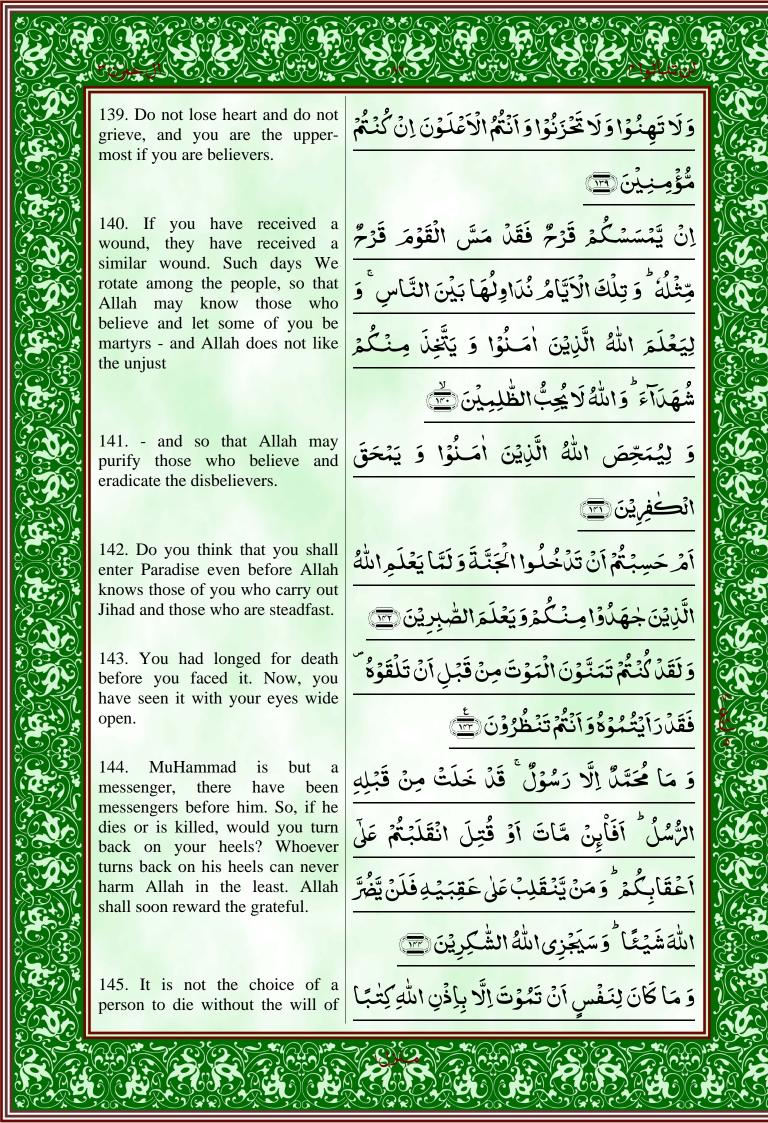




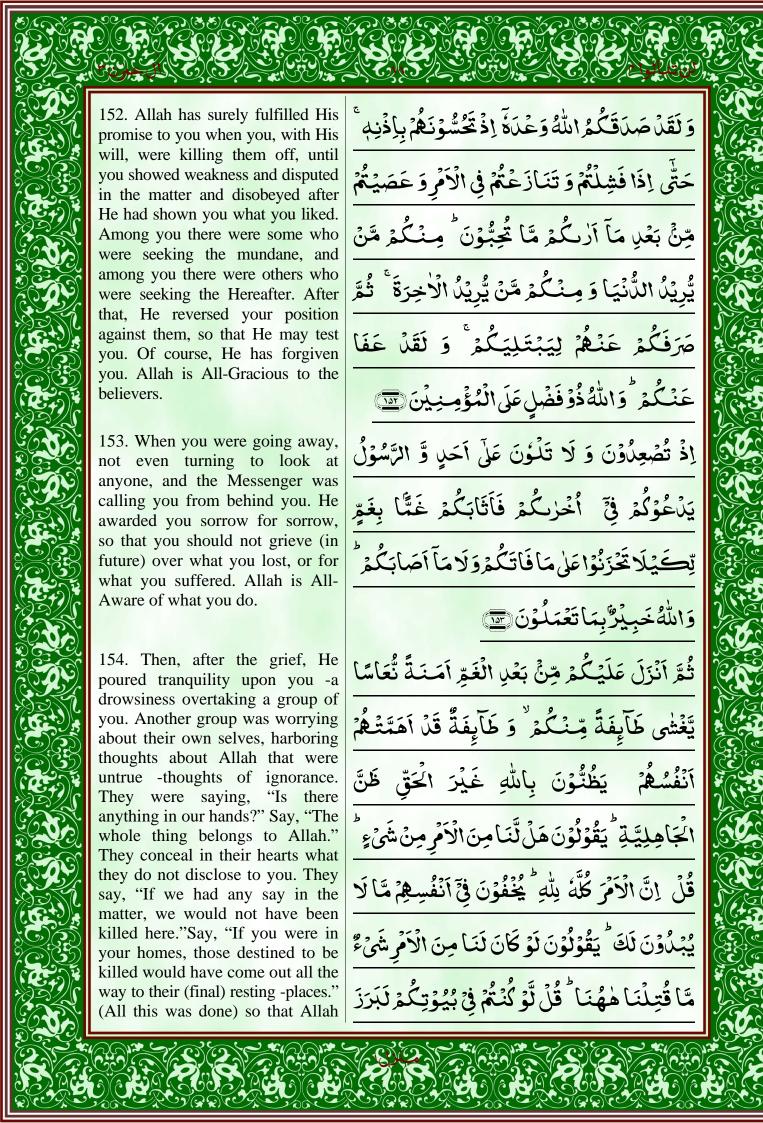




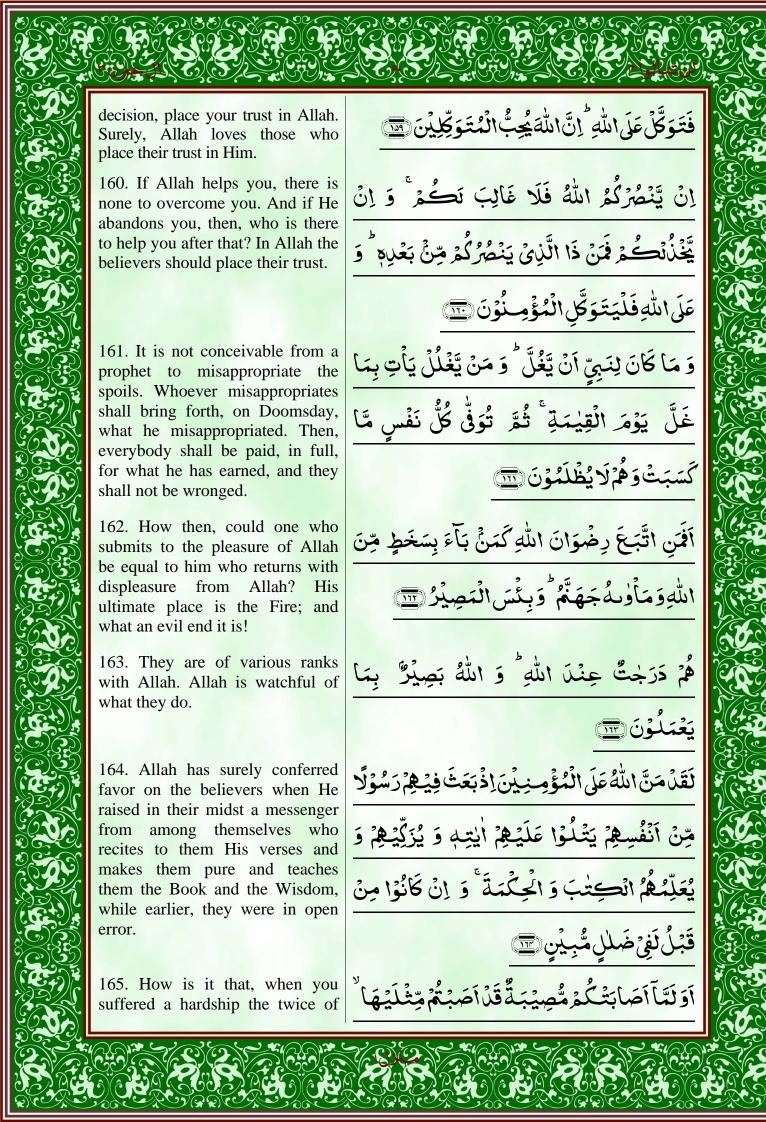




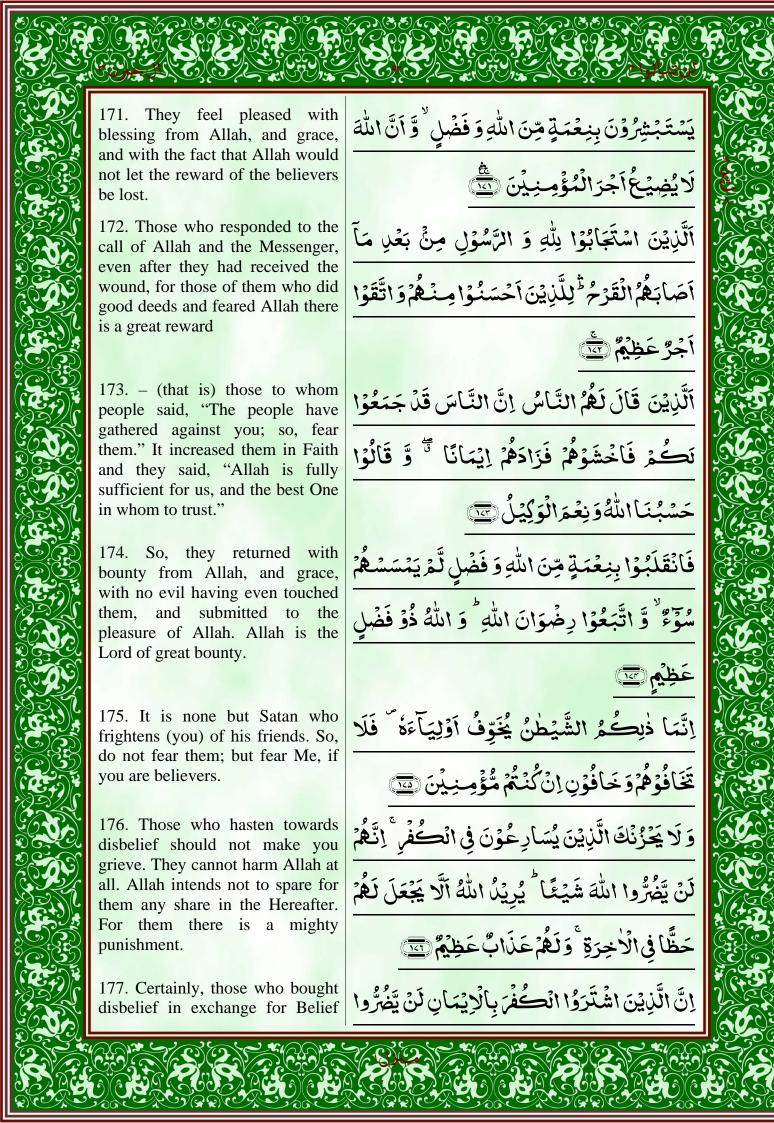


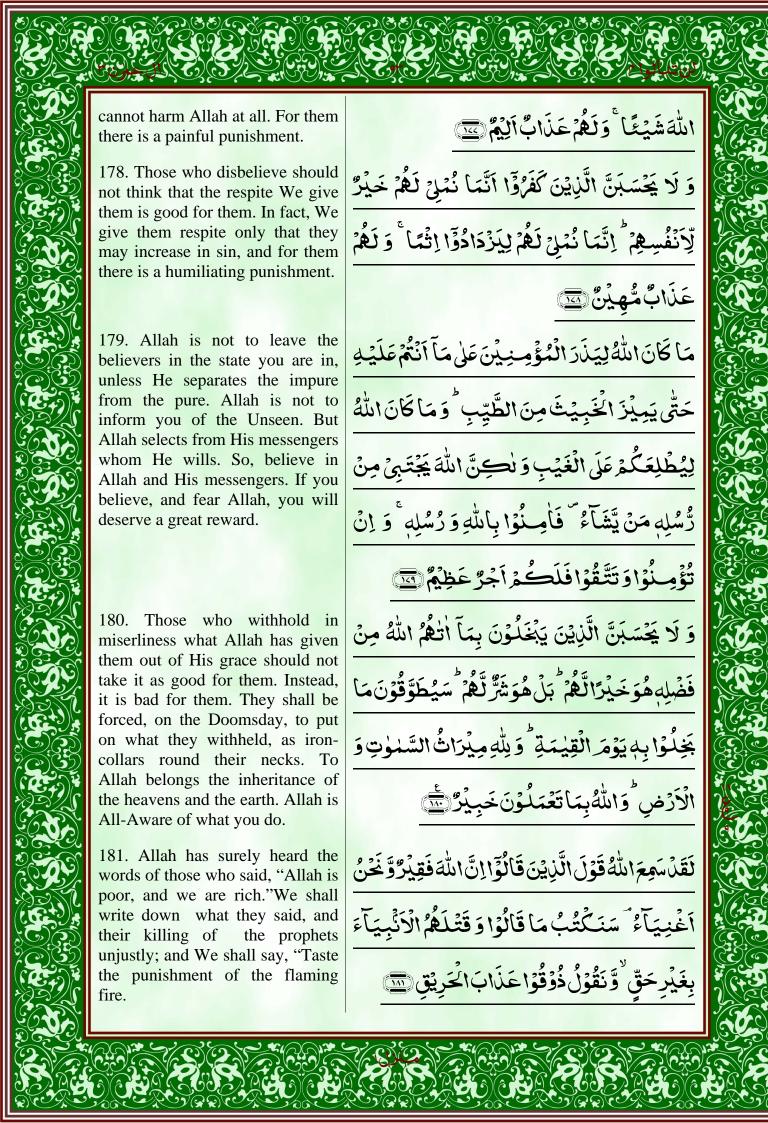




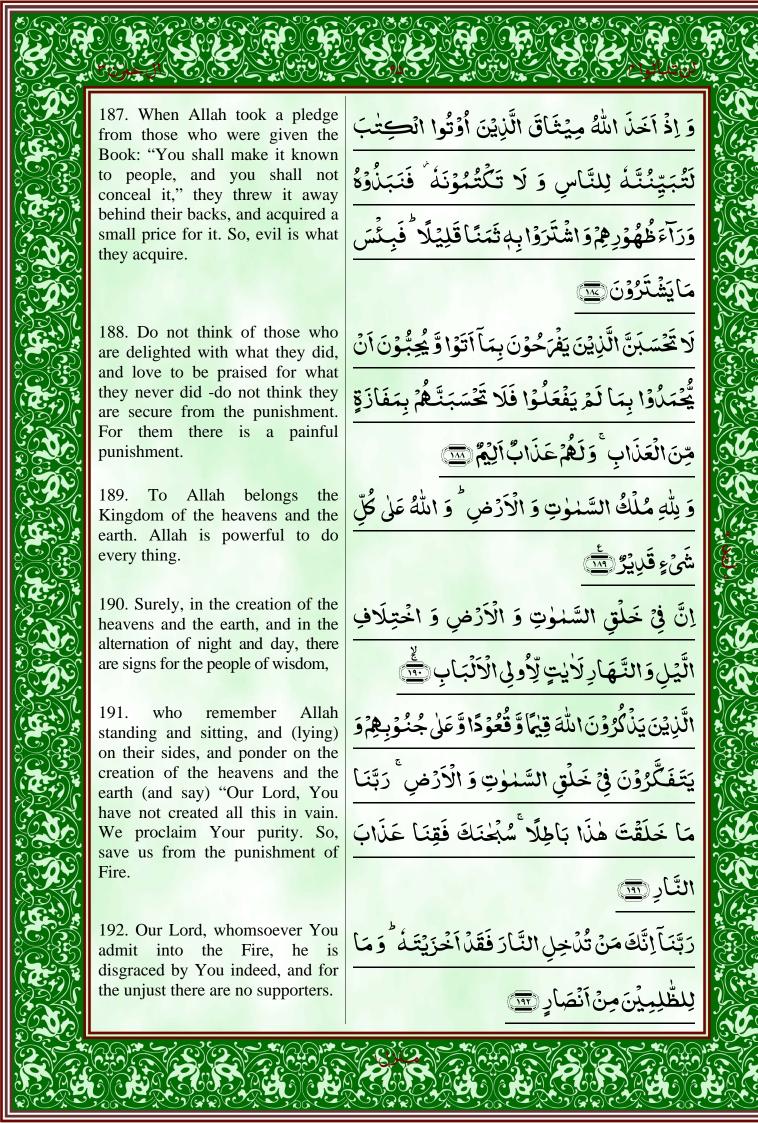




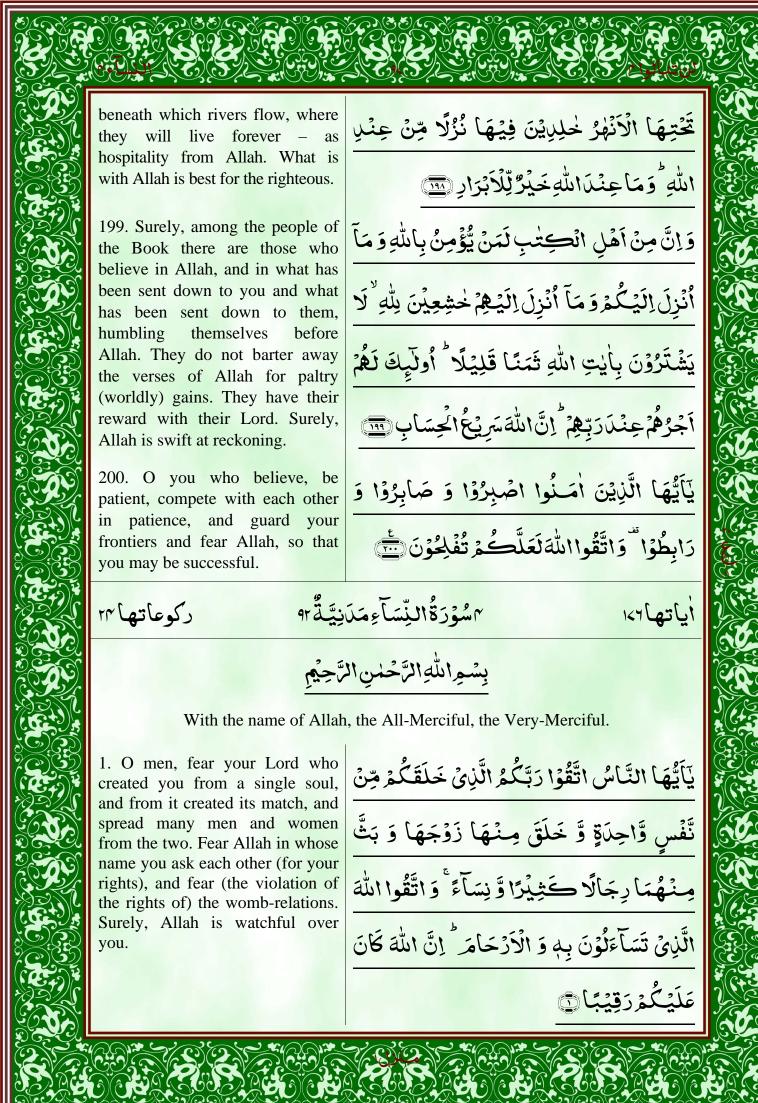


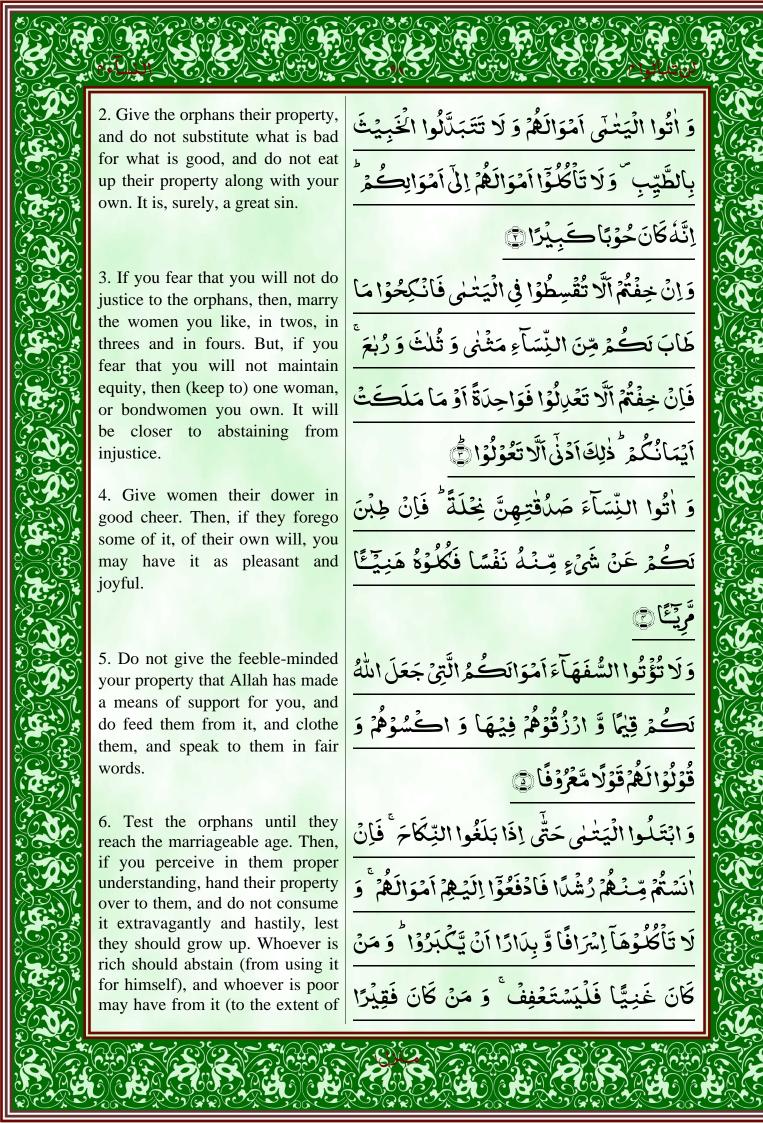














there is one-sixth of what he leaves in case he has a child. But, if he has no child and his parents have inherited him, then his mother gets one-third. If he has some brothers (or sisters), his mother gets one-sixth, all after (settling) the will he might have made, or a debt. You do not know who, out of your fathers and your sons, is closer to you in benefiting (you). All this is determined by Allah. Surely, Allah is All-Knowing, All-Wise.

12. For you there is one-half of what your wives leave behind, in case they have no child. But, if they have a child, you get onefourth of what they leave, after (settling) the will they might have made, or a debt. For them (the wives) there is one-fourth of what you leave behind, in case you have no child. But, if you have a child, they get one eighth of what you leave, after (settling) the will you might have made, or a debt. And if a man or a woman is Kalalah (i.e. has neither parents alive, nor children) and has a brother or a sister, then each one of them will get one-sixth. However, if they are more than that, they will be sharers in onethird, after (settling) the will that might have been made, or a debt, provided that the will must not be intended to harm anyone. This is a direction from Allah. Allah is All-Knowing, Forbearing.

النِّصْفُ ولِابَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُسُ مِمَّا تَرَكُ إِنْ كَانَ لَهُ وَلَلَّ فَإِنْ لَّمْ يَكُنْ لَّهُ وَلَلَّ قَا وَرِثَنَّهُ آبَوْهُ فَلِأُمِّهِ الثُّلُثُ ۚ فَإِنْ كَانَ لَهُ الْحُوَّةُ فَلِأُمِّهِ الشُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُّوْصِى بِهَا آوْ دَيْن أَبَا وَكُمْ وَ اَبْنَا وَكُمْ لَا تَلْدُوْنَ آيُّكُمْ أَقْرَبُ نَكُمْ نَفْعًا للهِ مِن اللهِ للهِ اللهِ كَانَ عَلِيمًا حَكِيمًا 📵 وَ نَكُمْ نِصْفُ مَا تَرَكَ اَزُوَاجُكُمْ إِنْ لَّمْ يَكُنْ لَّهُنَّ وَلَلَّ ۚ فَإِنْ كَانَ لَهُنَّ وَلَلَّ فَلَكُمُ الرُّبُحُ مِمَّا تَرَكُنَ مِنْ بَعْدِ وَصِيَّةٍ يُّوْصِيْنَ بِهَا آوْ دَيْن وَلَهُنَّ الرُّبُحُ مِمَّا تَرَكُّتُمُ إِنْ لَّمْ يَكُنْ تَكُمْ وَلَلَّا فَإِنْ كَانَ نَكُمْ وَلَكُ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكُّهُمْ مِّنُ بَعْدِ وَصِيَّةٍ تُوْصُوْنَ بِهَا آوْ دَيْنِ وَإِنْ كَانَ رَجُلٌ يُوْرَثُ كَللَةً أَوِ امْرَأَةٌ وَّلَهُ آخٌ أَوْ أُخْتُ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُسُ ۚ فَإِنْ كَانُوٓا ٱكۡتُرَمِنۡ ذٰلِكَ فَهُمۡ شُرَكَآءُ فِي الشُّلُثِ مِنَّ بَعۡدِ وَصِيَّةٍ يُّوْطَى بِهَآ اَوۡ دَيۡن ۖ غَيۡرَمُضَآرٌ ۚ وَصِيَّةً



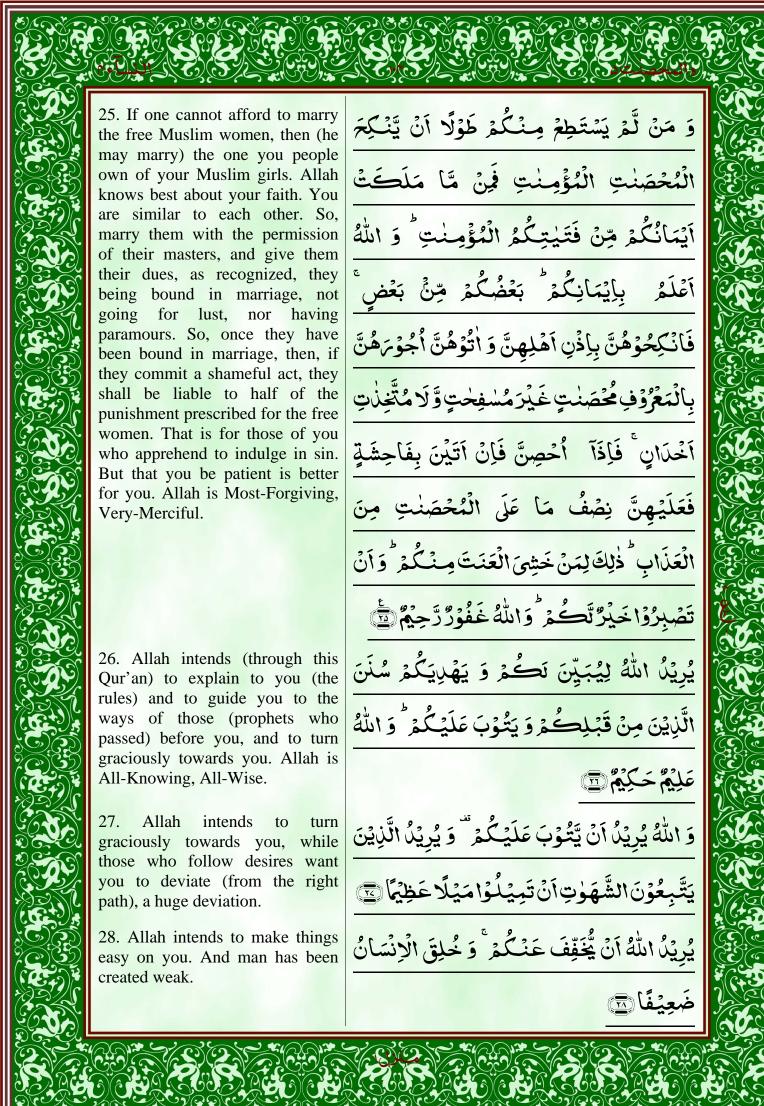


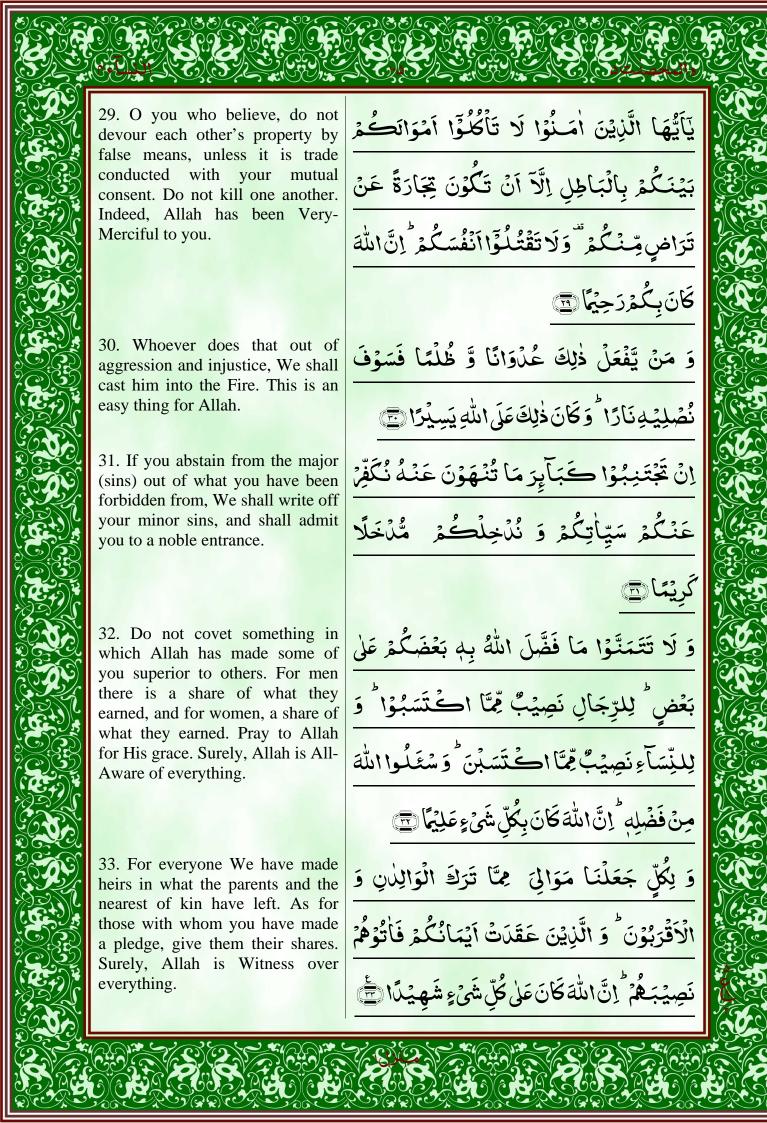
23. Prohibited for you are your mothers, your daughters, your sisters, your paternal aunts, your maternal aunts, daughters of brother, daughters of sister, your mothers who suckled you, your sisters through suckling, mothers of your wives and your stepdaughters under your care who are born of your women with whom you have had intercourse, though if you have not had intercourse with them, there is no sin on you,\_and the wives of your sons from your loins, and that you combine two sisters (in wedlock), except what has passed. Surely, Allah is Most-Forgiving, Very-Merciful.

24. (Also prohibited are) the women already bound marriage, except the bondwomen you come to own. It has been written by Allah for you. All (women), except these, have been permitted for you to seek (to marry) through your wealth, binding yourself, (in marriage) and not only for lust. So, to those of them whose company you have enjoyed, give their dues (dower) as obligated. There is no sin on you in what you mutually agree upon after the (initial) agreement. Surely, Allah is All-Knowing, All-Wise.

سَبِيْلًا حُرِّمَتُ عَلَيْكُمْ أُمَّهٰتُكُمْ وَ بَنْتُكُمْ وَ أَخَوْتُكُمْ وَعَمَّتُكُمْ وَخَلْتُكُمْ وَبَنْتُ الْآخِ وَ بَنْتُ الْأُخْتِ وَ أُمَّهٰ تُكُمُ اللَّتِيِّ اَرْضَعْنَكُمْ وَ أَخَوْتُكُمْ مِّنَ الرَّضَاعَةِ وَ أُمَّهٰتُ نِسَآبِكُمْ وَ رَبَآبِبُكُمُ اللِّي فِي حُجُورِكُمْ مِينَ نِسَآبِكُمُ اللِّي دَخَلُتُمْ بِهِنَّ ۚ فَإِنْ لَّمْ تَكُونُوْا دَخَلُتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَآبِلُ آبُنَآبِكُمُ الَّذِيْنَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَنْسَلَفَ لِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيًّا ﴿ وَّ الْمُحْصَنْتُ مِنَ النِّسَآءِ اللهِ مَا مَلَحَتْ آئِمَانُكُمْ كُلِتُ اللهِ عَلَيْكُمْ وَأُحِلَّ لَكُمْ مَا وَرَآءَ ذٰيكُمْ أَنْ تَبْتَغُوا بِأَمْوَايِكُمْ مُحْصِنِيْنَ عَيْرَ مُسْفِحِيْنَ فَمَا اسْتَمْتَعُتُمْ بِهِ مِنْهُنَّ فَأَتُوْهُنَّ أُجُوْرَهُنَّ فَرِيْضَةً ۚ وَلَاجُنَاحَ عَلَيْكُمْ فِيْمَا تَرْضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيْضَةِ لِآنَ

الله كان عليمًا حكيمًا





34. Men are caretakers of women, since Allah has made some of them excel the others, and because of the wealth they have spent. So, the righteous women are obedient, (and) guard (the property and honor of their husbands) in (their) absence with the protection given by Allah. As for women of whom you fear rebellion, convince them, and leave them apart in beds, and beat them. Then, if they obey you, do not seek a way against them. Surely, Allah is the Highest, the Greatest.

35. If you fear a split between them (the spouses), send one arbitrator from his people and one from her people. If they desire to set things right, Allah shall bring about harmony between them. Surely, Allah is All-Knowing, All-Aware

36. Worship Allah, and do not associate with Him anything, and be good to parents and to kinsmen and orphans and the needy and the close neighbor and the distant neighbor and the companion at your side and the wayfarer and to those (slaves who are) owned by you. Surely, Allah does not like those who are arrogant, proud,

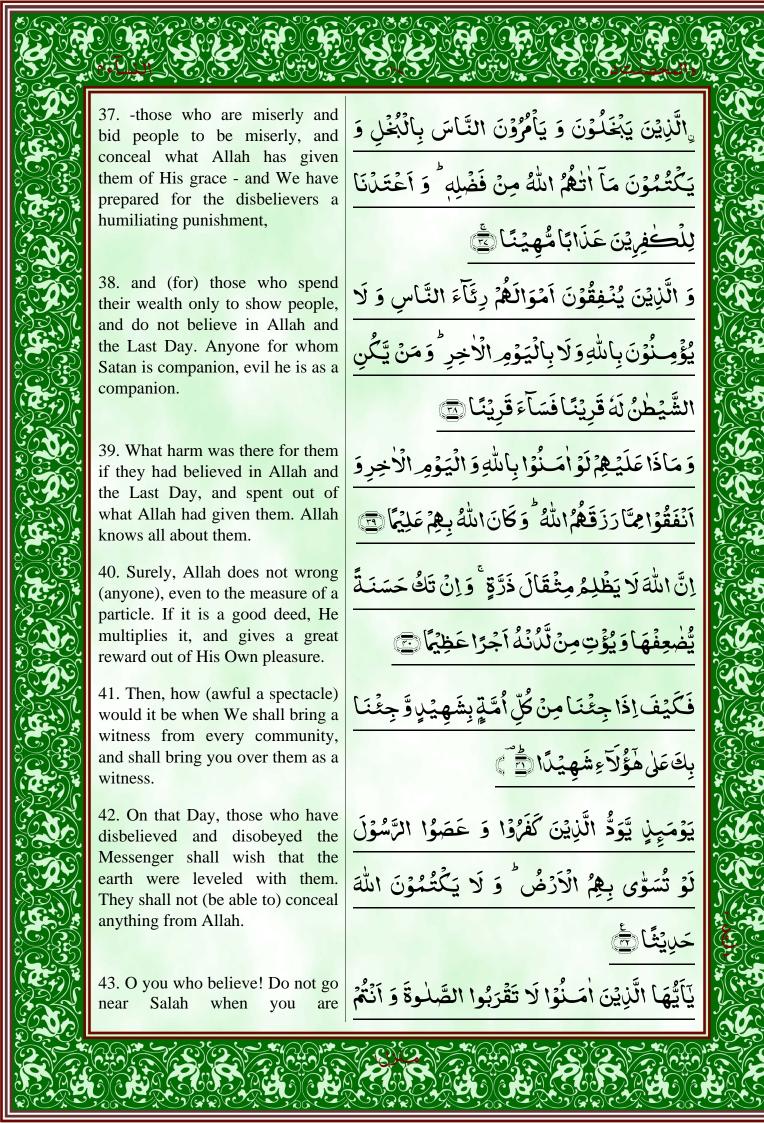
الرِّجَالُ قَوْمُوْنَ عَلَى النِّسَآءِ بِمَا فَضَّلَ اللهُ بَعْضِهُمْ عَلَى بَعْضٍ وَّ بِمَا اَنْفَقُوْا مِنْ اَمُوَالِهِمْ فَالصَّلِحْتُ قَنِيتُ خَفِظتٌ لِلْغَيْبِ بِمَا حَفِظَ فَالصَّلِحْتُ قَنِيتُ خَفِظتٌ لِلْغَيْبِ بِمَا حَفِظَ اللهُ وَ الْتِي تَخَافُوْنَ نَشُوْزَهُنَّ فَعِظُوهُنَّ فَإِلَّهُ اللهُ وَ الْتِي تَخَافُوْنَ نَشُوْزَهُنَّ فَعِظُوهُنَّ فَإِن اللهُ اللهُ عَلَيْهِنَ سَبِيلًا إِنَّ اللهَ اللهُ كَانَ عَلِيَّا كَبِيرًا اللهَ كَانَ عَلِيَّا كَبِيرًا اللهَ كَانَ عَلِيَّا كَبِيرًا اللهَ فَانْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّن وَانْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّن وَانْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِن

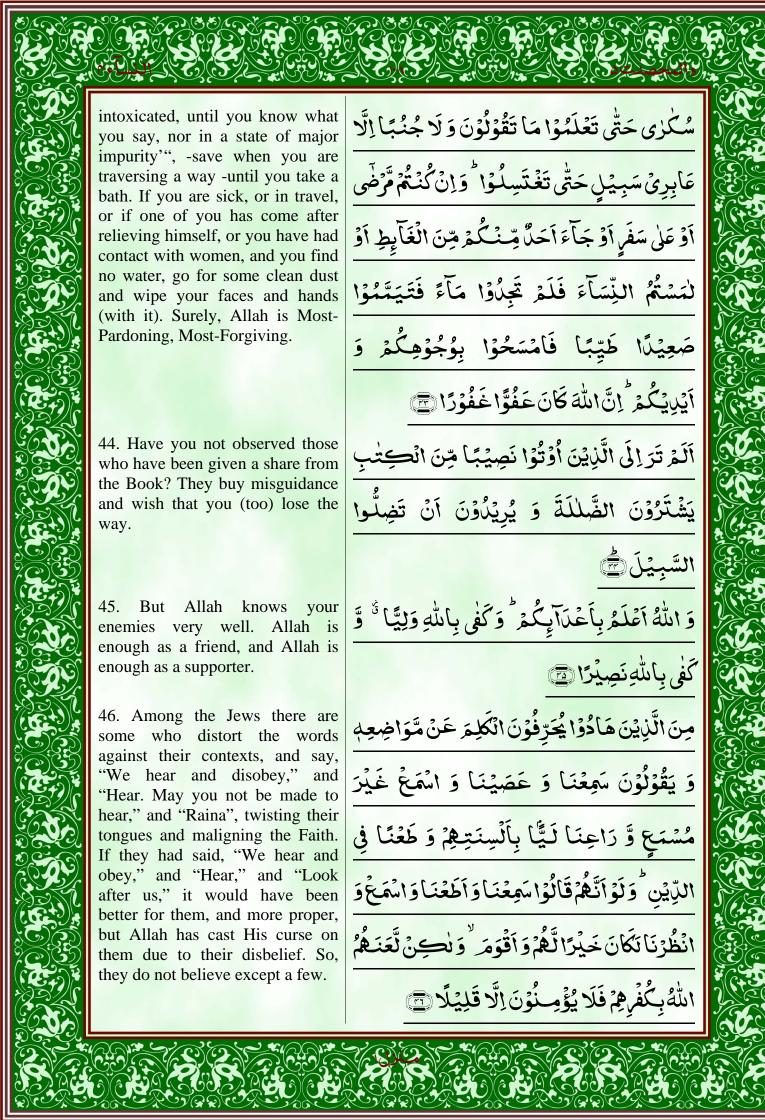
وَ إِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكُمًا مِنْ أَوْلِ خُكُمًا مِنْ الْمُلِهَا ۚ إِنْ يُرِيْدَا الصلاحا

يُّوقِقِ اللهُ بَيْنَهُمَا لَا قَاللهُ كَانَ عَلِيًا خَبِيْرًا اللهُ اللهُ عَلِيمًا خَبِيْرًا

وَ اعْبُدُوا اللهَ وَ لَا تُشْرِكُوا بِهِ شَيْعًا وَّ بِالْوَالِدَيْنِ اِحْسَانًا وَ بِنِى الْقُرْبِي الْقُرْبِي وَالْيَتْلِي وَ الْيَتْلِي وَ الْيَتْلِي وَ الْيَتْلِي وَ الْيَتْلِي وَ الْيَتَلِي وَ الْيَتِيْنِ وَ الْجَادِ فِي الْقُرْبِي وَ الْجَادِ الْجُنْبِ وَ الْمَسْكِيْنِ وَ الْجَادِ فِي الْقُرْبِي وَ الْجَنِ السَّبِيْلِ وَ مَا الشَّبِيْلِ وَ مَا الشَّبِيْلِ وَ ابْنِ السَّبِيْلِ وَ مَا مَلَكَتُ اَيْمَانُكُمْ أَلِنَّ اللهَ لَا يُحِبُّ مَنْ كَانَ مَلَكَتُ اَيْمَانُكُمْ أَلِنَّ اللهَ لَا يُحِبُّ مَنْ كَانَ

عُنْتَالًا فَخُوْرًا اللهِ

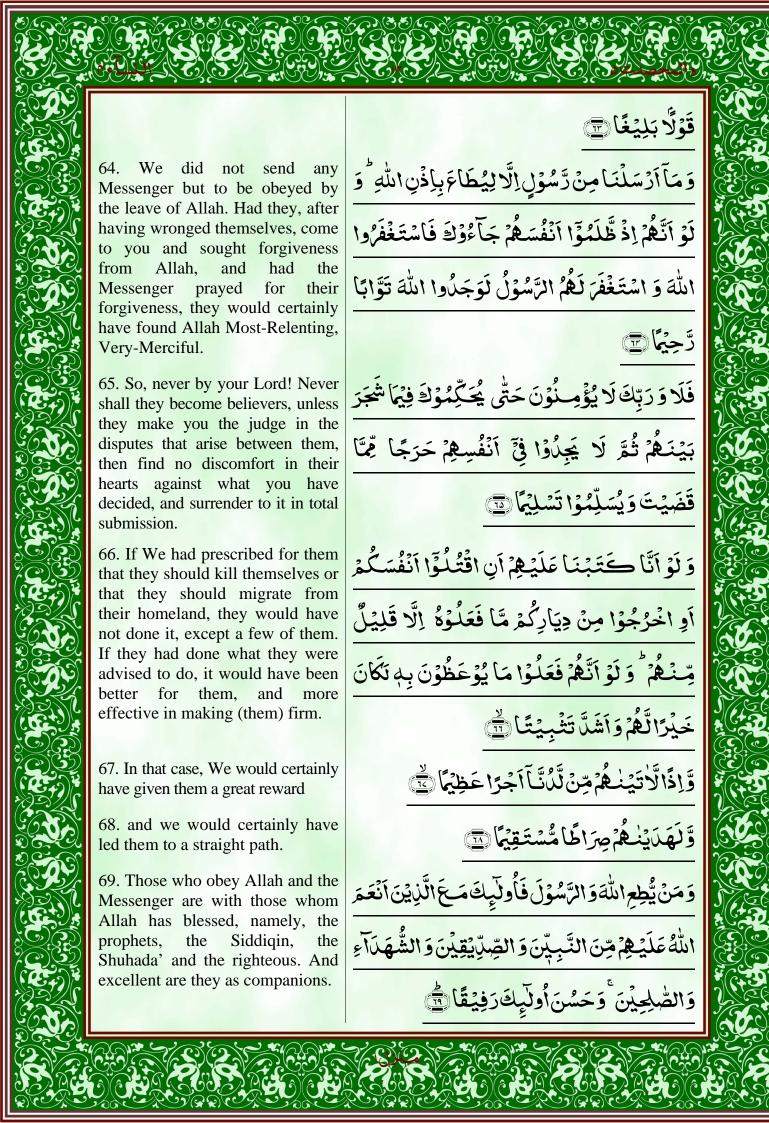


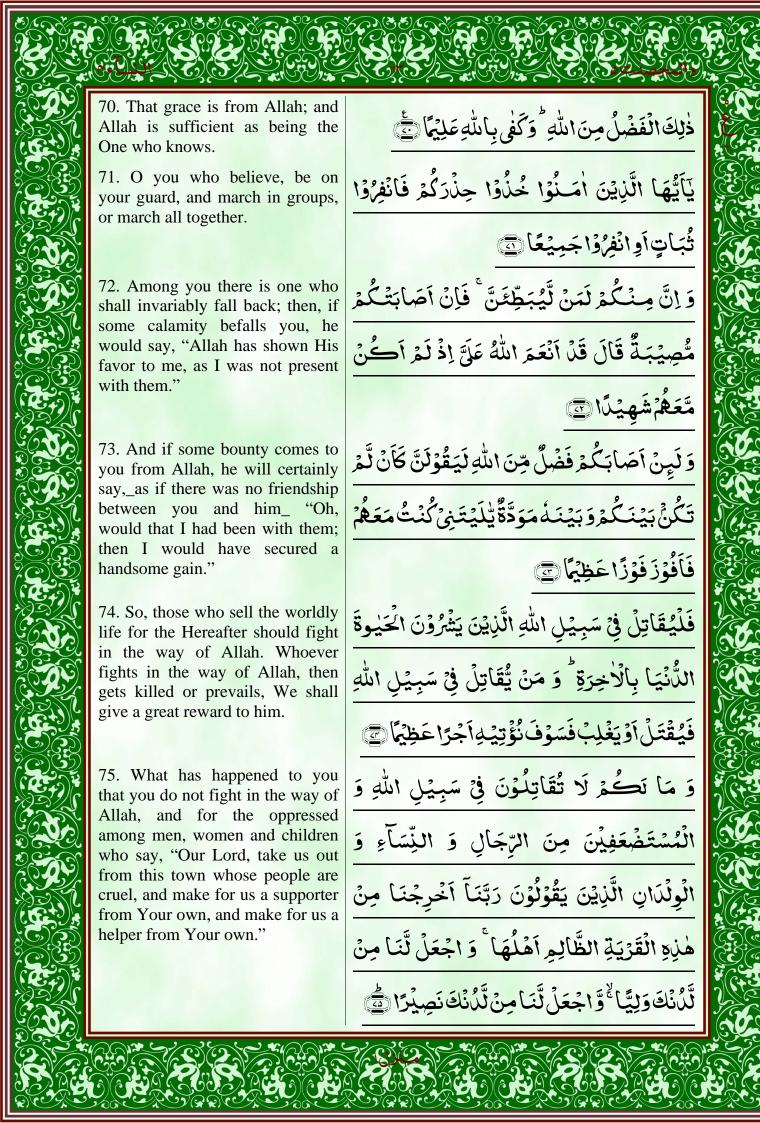




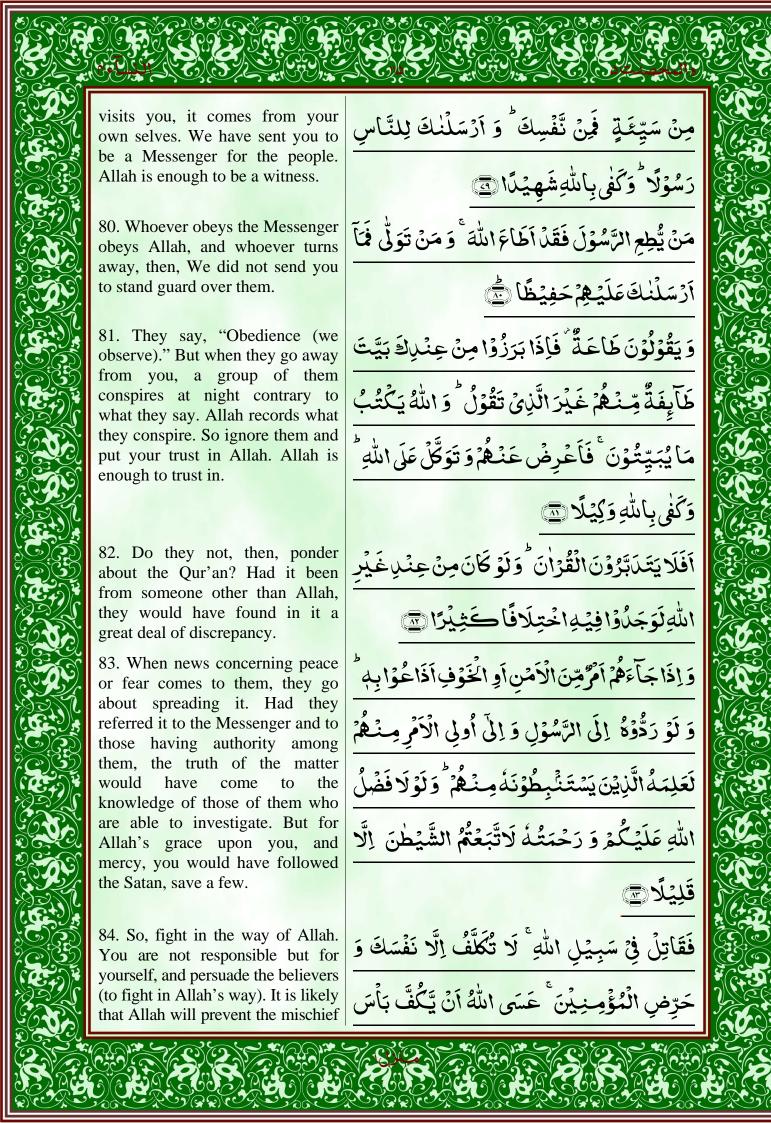








76. The believers fight in the way ٱلَّذِيْنَ الْمَنْوُا يُقَاتِلُوْنَ فِي سَبِيْلِ اللَّهِ وَالَّذِيْنَ of Allah, and the disbelievers fight in the way of Taghut. So, كَفَرُوْا يُقَاتِلُوْنَ فِي سَبِيْلِ الطَّاعُوْتِ فَقَاتِلُوّا fight the friends of Satan. No doubt, the guile of Satan is feeble. اَوْلِيَاءَ الشَّيْطَنُ إِنَّ كَيْدَ الشَّيْطَن كَانَ ضَعِيْفًا 🛅 اَلَمْ تَرَ إِلَى الَّذِيْنَ قِيْلَ لَكُمْ كُفُّوٓا آيْدِيَكُمْ وَ 77. Have you not seen those to whom it was said, "Hold your hands (from fighting) and be أَقِينُمُوا الصَّلُوةَ وَ أَتُوا الزَّكُوةَ ۚ فَلَمَّا كُتِبَ steadfast in Salah and pay Zakah." However, when fighting enjoined upon them, عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيْقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ surprisingly, a group from them starts fearing people, as one would fear Allah, or fearing even كَخَشْيَةِ اللهِ أَوْ أَشَدَّ خَشْيَةً ۚ وَقَالُوْا رَبَّنَا لِمَ more. They say, "Our Lord, why have you enjoined fighting upon كَتَبْتَ عَلَيْنَا الْقِتَالَ \* لَوْلَا آخَرْتَنَا إِلَى آجَل us? Would you have not spared us for a little more time?" Say, "The enjoyment of the world is but a قَرِيْبِ قُلْمَتَاعُ اللَّانْيَا قَلِيْلٌ وَالْاحِرَةُ خَيْرٌ little, and the Hereafter is far better for the one who fears Allah, and you shall not be wronged, لِّمَن اتَّفَى ۗ وَلَا تُظُلَّمُونَ فَتِيلًا عَيْ even to the measure of a fiber. آيْنَ مَا تَكُونُوْا يُلْرِكُكُّمُ الْمَوْتُ وَ لَوْكُنْتُمُ فِي 78. Wherever you will be, Death will overtake you, even though you are in fortified castles." If بُرُوْجٍ مُّشَيَّدَةٍ ۗ وَ إِنْ تُصِبُهُمُ حَسَنَةٌ يَّقُولُوا some good comes to them, they say, "This is from Allah." But if some evil visits them, they say, هٰذِهٖ مِنْ عِنْدِاللَّهِ ۚ وَإِنْ تُصِبْهُمْ سَيِّعَةٌ يَّقُولُوا "This is from you." Say, "All is from Allah." So, what is wrong with these people, they do not هٰذِهٖ مِنْ عِنْدِكُ مُقُلُ كُلُّ مِّنْ عِنْدِ اللهِ مُنَالِ seem to understand anything? هَوُلآءالْقَوْمِ لَا يَكَادُوْنَ يَفْقَهُوْنَ حَدِيْتًا عَ 79. Whatever good comes to you, مَا آصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللهِ وَمَا آصَابَكَ it is from Allah and whatever evil





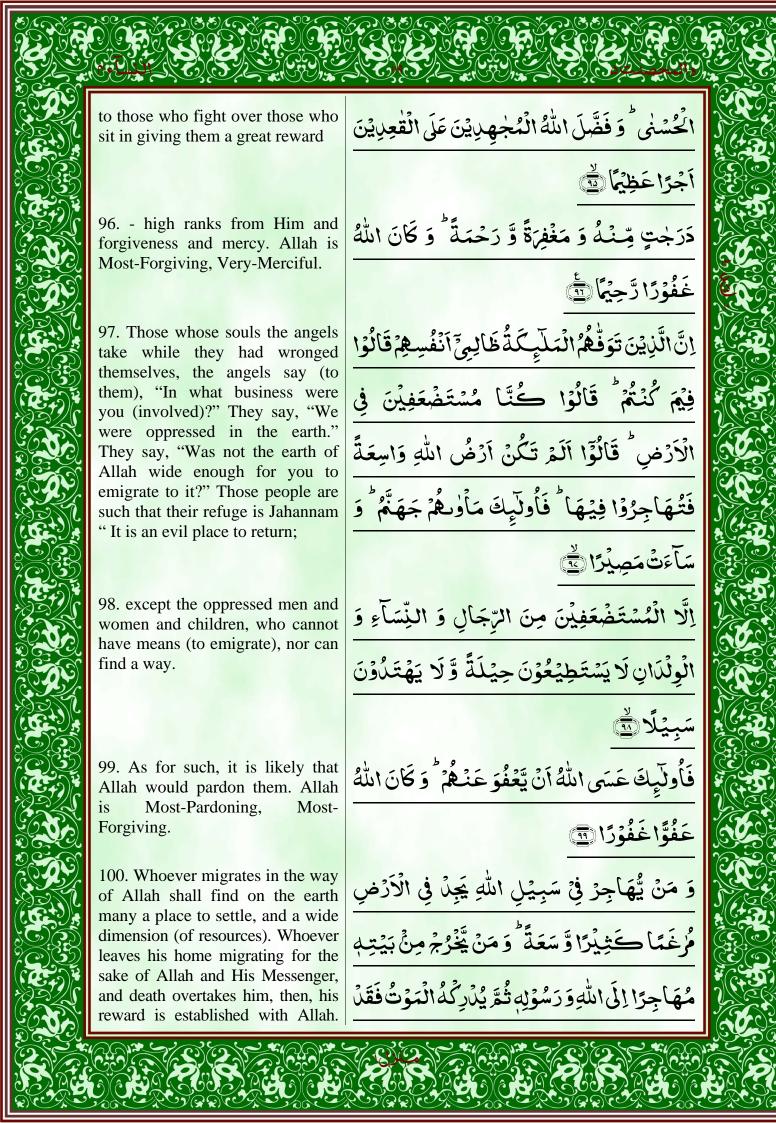
90. Except those who join a group between whom and you there is a treaty, or who come to you with their hearts feeling discomfort in fighting either against you or against their own people. If Allah had so willed, He would have given them power over you, then they would have fought you - so, if they stay away from you, and do not fight you and offer you peace, then Allah has not given you any authority against them.

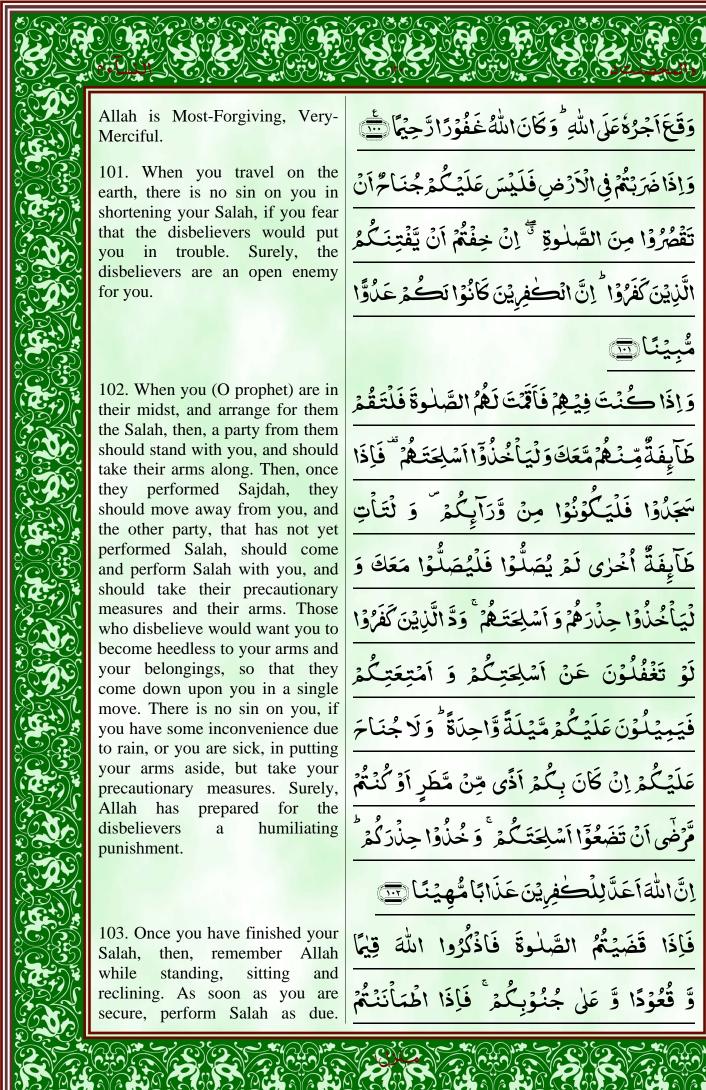
91. You will find others who want to be secure from you, and secure from their own people. (But) whenever they are called back to the mischief, they are plunged into it. So, if they do not stay away from you, and do not offer peace to you, and do not restrain their hands, then seize them, and kill them wherever you find them, and, We have given you an open authority against them.

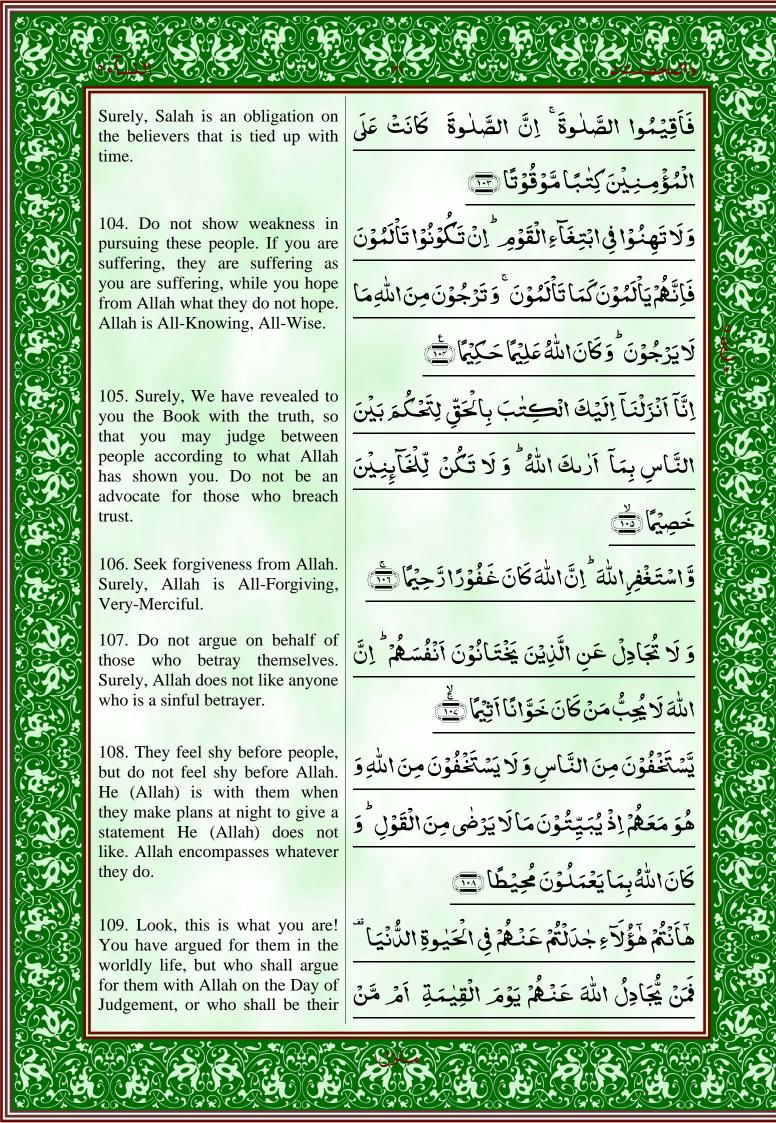
92. It is not for a believer (Muslim) to kill any believer, except by mistake. Whoever kills a believer by mistake, then, a believing slave has to be freed, and the blood money must be paid to his family, unless they forgo it. If he (the victim) belongs to a people hostile to you and is a believer, then, a believing slave has to be freed. If he (the victim) belongs to a people between whom and you there is treaty,

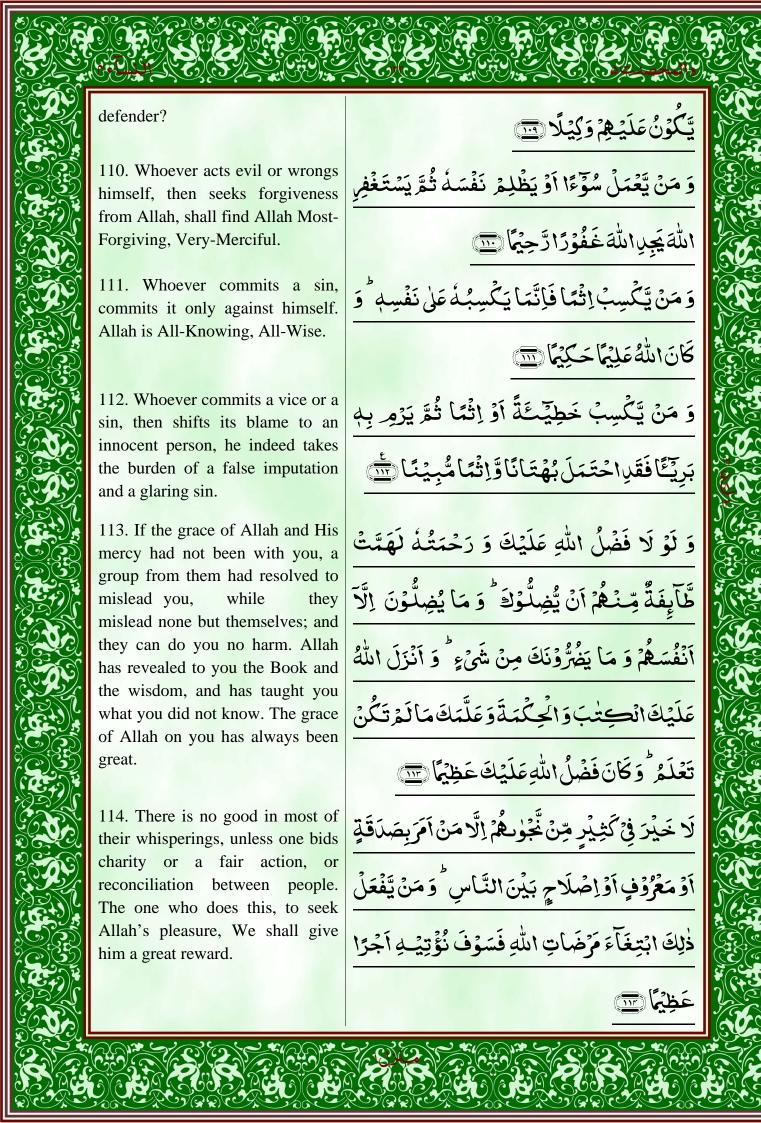
إِلَّا الَّذِيْنَ يَصِلُونَ إِلَى قَوْمِ بَيْنَكُمْ وَ بَيْنَكُمْ مِّيْتَاقُ أَوْ جَآءُوْكُمْ حَصِرَتْ صُلُوْرُهُمْ أَنْ يُّقَاتِلُوْكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ ۗ وَ لَوْ شَآءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقْتَلُوْكُمْ فَإِنِ اعْتَزَلُوْكُمْ فَلَمْ يُقَاتِلُو كُمْ وَ الْقَوْ اللَّهِ كُمُ السَّلَمَ لِهُ أَكَا جَعَلَ اللَّهُ نَكُمْ عَلَيْهِمْ سَبِيلًا ﴿ سَتَعِدُونَ الْحَرِيْنَ يُرِيْدُونَ أَنْ يَّأْمَنُوْكُمْ وَ يَأْمَنُوا قَوْمَهُمْ كُلَّمَا رُدُّوٓا إِلَى الْفِتْنَةِ أَرْكِسُوا فِيهَا ۚ فَإِنْ لَّمْ يَعْتَزِلُوْكُمْ وَ يُلْقُوَّا اِلَيْكُمُ السَّلَمَ وَ يَكُفُّوٓا آيْدِيَهُمْ فَخُذُوْهُمْ وَ اقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ ۗ وَأُولَمِكُمْ جَعَلْنَا نَكُمْ عَلَيْهِمْ سُلْطِنًا مُّبِينًا وَمَا كَانَ لِمُؤْمِنِ أَنْ يَتَقُتُلَ مُؤْمِنًا إِلَّا خَطًّا \* وَمَا كَانَ لِمُؤْمِنِ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطًّا \* وَ مَنْ قَتَلَ مُؤْمِنًا خَطَّا فَتَعْرِيْرُ رَقَبَةٍ مُّؤْمِنَةٍ وَّ دِيَةٌ مُّسَلَّمَةٌ إِلَى آهُلِهِ إِلَّا آنُ يَّصَّلَّ قُوا لَ فَإِنْ كَانَ مِنْ قَوْمِ عَدُوٍّ تَكُمْ وَ هُوَ مُؤْمِنٌ فَتَعْرِيْرُ رَقَبَةٍ مُؤْمِنَةٍ وإنْ كَانَ مِنْ قَوْمِ بَيْنَكُمْ وَ

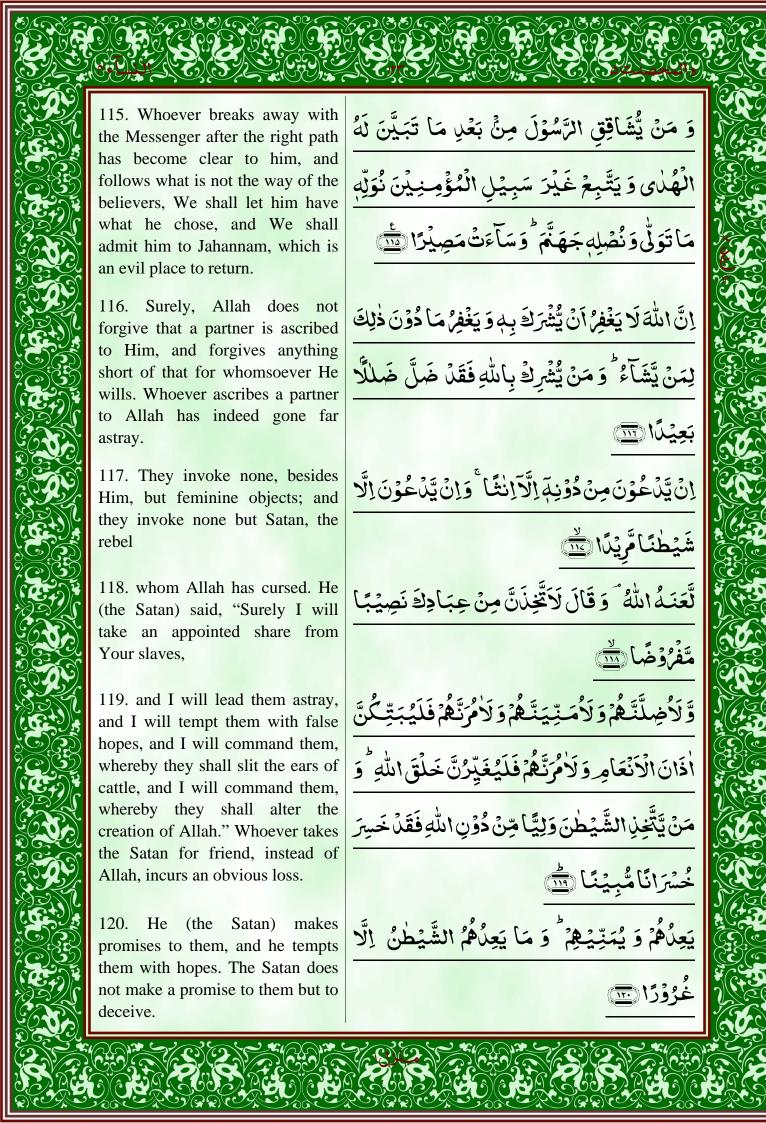


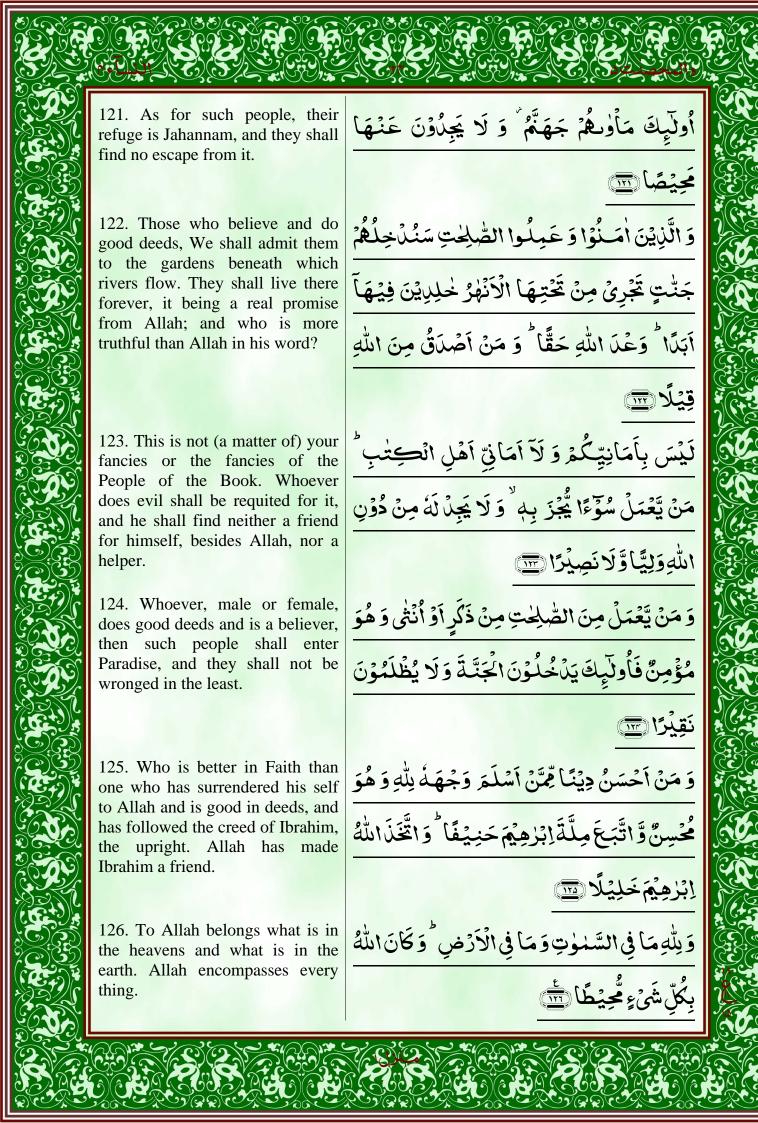


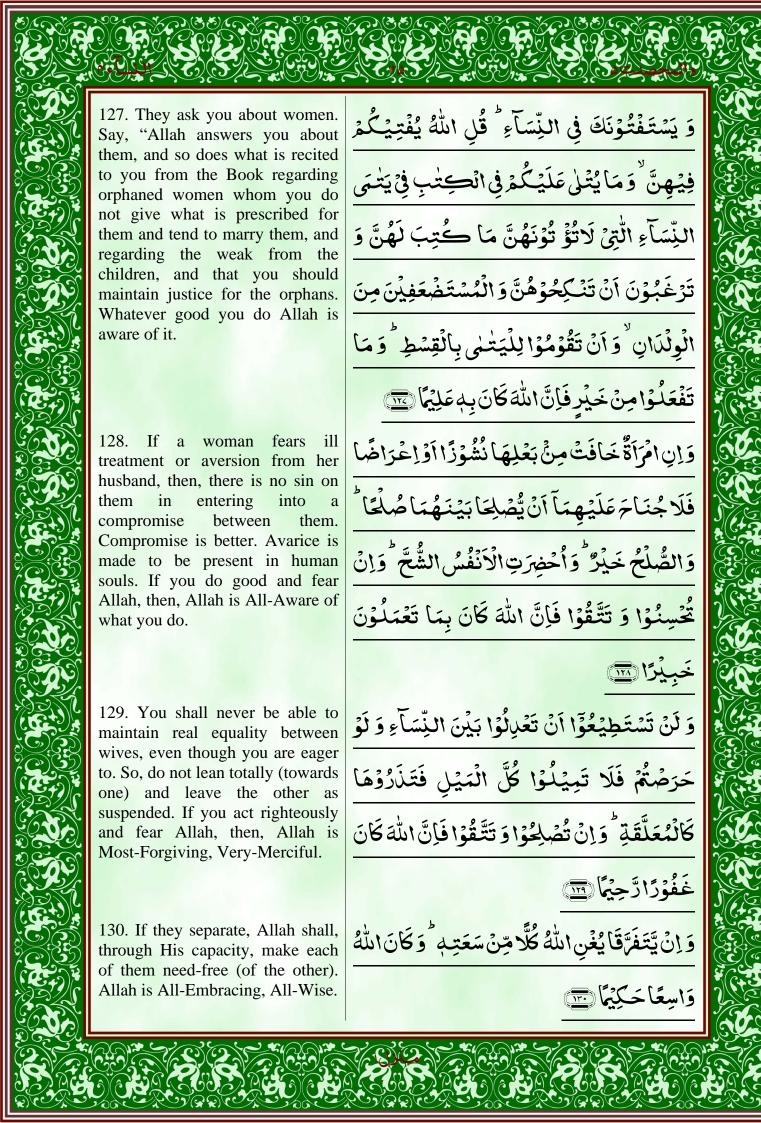


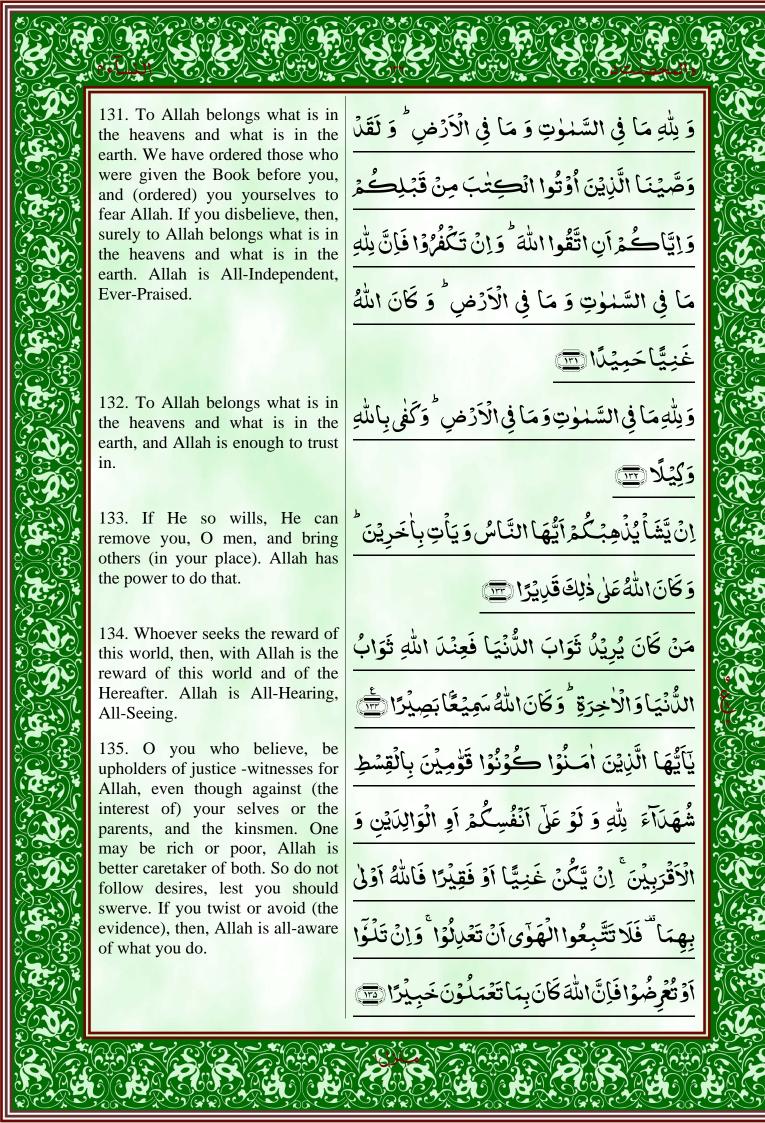


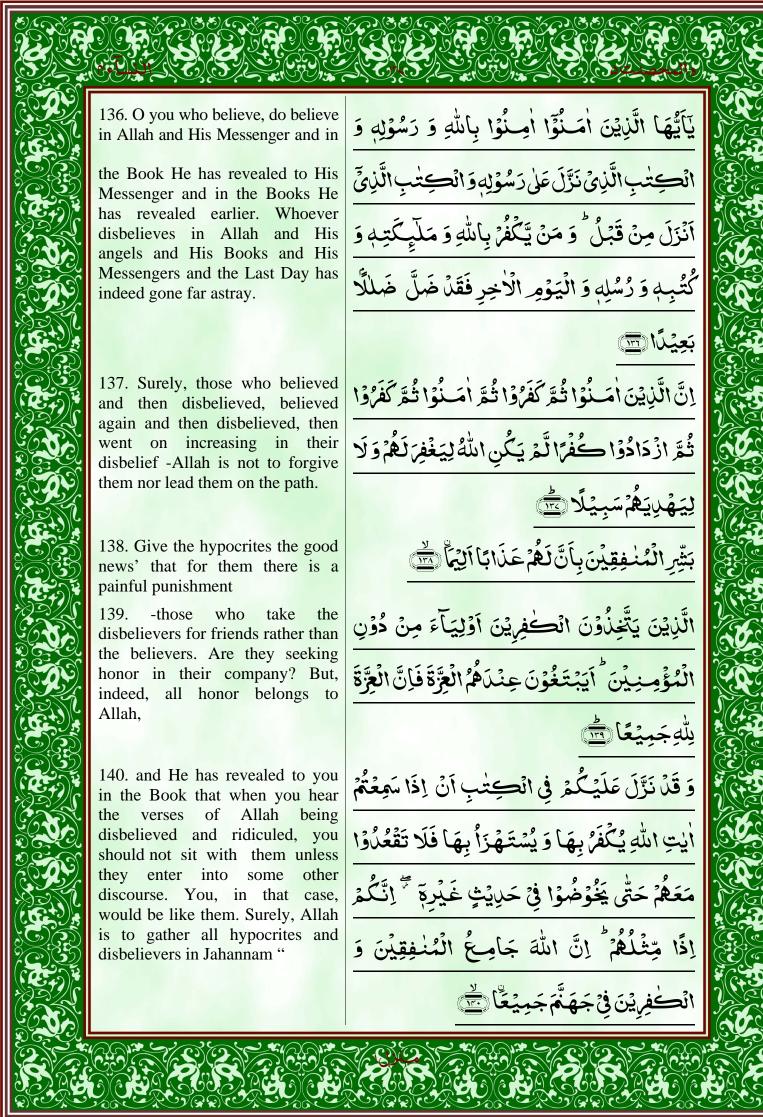


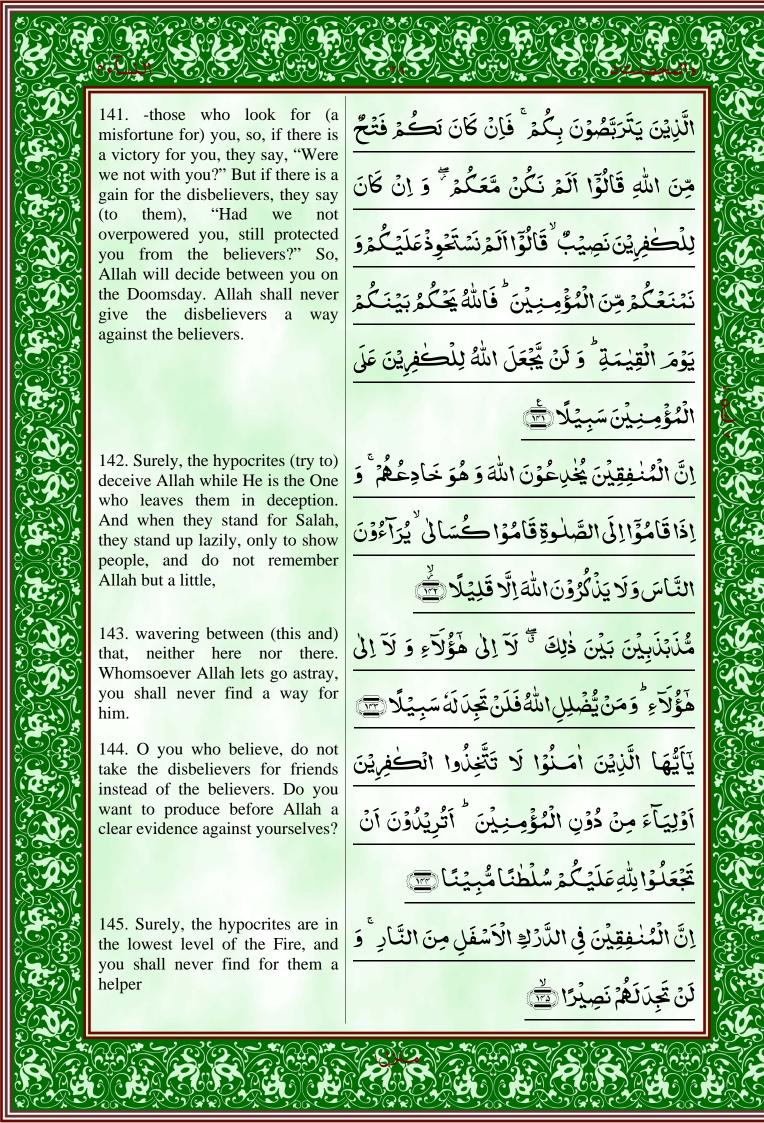






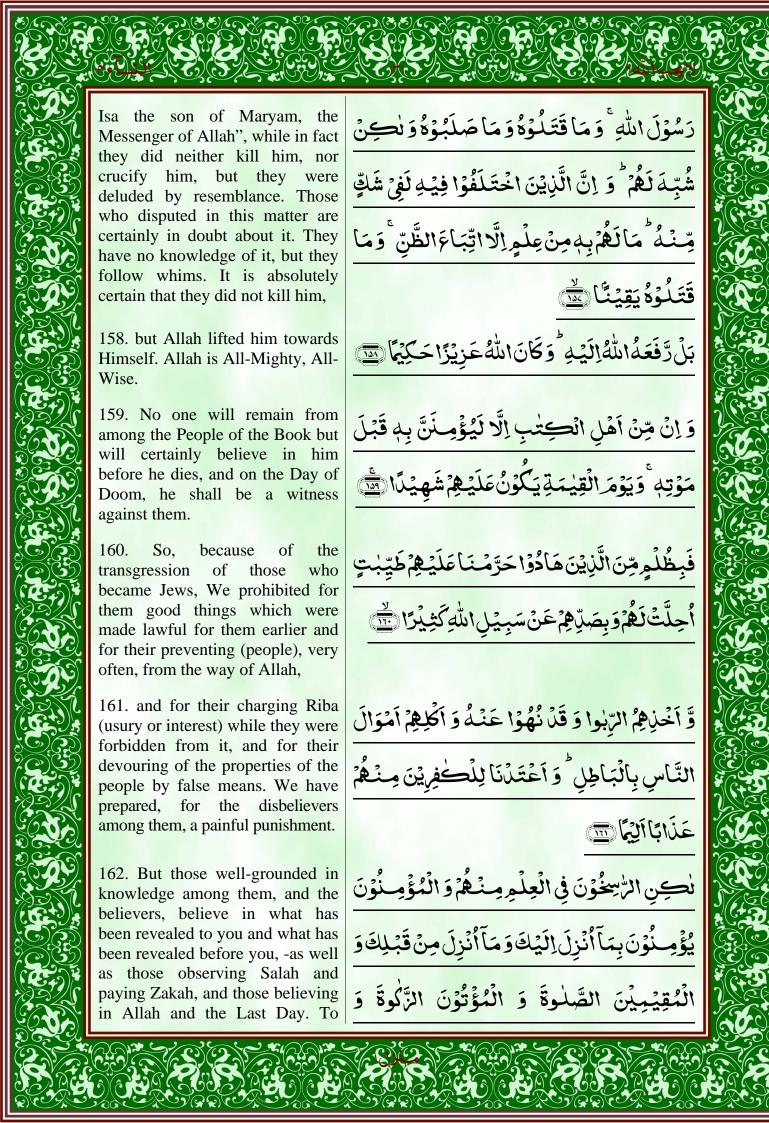




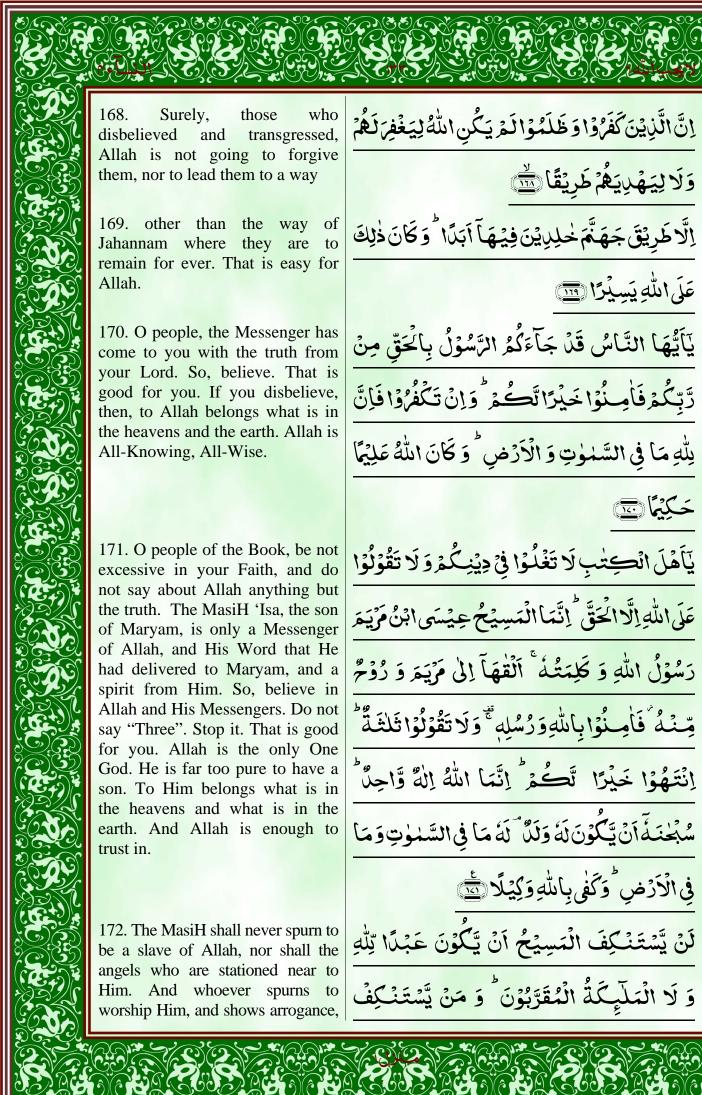


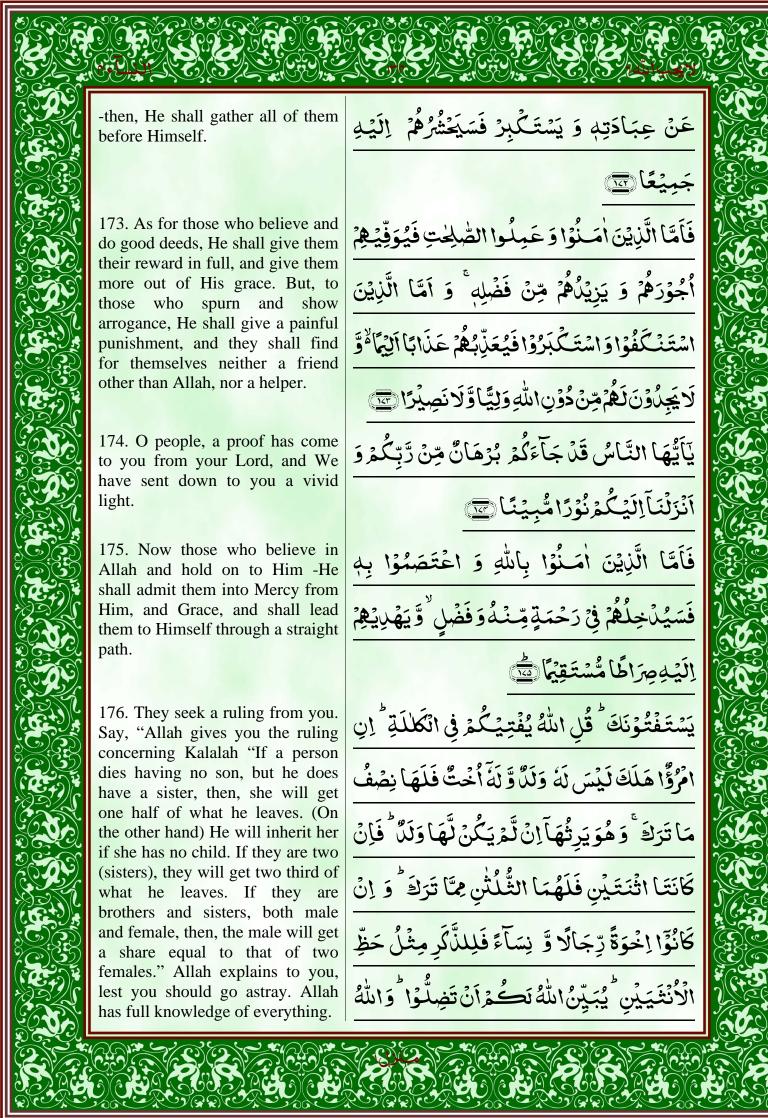


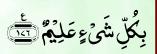












ركوعاتها ١٦

۵سُوْرَةُ المَا بِلَةِ مَلَنِيَّةٌ ١١٢

أياتها١٢٠

## بِسْمِ اللهِ الرَّحْلنِ الرَّحِيْمِ

With the name of Allah, the All-Merciful, the Very-Merciful.

- 1. O you who believe, fulfill the contracts. The animals from the cattle have been made lawful for you, except that which shall be read over to you, provided that you do not treat hunting as lawful while you are in IHram. Surely, Allah ordains what He wills.
- 2. O you who believe, do not violate (the sanctity) of the Marks of Allah, nor of the sacred month, nor of the sacrificial animal, nor of the garlands, nor of those proceeding to the Sacred House, seeking the grace of their Lord and (His) Pleasure. When you are out of IHram, you may hunt. Malice against a people for their having prevented you from Al-Masjid-ul-Haram, should cause you to cross the limits. Help each other in righteousness and piety, and do not help each other in sin and aggression. Fear Allah. Surely. Allah severe punishment.
- 3. Prohibited for you are: carrion, blood, the flesh of swine, and

يَايُّهَا الَّذِيْنَ أَمَنُوَّا أَوْفُوا بِالْعُقُودِ أُ أُحِلَّتُ الْأَيُّهَا الَّذِيْنَ أَمَنُوَّا أَوْفُوا بِالْعُقُودِ أُ أُحِلَّتُ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ

عَيْرَ مُحِيِّى الصَّيْدِ وَ اَنْتُمُ حُرُمٌ ۚ إِنَّ اللَّهَ يَحُكُمُ مَا

ؽڔؽؙۮؙ۞

يَاَيُّهَا الَّذِينَ امَنُوا لَا يُحِلُّوا شَعَآبِرَ اللهِ وَ لَا

الشَّهُ وَالْحَوَامَ وَلَا الْهَدُى وَلَا الْقَلَآبِلَ وَلَا آمِّيْنَ

الْبَيْتَ الْحَرَامَ يَبْتَغُونَ فَضَّلًا مِنْ رَّبِّهِمْ وَ

رِضُوَانًا و إِذَا حَلَلُتُمْ فَاصْطَادُوا ۗ وَ لَا

يَجْرِمَنَّكُمْ شَنَانُ قَوْمٍ أَنْ صَدُّوكُمْ عَنِ

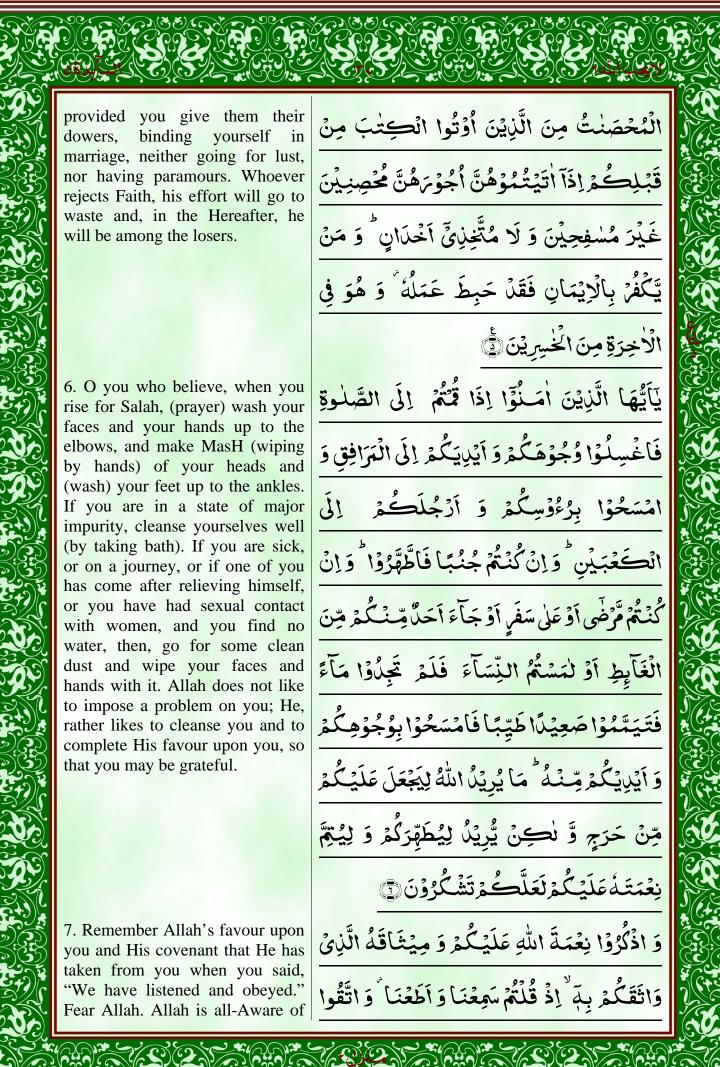
الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا ۗ وَتَعَاوَنُوا عَلَى الْبِرِ

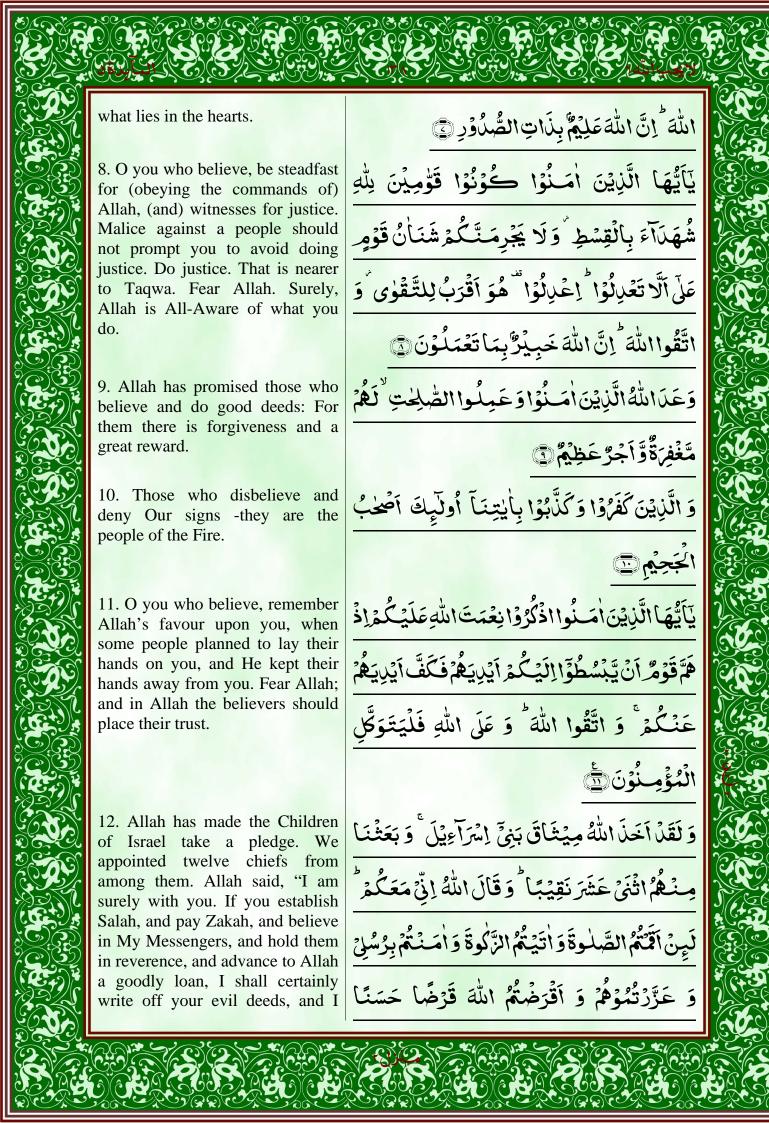
وَ التَّقُوٰى ۗ وَلَا تَعَاوَنُوا عَلَى الْاِثُمِ وَ الْعُلُوَانِ ۗ وَ

اتَّقُوا اللهُ أِنَّ اللهَ شَدِيْدُ الْعِقَابِ

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَاللَّمُ وَكَحُمُ الْخِنْزِيْرِوَ

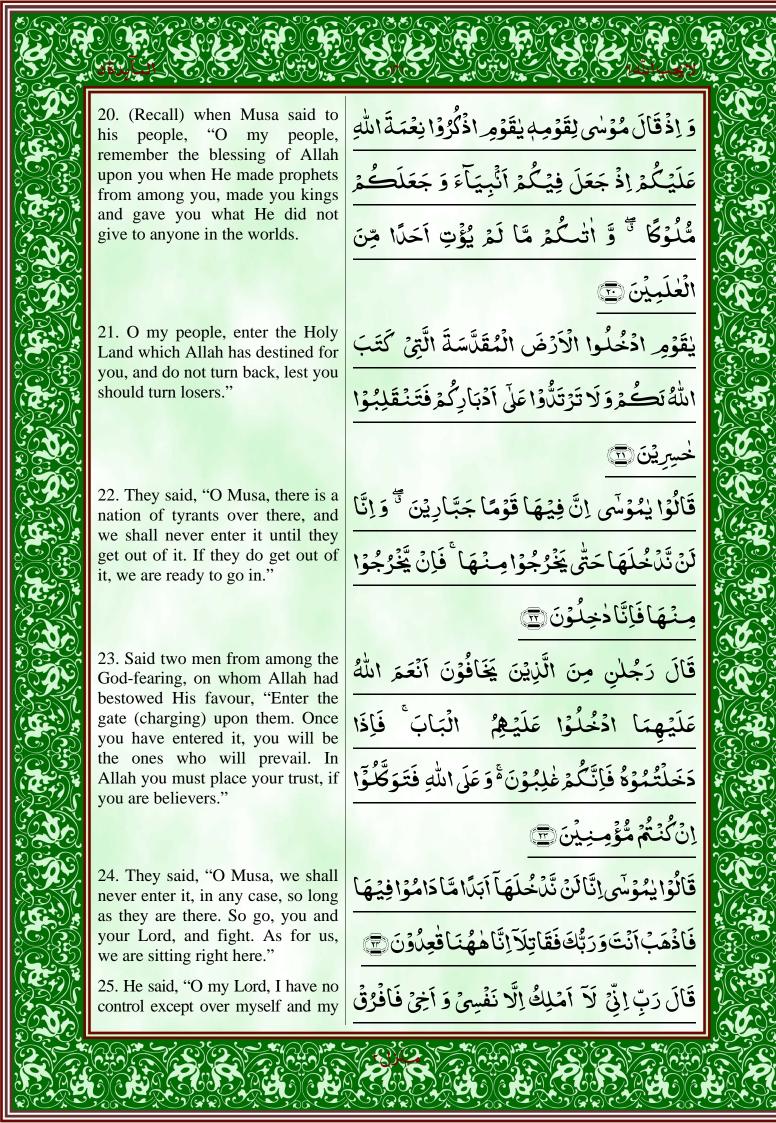
مَا أُهِلَّ لِغَيْرِ اللهِ بِهِ وَ الْمُنْغَنِقَةُ وَ الْمَوْقُوْذَةُ وَ those upon which (a name) other than that of Allah has been invoked (at the time of slaughter), الْمُتَرَدِّيَةُ وَ النَّطِيْعَةُ وَ مَا آكَلَ السَّبُعُ إلَّا مَا animal killed by strangulation, or killed by a blow, or by a fall, or by goring, or that which is eaten ذَكَّيْتُمُ أَوْمَا ذُبِحَ عَلَى النُّصُبِ وَ أَنْ تَسْتَقْسِمُوْا by a beast unless you have properly slaughtered it; and that which has been slaughtered before بِالْاَذُلَامِ لَٰ ذَيكُمْ فِسُقُ الْيَوْمَ يَبِسَ الَّذِينَ the idols, and that you determine shares through the arrows. (All of) كَفَرُوْا مِنْ دِيْنِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ ۗ ٱلْيَوْمَ this is sin. Today those who disbelieve have lost all hope of (damaging) your faith. So, do not أَكْمَلْتُ نَكُمْ دِيْنَكُمْ وَ اَتْمَمْتُ عَلَيْكُمْ fear them, and fear Me. Today, I have perfected your religion for you, and have completed My نِعْمَتِيْ وَ رَضِيْتُ نَكُمُ الْإِسْلَامَ دِيْنًا لَهُ فَن blessing upon you, and chosen Islam as Din (religion and a way of life) for you. But whoever is اضُطُرَّ فِي مَخْمَصَةٍ عَيْرَ مُتَجَانِفٍ لِّإِثْمِ فَإِنَّ اللَّهَ compelled by extreme hunger, having no inclination towards sin, 8 then Allah is Most-Forgiving, عَفُورٌ رَّحِيمٌ Very-Merciful. يَسْئَلُوْنَكَ مَاذَآ أُحِلَّ لَكُمْ ۚ قُلَ أُحِلَّ نَكُمُ 4. They ask you as to what has been made lawful for them. Say, "Made lawful for you are good الطَّيِّبْتُ ۗ وَ مَا عَلَّمْتُمُ مِّنَ الْحَوَارِحِ مُكَلِّبِيْنَ things, and (hunting through) birds and beasts of prey that you train, teaching them out of what تُعَلِّمُوْنَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ ۚ فَكُلُوْا مِمَّا ٓ اَمْسَكُنَ Allah has taught you. So, eat of what they hold for you, and recite the name of Allah upon it." Fear عَلَيْكُمْ وَاذْكُرُوااسْمَ اللهِ عَلَيْهِ "وَاتَّقُوااللَّهُ أِنَّ Allah. Surely, Allah is swift at reckoning. الله مَرِينُعُ الْحِسَابِ ﴿ 5. This day, good things have اَلْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبْتُ وَطَعَامُ الَّذِيْنَ been made lawful for you. The food of the people of the Book is أُوْتُوا الْكِتْبَ حِلُّ تَكُمْ ۚ وَ طَعَامُكُمْ حِلُّ lawful for you, and your food is lawful for them, and good women from among believers, and good لَّهُمْ وَ الْمُحْصَلْتُ مِنَ الْمُؤْمِنْتِ women from among those who were given the Book before you,

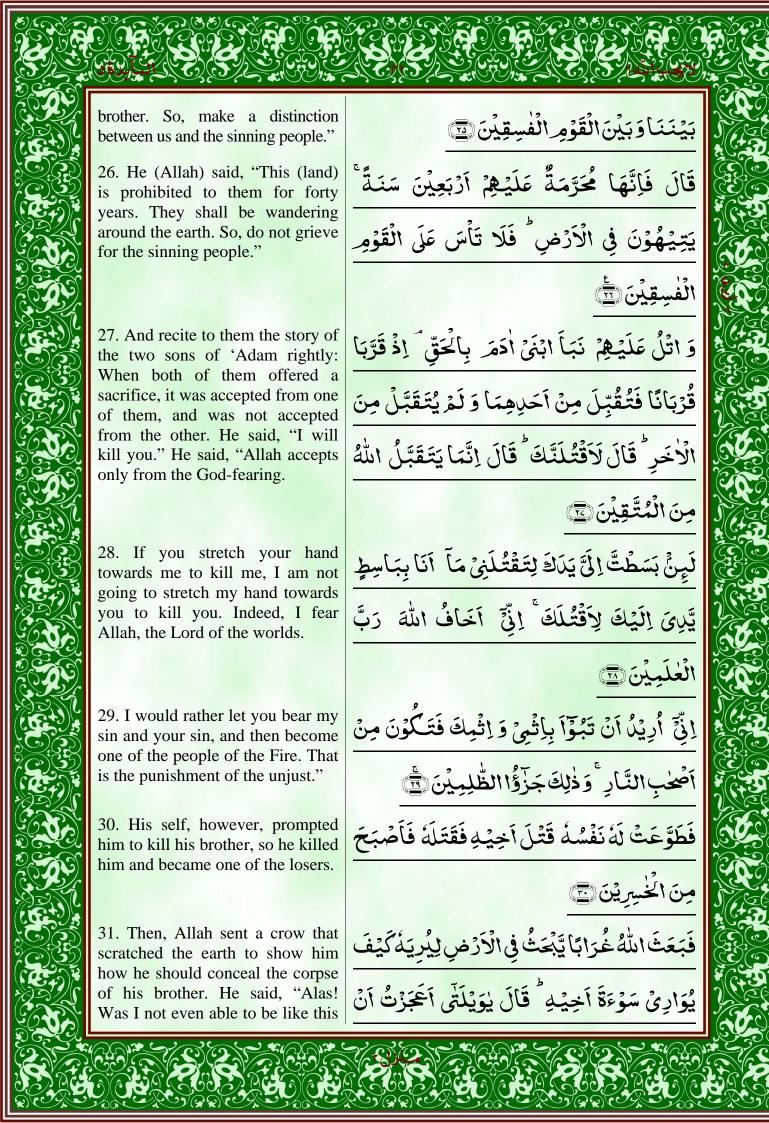


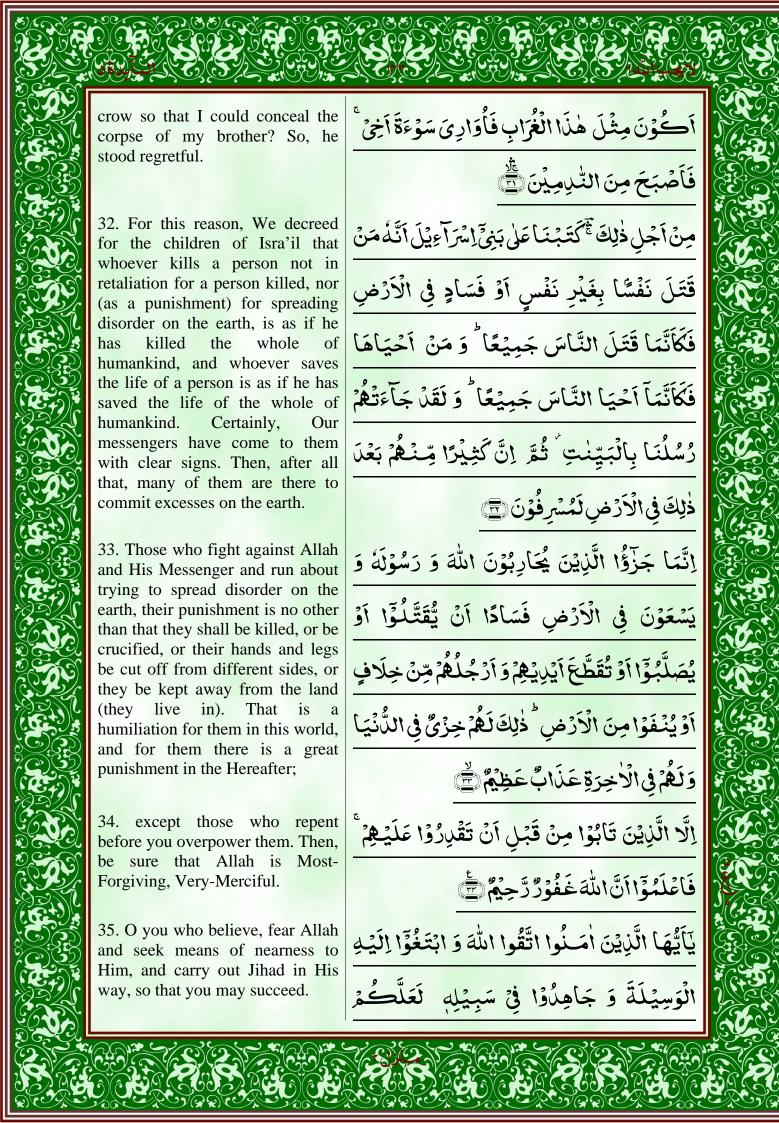


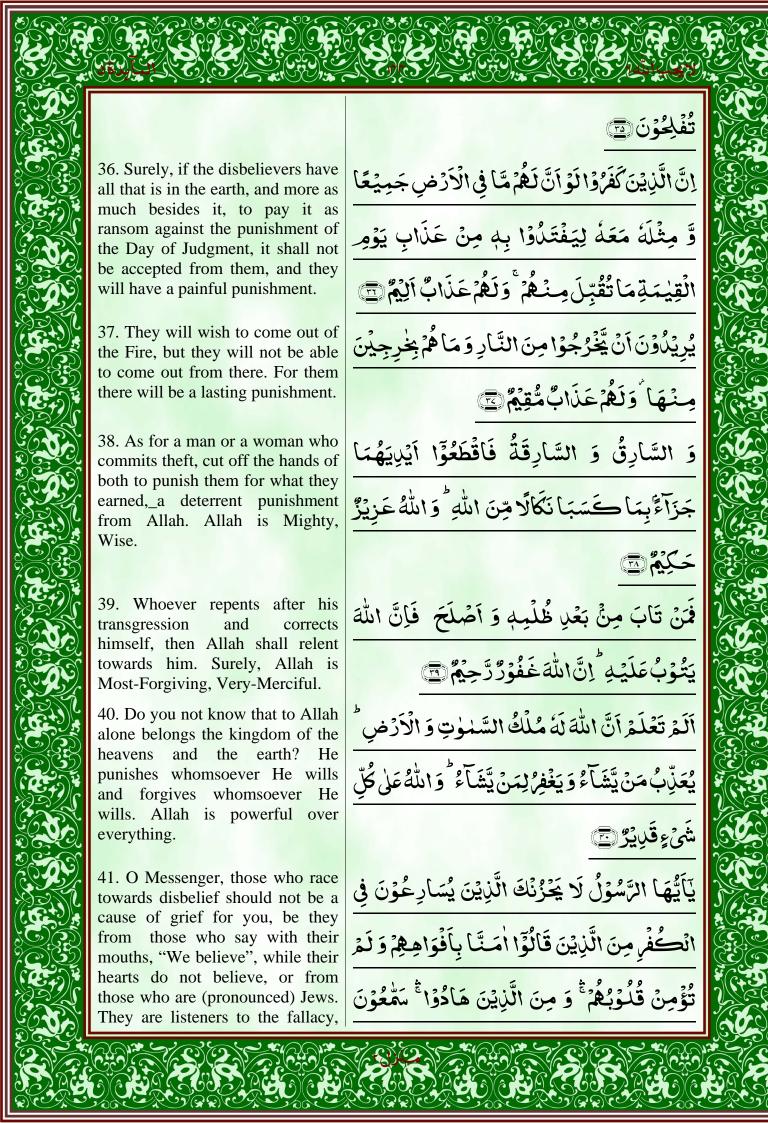


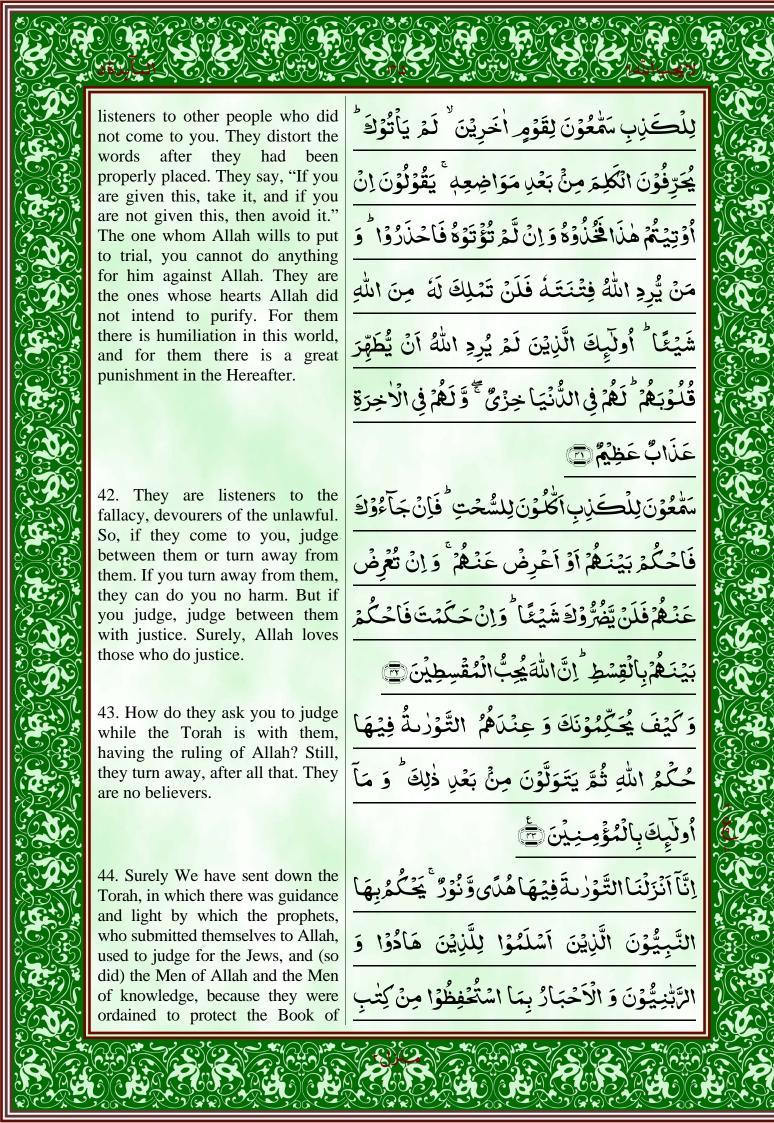


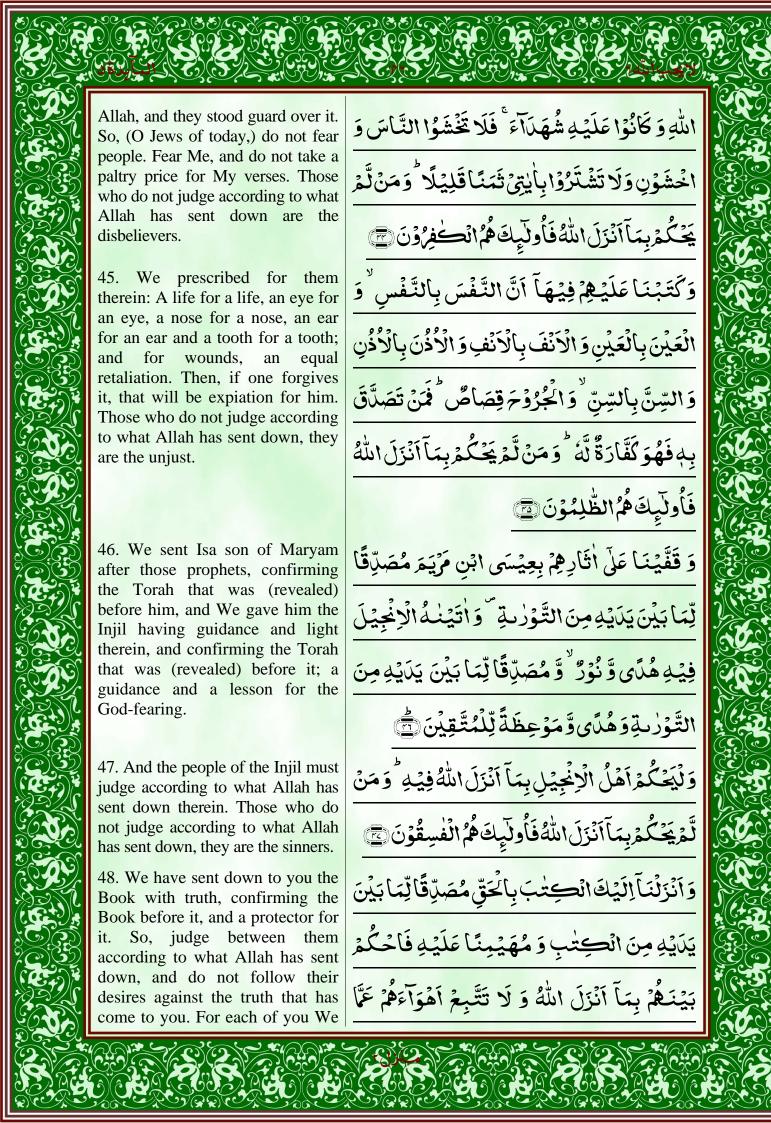


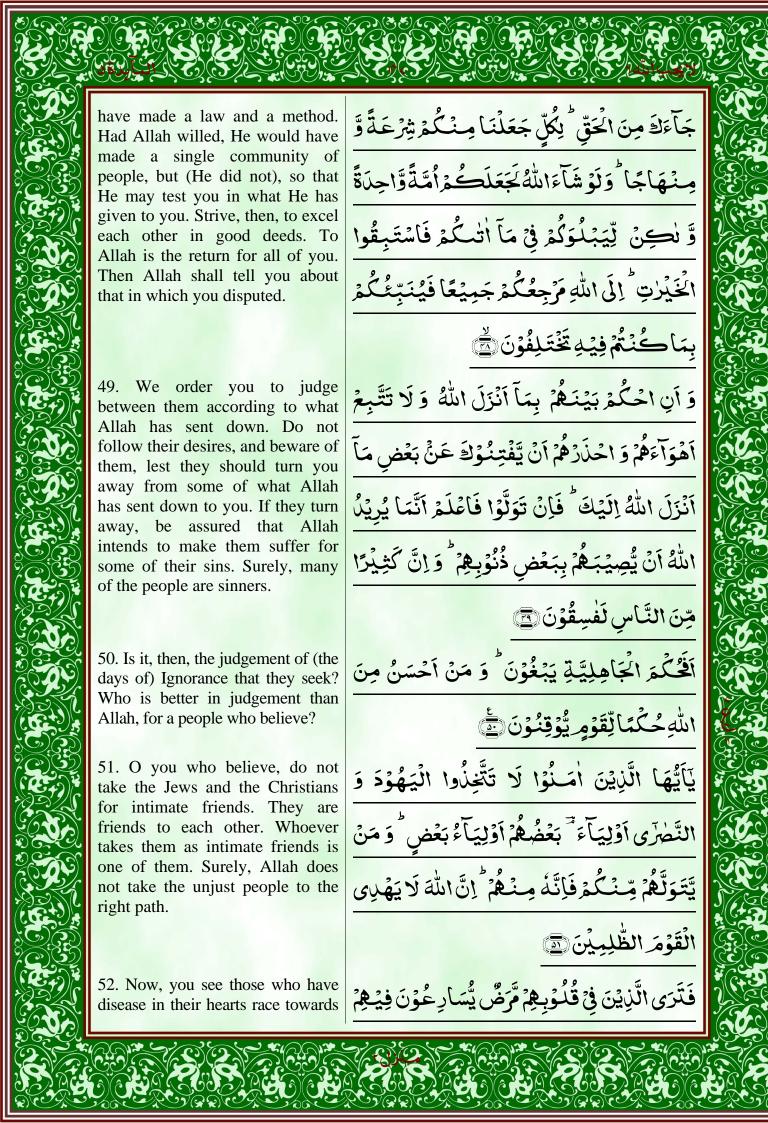


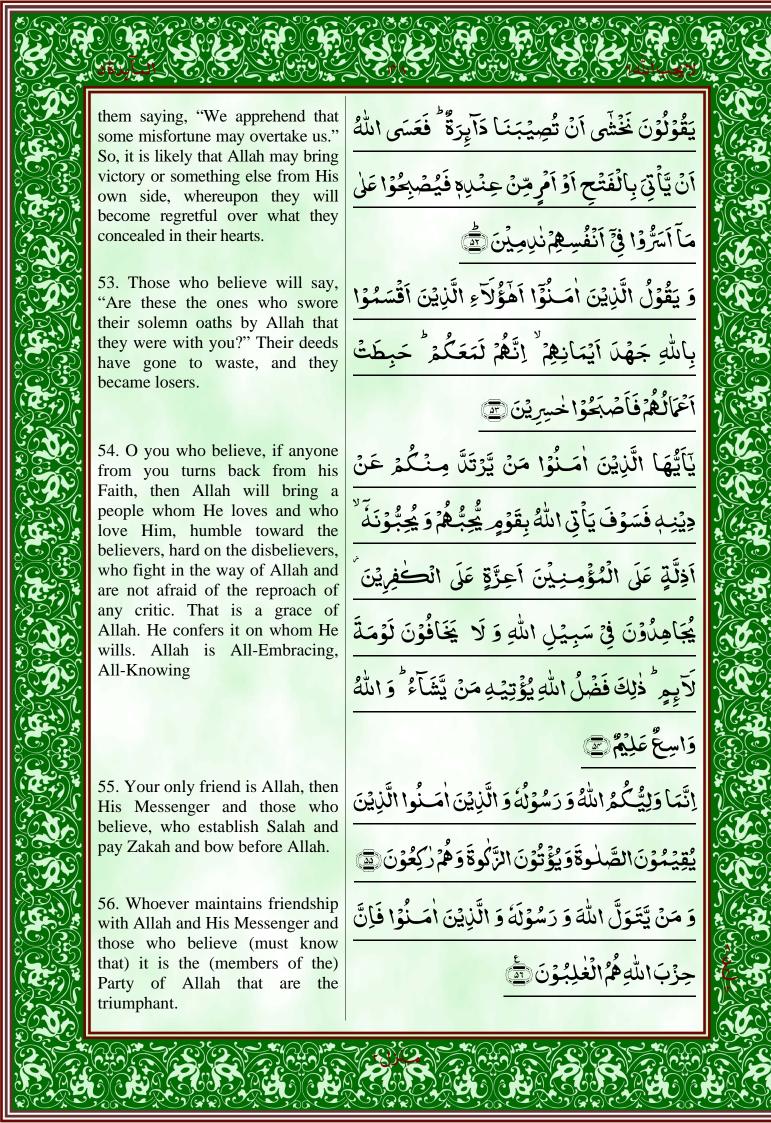


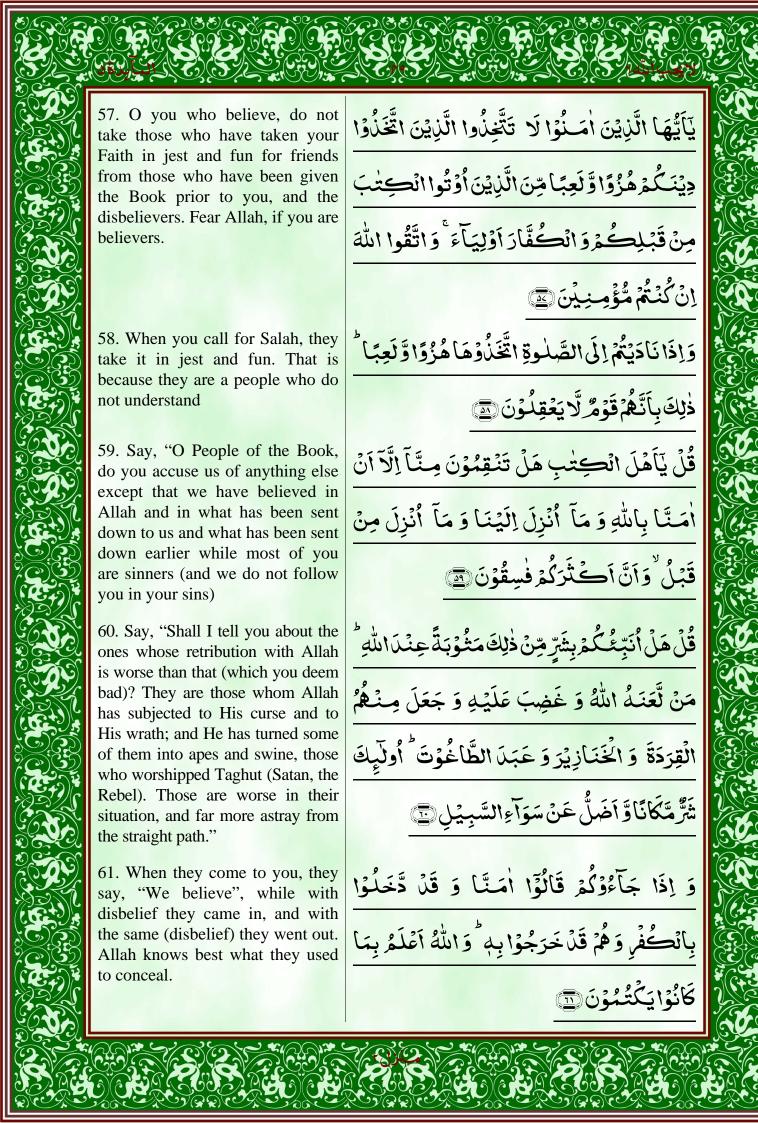


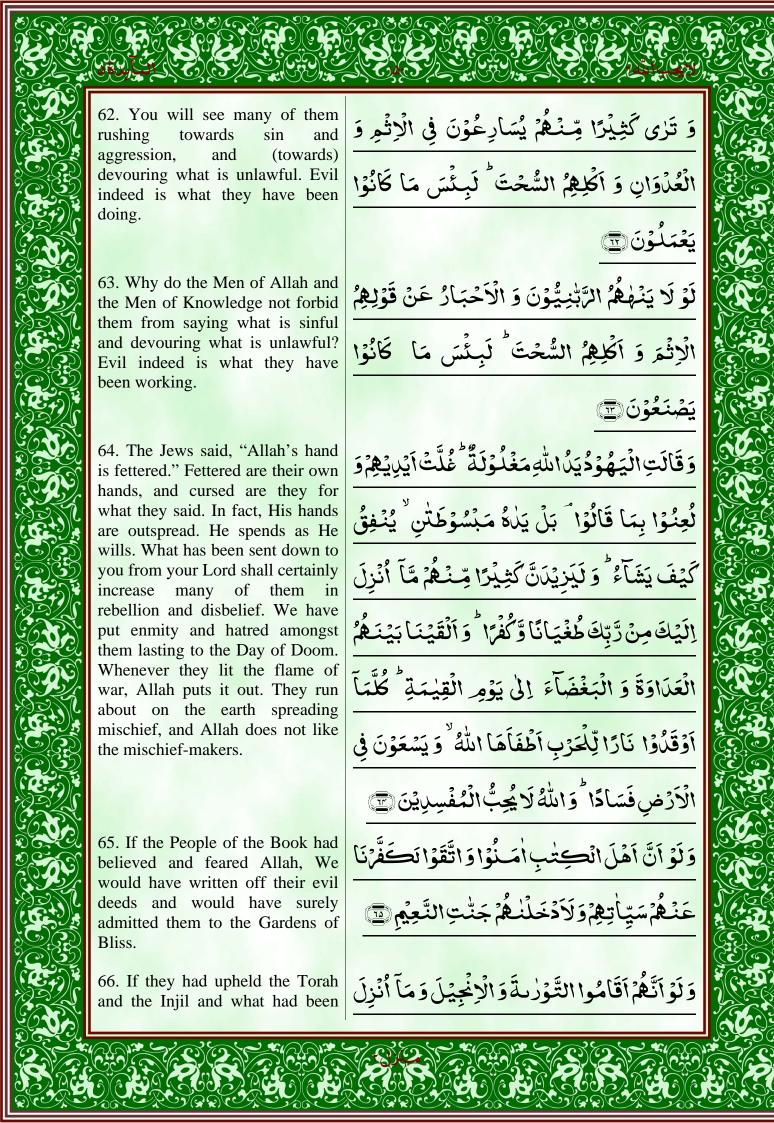


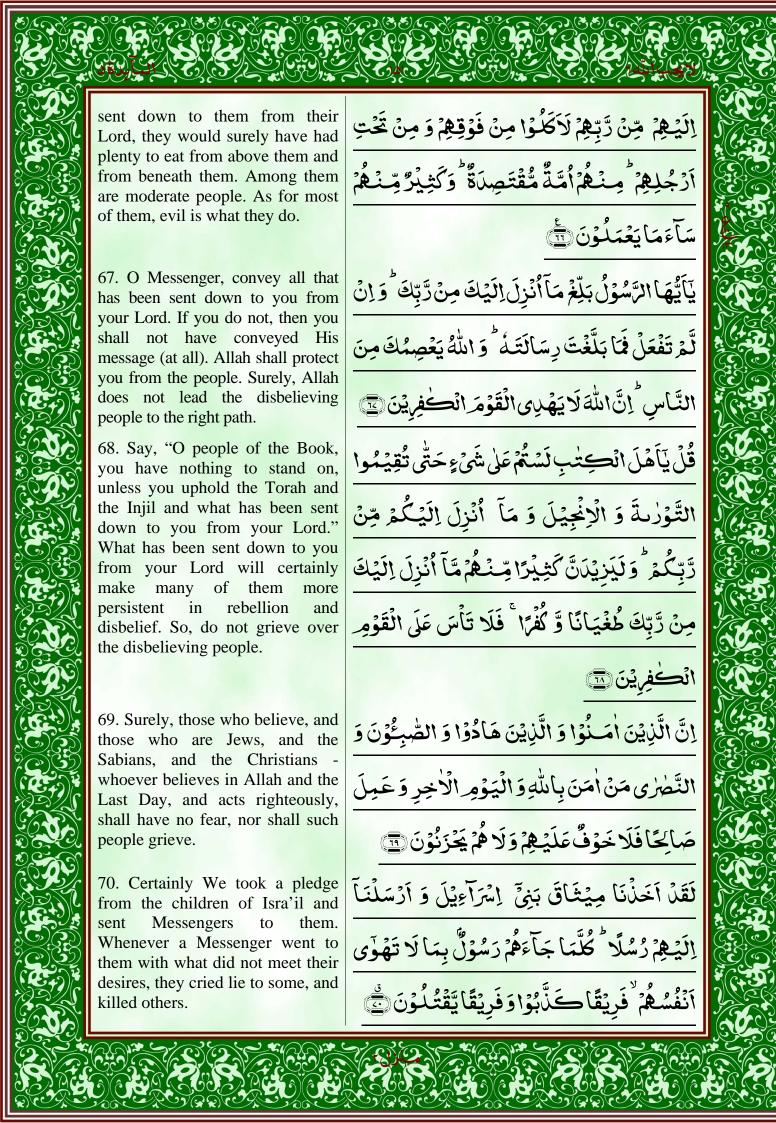


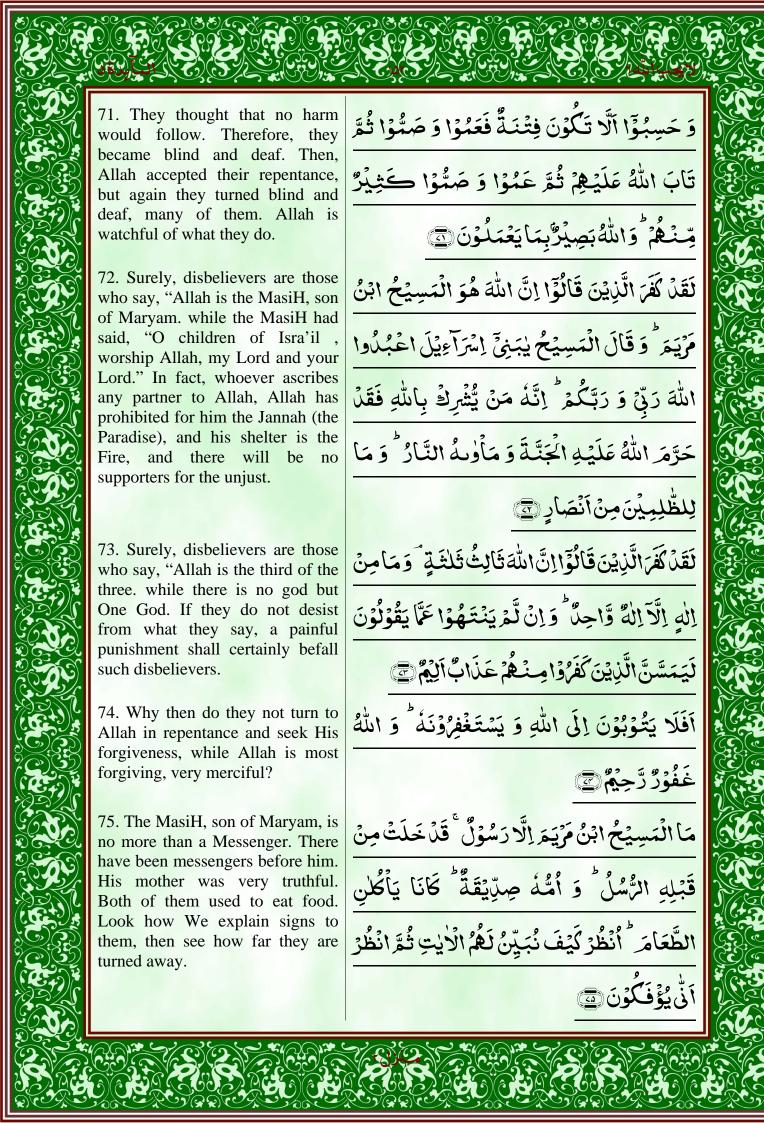




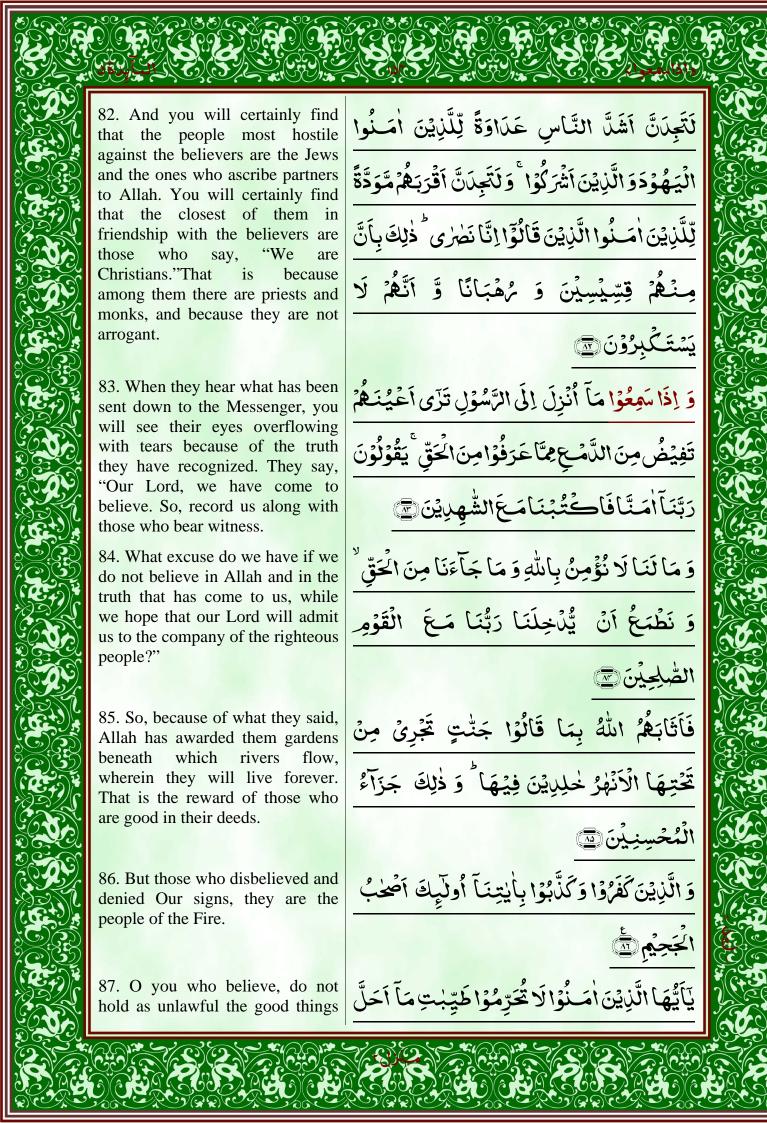








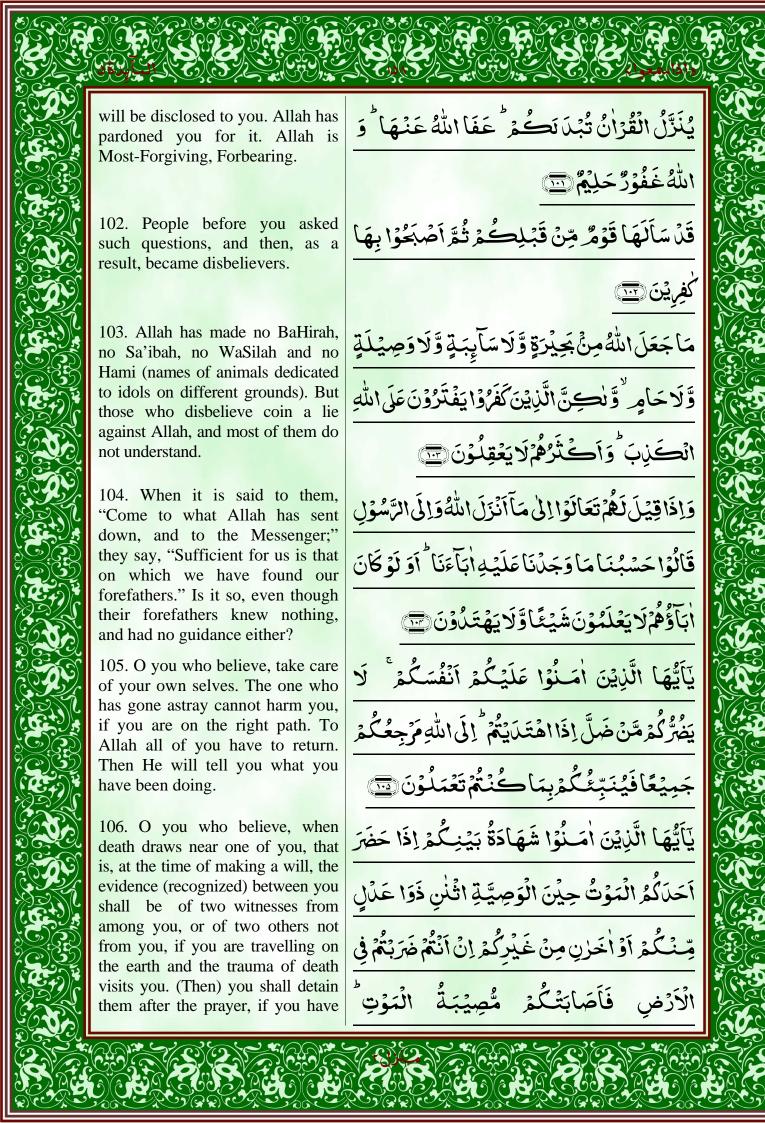


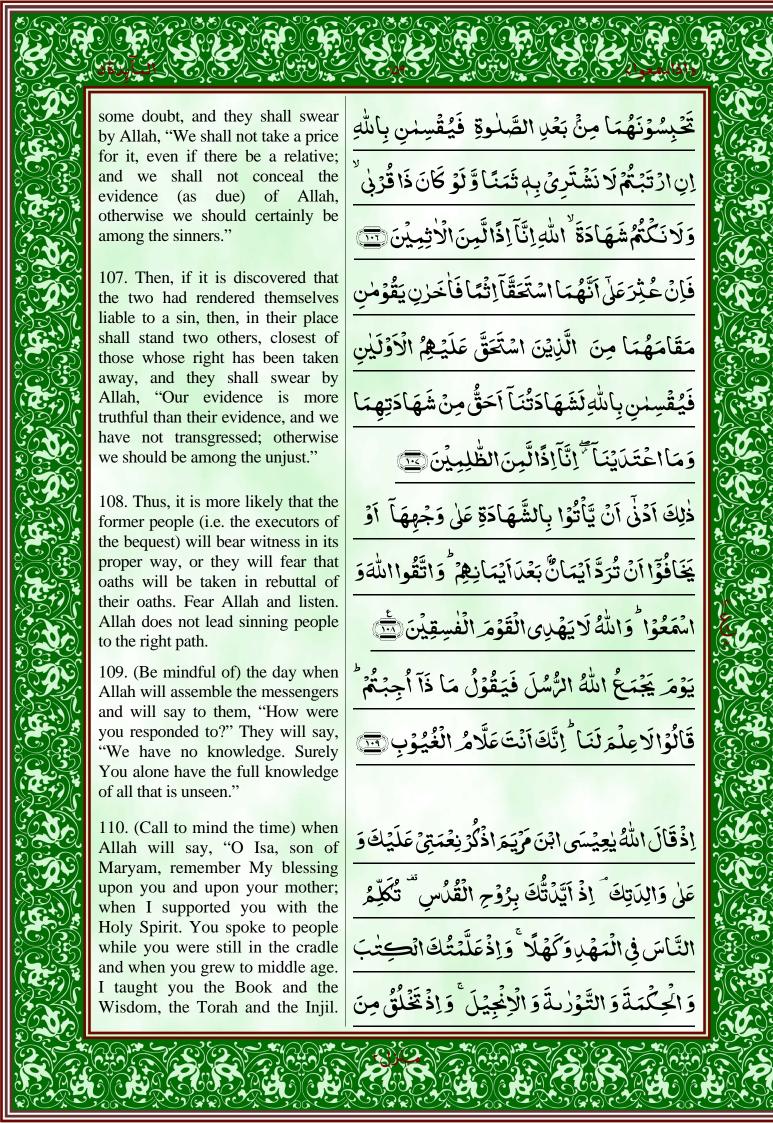




92. Obey Allah, obey وَ أَطِينُعُوا اللَّهَ وَ أَطِينُعُوا الرَّسُولَ وَ احْذَرُوا أَ Messenger, and be heedful. If you still turn back, be assured that the فَإِنْ تَوَلَّيْتُمُ فَاعْلَمُوٓا أَنَّمَا عَلَى رَسُوْلِنَا الْبَلْعُ duty of Our Messenger is only to convey the Message clearly. الْمُبِينُ 🗊 93. There is no sin, for those who لَيْسَ عَلَى الَّذِيْنَ أَمَنُوا وَ عَمِدُوا الصَّالِحٰتِ believe and do good deeds, in what they might have partaken جُنَاحٌ فِيمًا طَعِمُوٓا إِذَا مَا اتَّقَوُا وَّ أَمَنُوا وَ earlier, if they fear Allah, and believe, and do good deeds; and again fear Allah, and believe, and عَمِلُوا الصَّلِحْتِ ثُمَّ اتَّقَوْا وَّ أَمَنُوا ثُمَّ اتَّقَوْا وَّ still again fear Allah and do good deeds. Allah loves those who are good in their deeds. ٱحۡسَنُوا واللهُ يُحِبُّ الْمُحۡسِنِينَ 94. O you who believe, Allah يَاَيُّهَا الَّذِينَ أَمَنُوا لَيَبُلُونَّكُمُ اللَّهُ بِشَيْءٍ مِّنَ shall certainly test you with some of the game coming in the range الصَّيْدِ تَنَالُهُ آيُدِينُكُمْ وَدِمَاحُكُمْ لِيَعْلَمَ اللَّهُ of your hands and spears, so that Allah may know those who fear Him, even though He is Unseen. مَنْ يَّغَافُهُ بِالْغَيْبِ فَمَنِ اعْتَلَى بَعْلَ ذَٰلِكَ فَلَهُ Whoever transgresses the limit after all this, for him there is a painful punishment. عَنَابٌ الْيُمْ 95. O you who believe, do not kill يَاَيُّهَا الَّذِيْنَ أَمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَ أَنْتُمُ game when you are in IHram (state of consecration for Hajj or حُرُمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُّتَعَبِّدًا فَجَزَآءٌ مِتْثُلُ Umrah). If someone from among you kills it deliberately, then compensation (will be required) مَا قَتَلَ مِنَ النَّعَمِ يَحُكُمُ بِهِ ذَوَا عَدُلِ مِّنكُمْ from cattle equal to what one has killed, according to the judgement of two just men from among you, هَلَيًّا بِلِغَ انْكَعُبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسْكِيْنَ as an offering due to reach the Ka'bah, or an expiation, that is, to feed the poor, or its equal in fasts, أَوْ عَلَٰنُ ذٰلِكَ صِيَامًا لِّيَنُوْقَ وَبَالَ آمُرِهِ مُعَفَا so that he may taste punishment of what he did. Allah اللهُ عَمَّا سَلَفَ وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْكُ وَ has forgiven what has passed, but whoever does it again, Allah shall



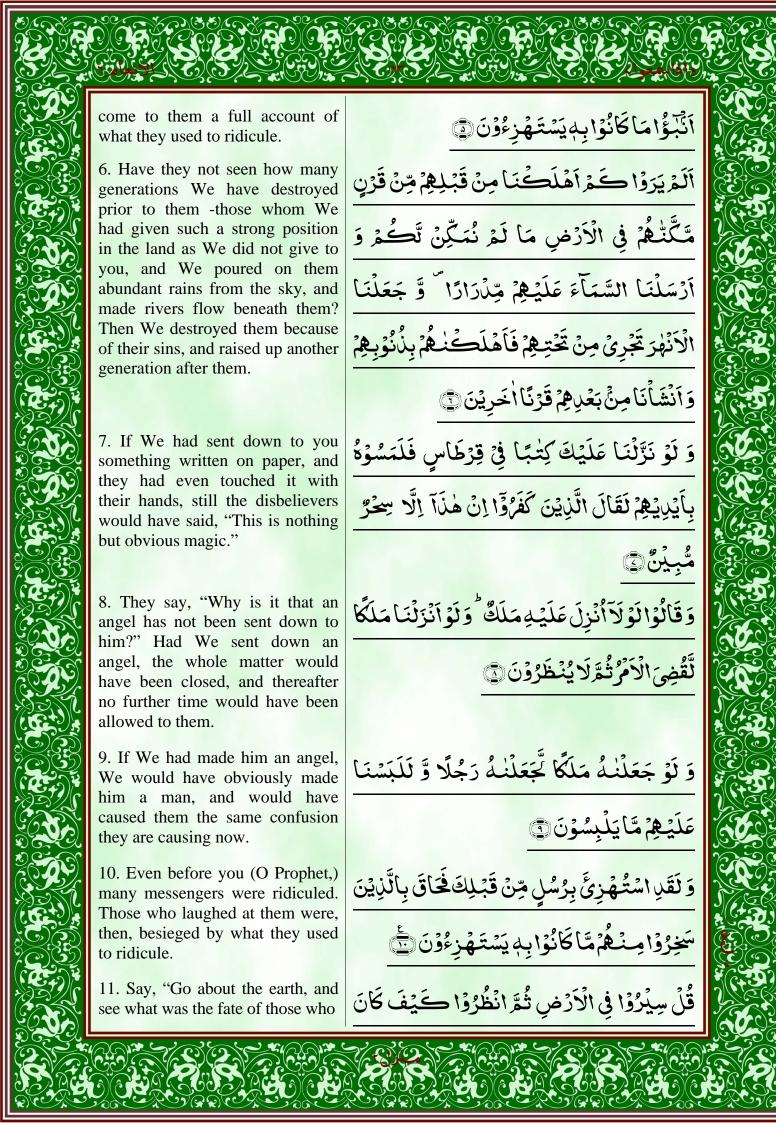






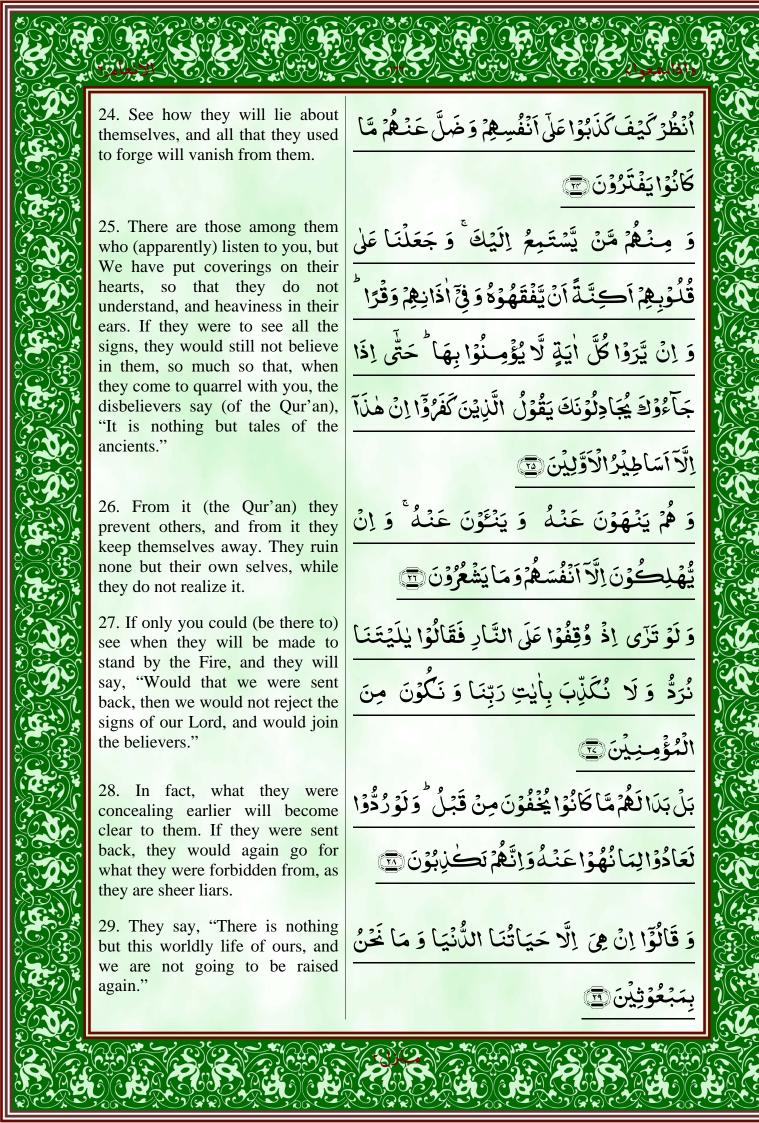


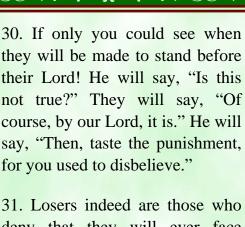












- 31. Losers indeed are those who deny that they will ever face Allah, until when the Hour will come upon them suddenly, they will say, "Alas! We have been negligent about it." They shall carry their burdens on their backs. Beware! Evil is the burden they carry.
- 32. The worldly life is nothing but a game and fun, and the last abode is surely much better for those who fear Allah. Would you still not understand?
- 33. Indeed We know that what they say makes you sad, because it is not you whom they reject, but the transgressors actually deny the signs of Allah.
- 34. Indeed, many messengers have been rejected before you, but they stood patient against their rejection, and they were persecuted until Our help came to them. No one can change the words of Allah, and of course, some accounts of the messengers have already come to you.

وَ لَوْ تَرْى اِذْ وُقِفُوا عَلَى رَبِّهِمْ قَالَ الَيْسَ هٰلَا بِالْحُقِّ قَالُوا بَلَى وَرَبِّنَا قَالَ فَنُوقُوا الْعَلَابَ بِالْحُقِّ قَالُوا بَلَى وَرَبِّنَا قَالَ فَنُوقُوا الْعَلَابَ بِمَا كُنْتُمْ تَكُفُرُونَ فَى قَالُوا بِلِقَآءِ اللهِ حَتَّى اِذَا فَلُ خَسِرَ الَّذِيْنَ كُذَّبُوا بِلِقَآءِ اللهِ حَتَّى اِذَا جَآءَتُهُمُ السَّاعَةُ بَغْتَةً قَالُوا يُحَمَّرَ تَنَا عَلَى مَا حَآءَتُهُمُ السَّاعَةُ بَغْتَةً قَالُوا يُحَمَّرَ تَنَا عَلَى مَا حَآءَتُهُمُ السَّاعَةُ بَغْتَةً قَالُوا يُحَمَّرَ تَنَا عَلَى مَا

فَرَّطْنَا فِيْهَا ۗ وَ هُمْ يَخْمِلُوْنَ اَوْزَارَهُمْ عَلَى

ظُهُوْدِ هِمْ أَلَاسًا ءَمَا يَزِدُوْنَ عَ

وَمَا الْحَيْوةُ اللُّنْيَآ اِلَّا لَعِبُّ وَّ لَهُوُّ وَ لَللَّارُ

الْاخِرَةُ خَيْرٌ لِلَّانِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ١

قَدُ نَعْلَمُ إِنَّهُ لَيَعْزُنُكَ الَّذِي يَقُوْلُونَ فَإِنَّهُمْ لَا

يُكَذِّبُوْنَكَ وَ لَكِنَّ الظَّلِمِيْنَ بِأَيْتِ اللَّهِ

يَجْحَلُونَ 🗊

وَ لَقَلُ كُنِّبَتُ رُسُلٌ مِّنْ قَبْلِكَ فَصَبَرُوْا عَلَى

مَا كُنِّبُوا وَ أُوْذُوا حَتَّى اَتْهُمُ نَصْرُنَا ۚ وَ لَا

مُبَدِّلَ بِكَلِلتِ اللهِ ۚ وَ لَقَلْ جَآءَكَ مِنْ تَبَاى

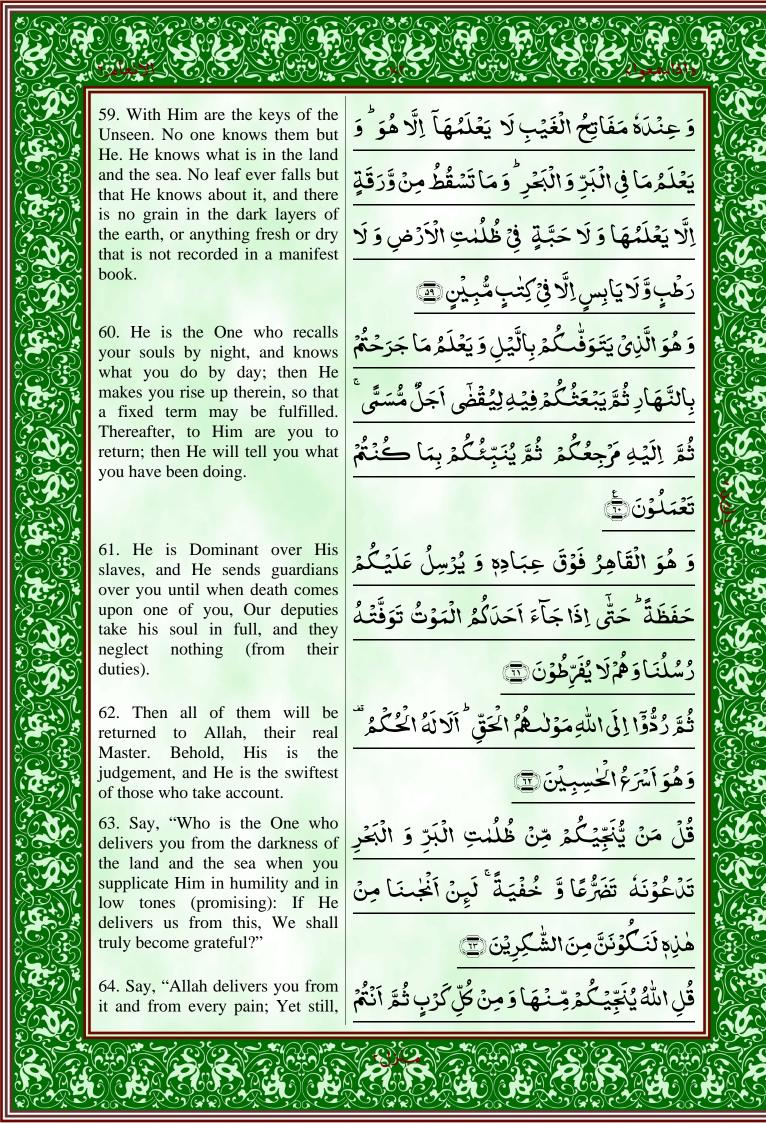
الْمُرْسَلِيْنَ 🗐



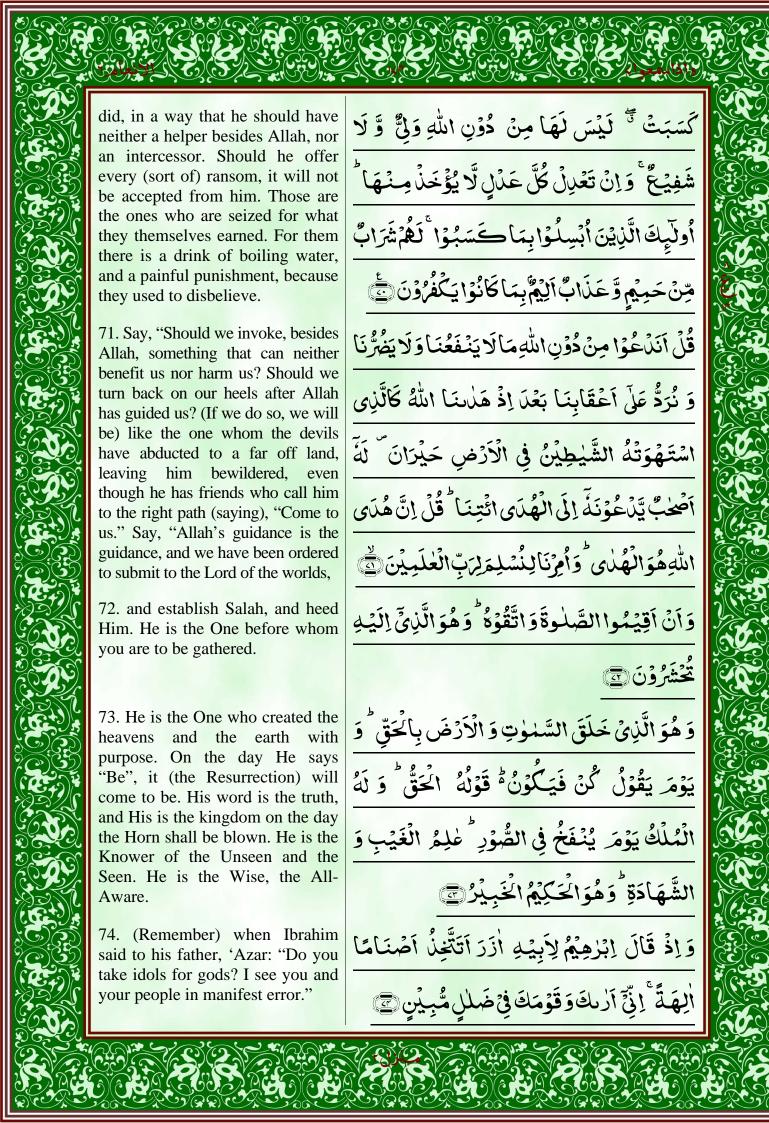


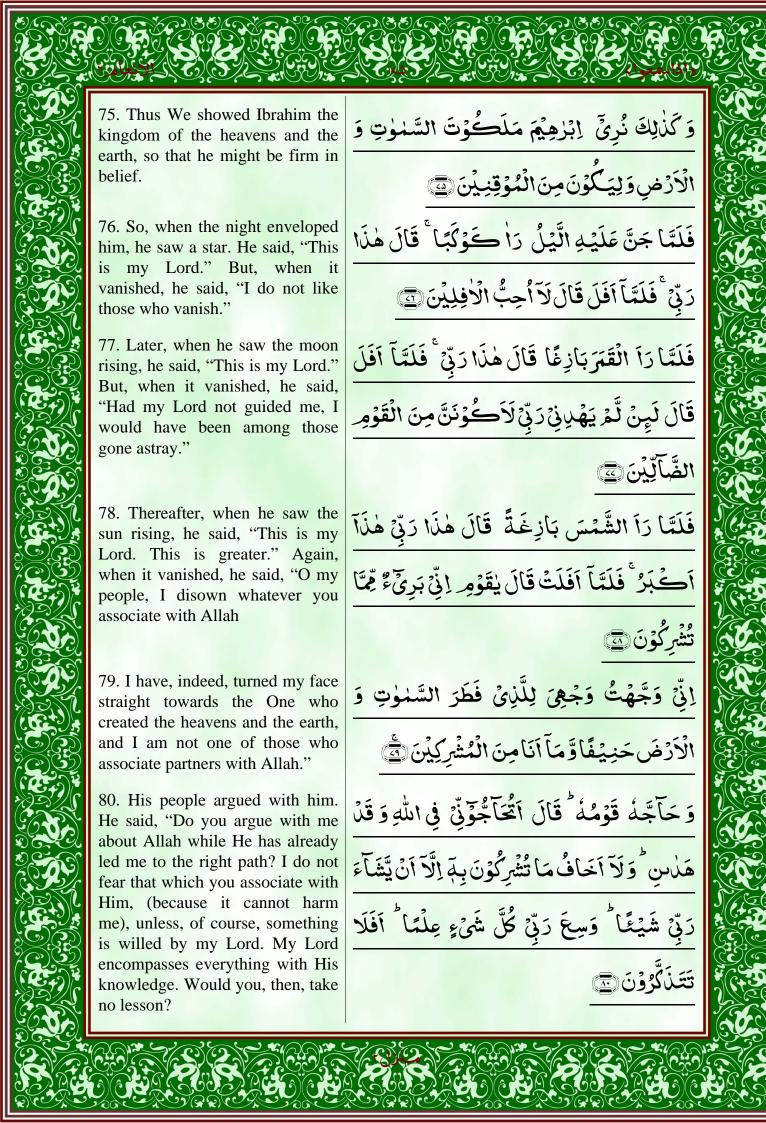


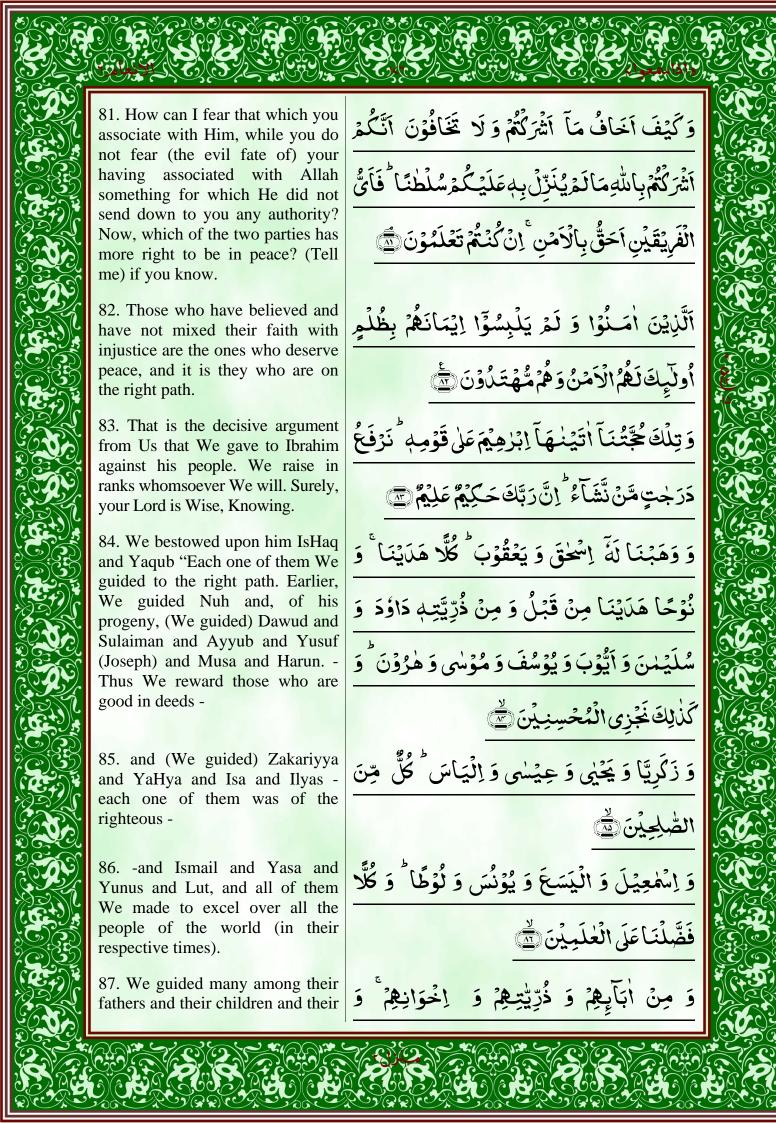


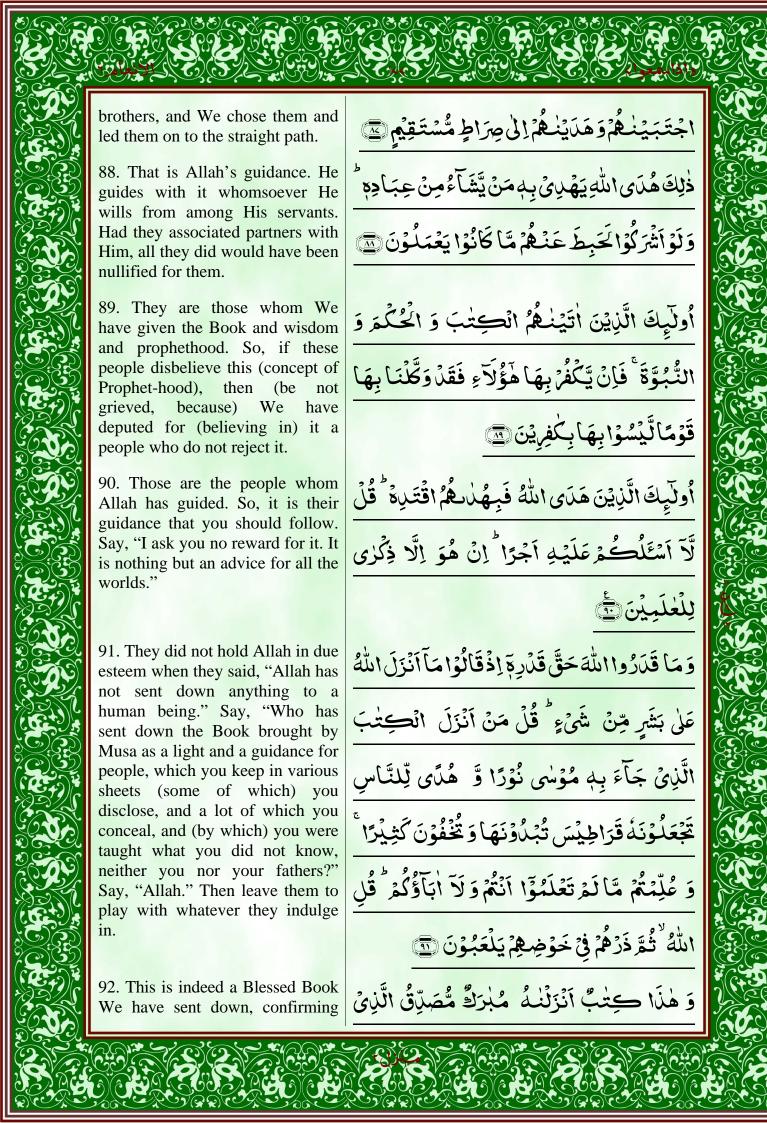


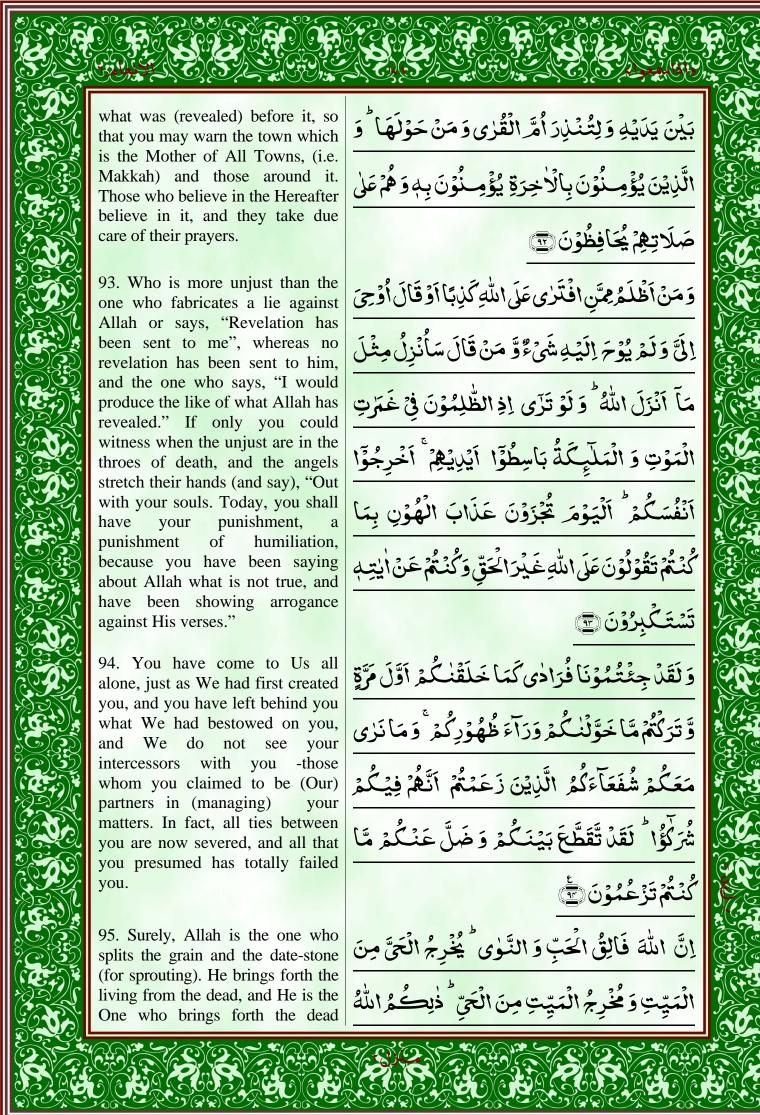


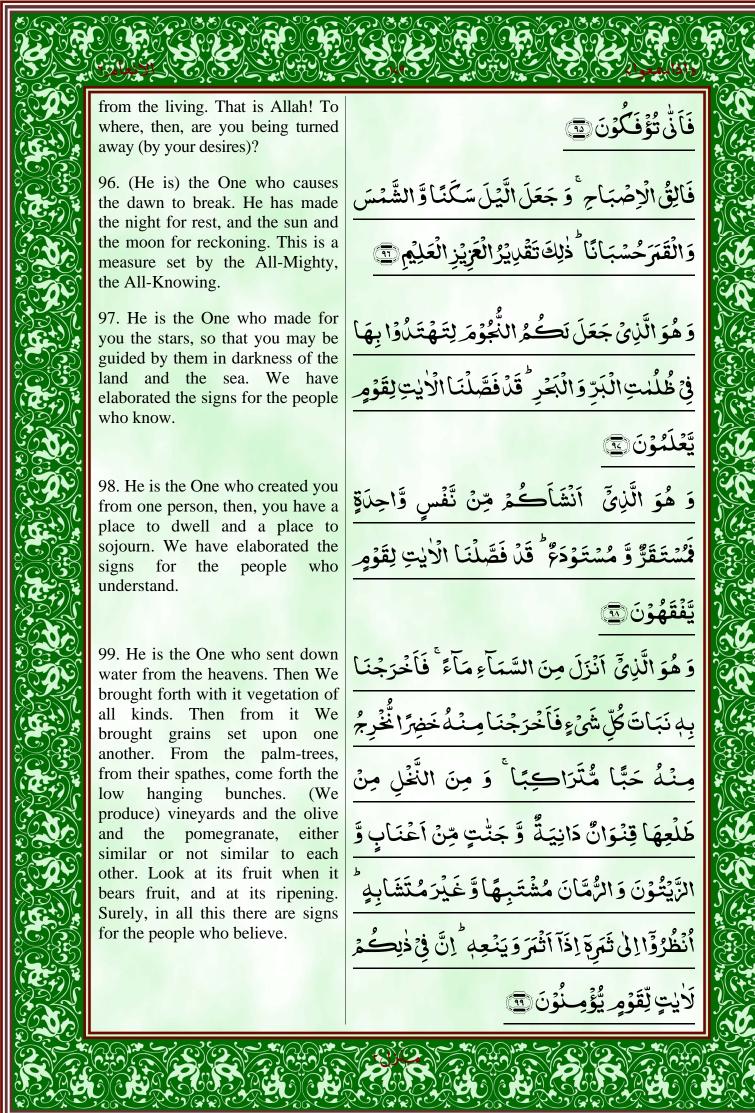






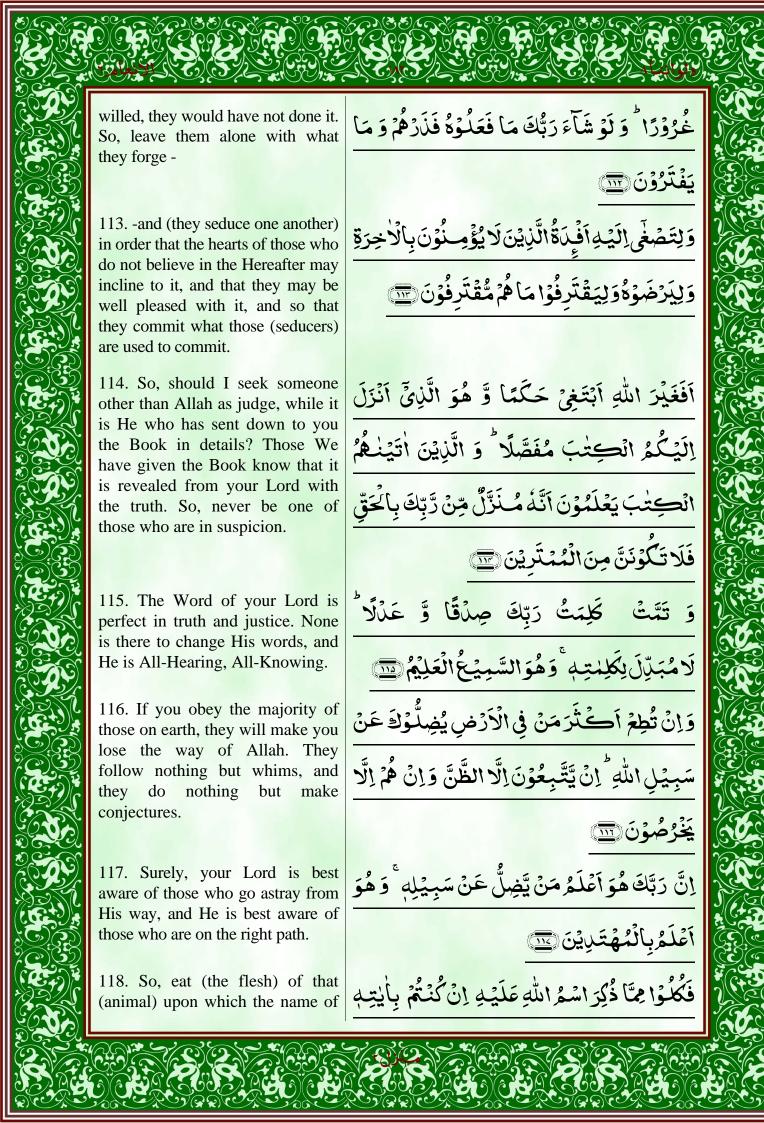


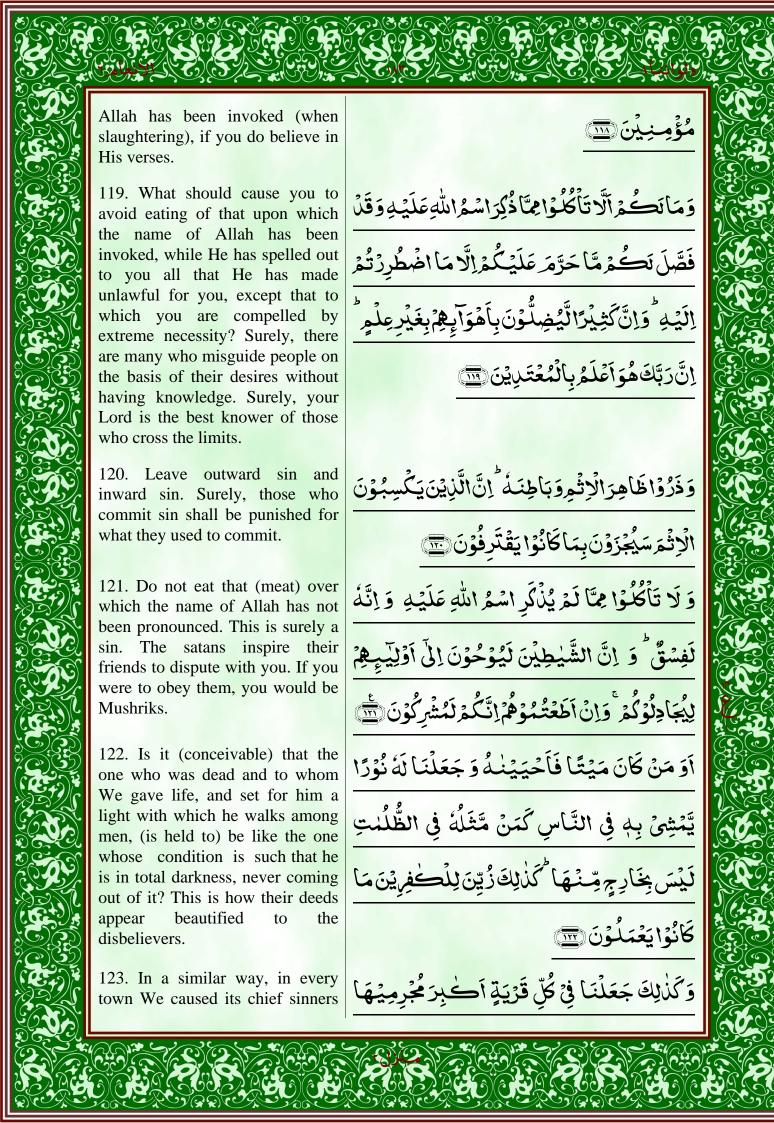


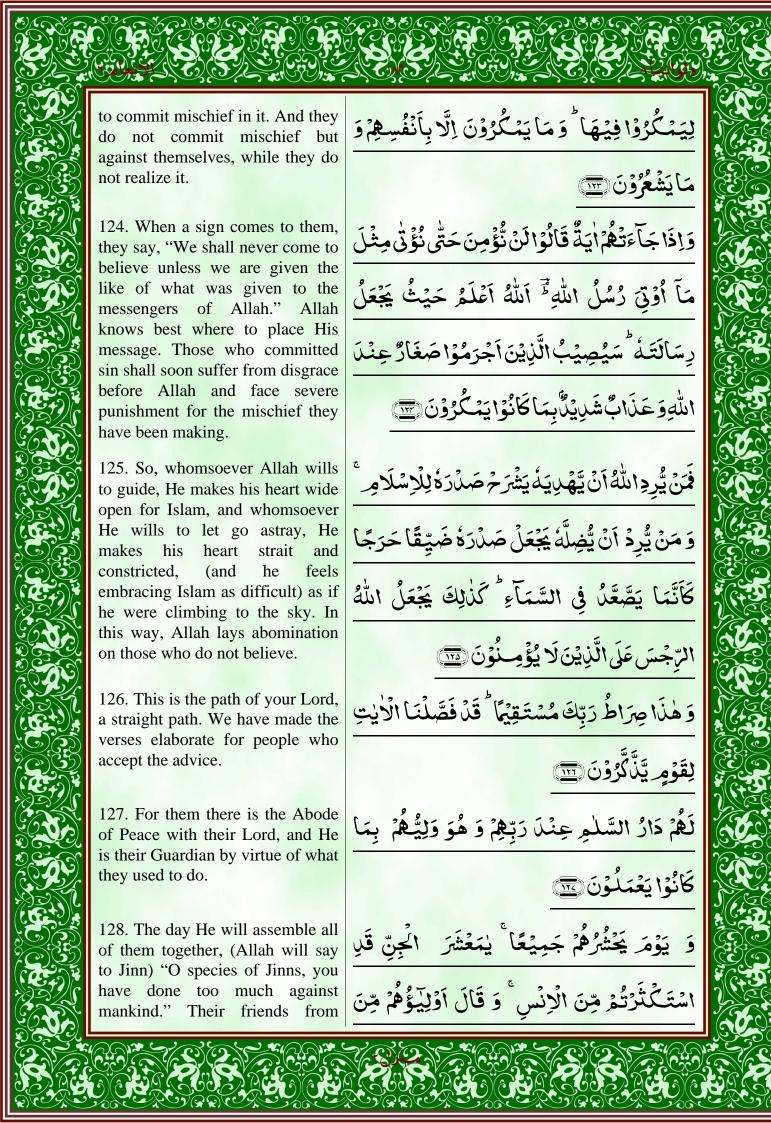


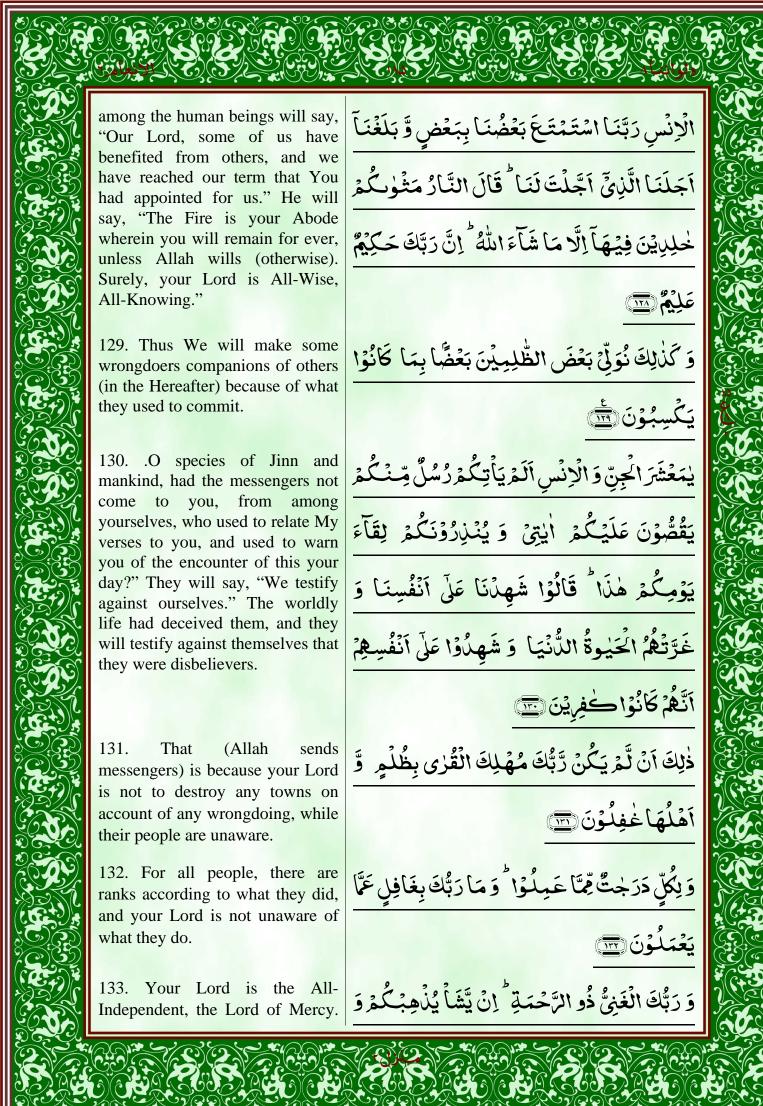




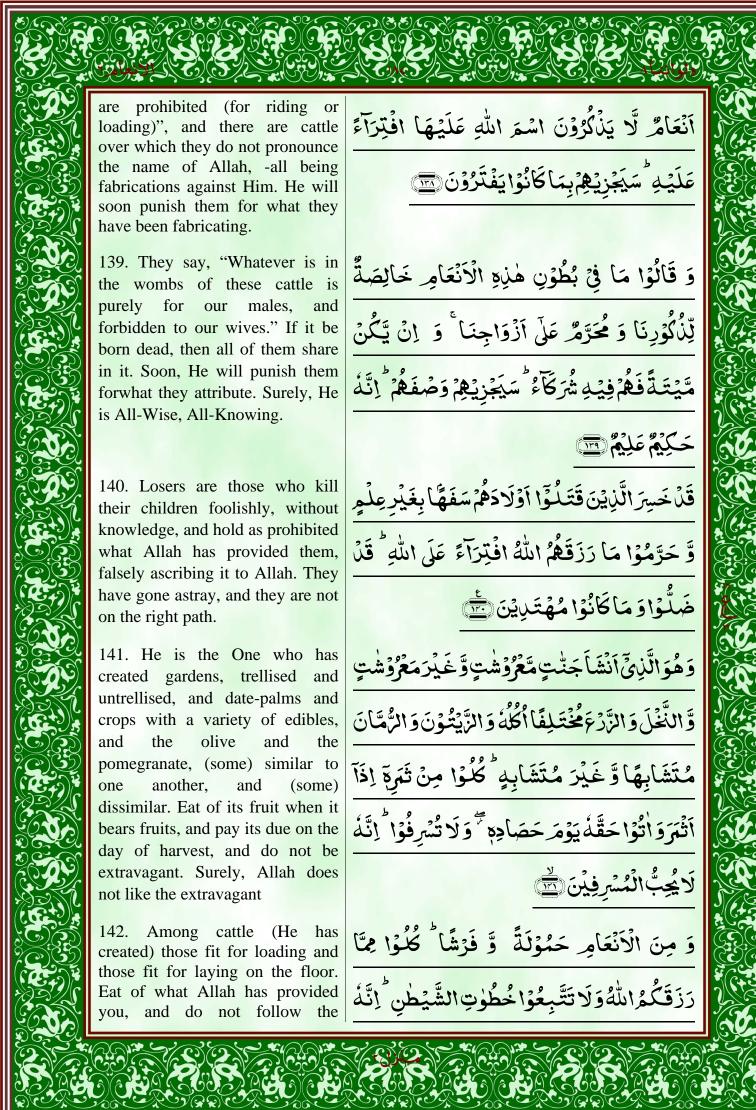












footsteps of Satan. Surely, he is an open enemy to you.

143. (Allah has created) eight

143. (Allah has created) eight pairs: two of sheep and two of goats. Say, "Is it the two males that He has prohibited or the two females, or whatever the wombs of the two females contain? Tell me on the basis of knowledge if you are true."

144. And (He has created) two of camels and two of oxen. Say, "Is it the two males that He has prohibited or the two females or whatever the wombs of the two females contain? Or were you present when Allah has advised you of this?" So, who is more unjust than the one who fabricates a lie against Allah in order to misguide people without knowledge? Surely, Allah gives no guidance to an unjust people.

145. Say, "I do not find, in what has been revealed to me, anything (out of the cattle under discussion) prohibited for anyone who eats it, unless it be carrion or blood that pours forth, or flesh of swine because it is impure -or there be an animal slaughtered sinfully by invoking on it the name of someone other than Allah. However, if anyone is compelled necessity, neither seeking pleasure nor crossing the limit, then your Lord is Most-Forgiving, Very-Merciful."

نَكُمْ عَلُوٌّ مُّبِيْنٌ ﴿

ثَلْنِيَةَ اَزُوَاجٍ مِنَ الضَّانِ اثْنَيْنِ وَمِنَ الْمَعْزِ

اثْنَيْنِ مُ قُلْ آللَّا كَرَيْنِ حَرَّمَ آمِ الْأُنْثَيَيْنِ آمَّا

اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنْثَيَيْنِ لَيْؤُونِ

بِعِلْمٍ إِنْ كُنْتُمُ صِدِقِيْنَ اللهِ

وَ مِنَ الْابِلِ اثْنَيْنِ وَ مِنَ الْبَقَرِ اثْنَيْنِ \* قُلْ

غَاللَّكَرَيْنِ حَرَّمَ آمِ الْأُنْثَيَيْنِ آمًّا اشْتَمَلَتُ

عَلَيْهِ آرْحَامُ الْأَنْشَيَيْنِ أَمْ كُنْتُمْ شُهَدَآءَاذُ

وَصَّكُمُ اللَّهُ بِهِنَا أَفَنَ ٱظْلَمُ مِتَّنِ افْتَرَى عَلَى

اللهِ كَذِبًا لِيُضِلُّ النَّاسَ بِغَيْرِ عِلْمٍ أَنَّ اللَّهَ لَا

يَهْدِي الْقَوْمَ الظَّلِمِينَ ﴿

قُلُ لَّا آجِدُ فِي مَا أُوْجِيَ إِلَىَّ مُحَرَّمًا عَلَى طَاعِمٍ

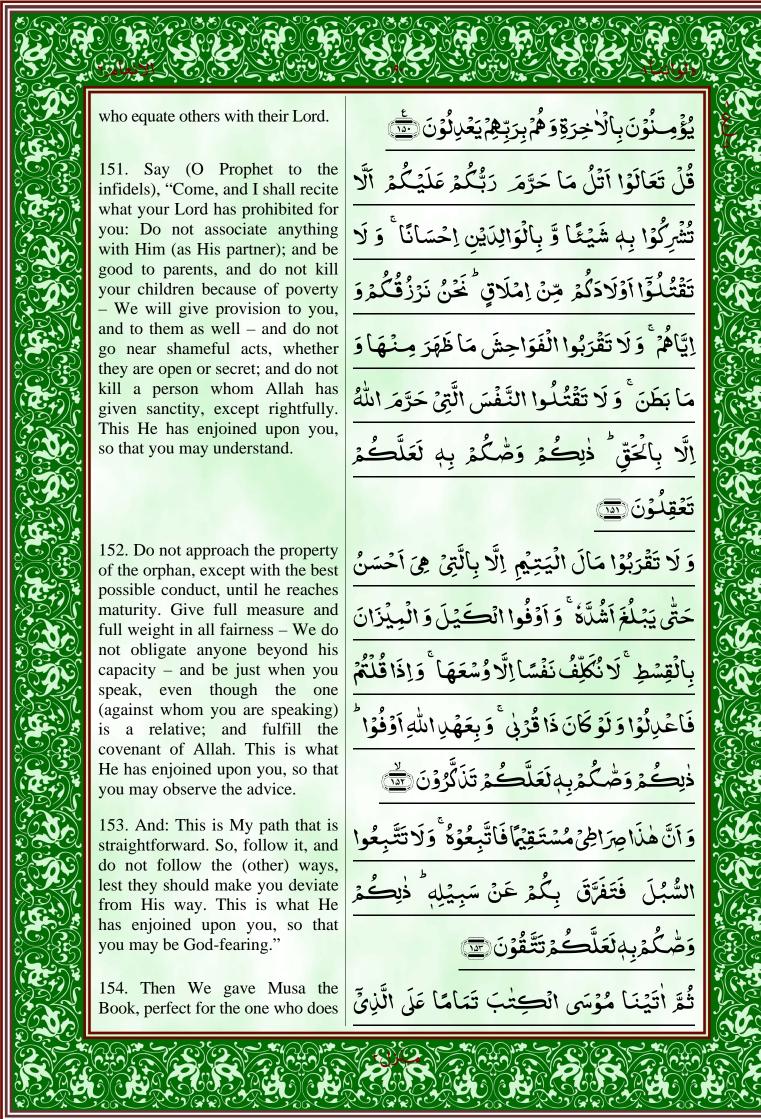
يَّطْعَمُنَّ إِلَّا آنْ يَّكُونَ مَيْتَةً أَوْ دَمًا مَّسُفُوْحًا آوْ

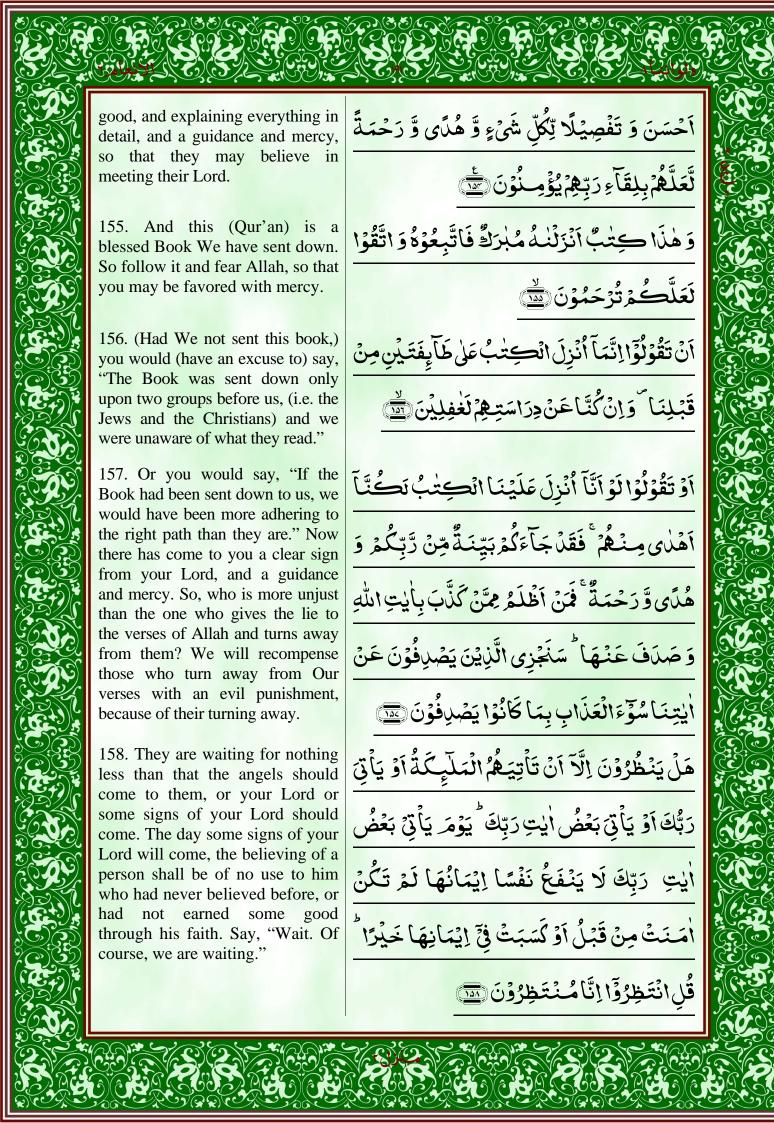
كَمْ خِنْزِيْرٍ فَاِنَّهُ رِجْسٌ أَوْفِسُقًا أُهِلَّ لِغَيْرِ اللهِ

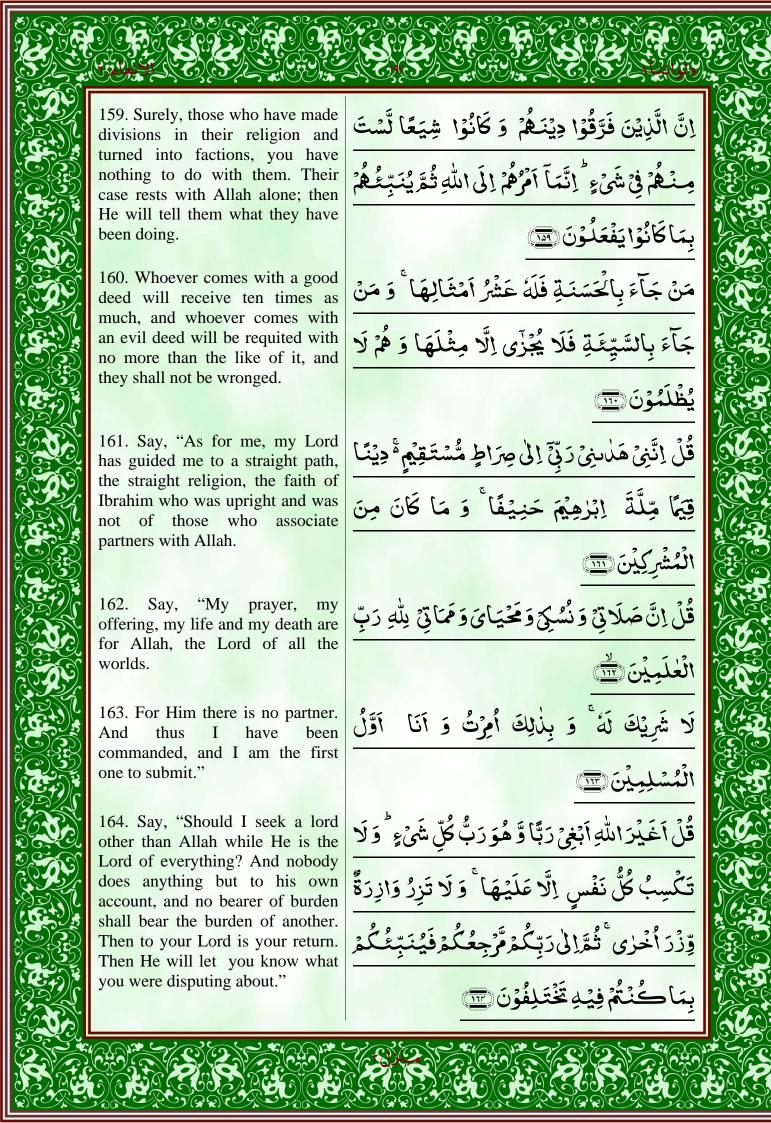
بِهُ ۚ فَنِ اضْطُرَّ غَيْرَ بَاغٍ وَّ لَا عَادٍ فَانَّ رَبَّكَ

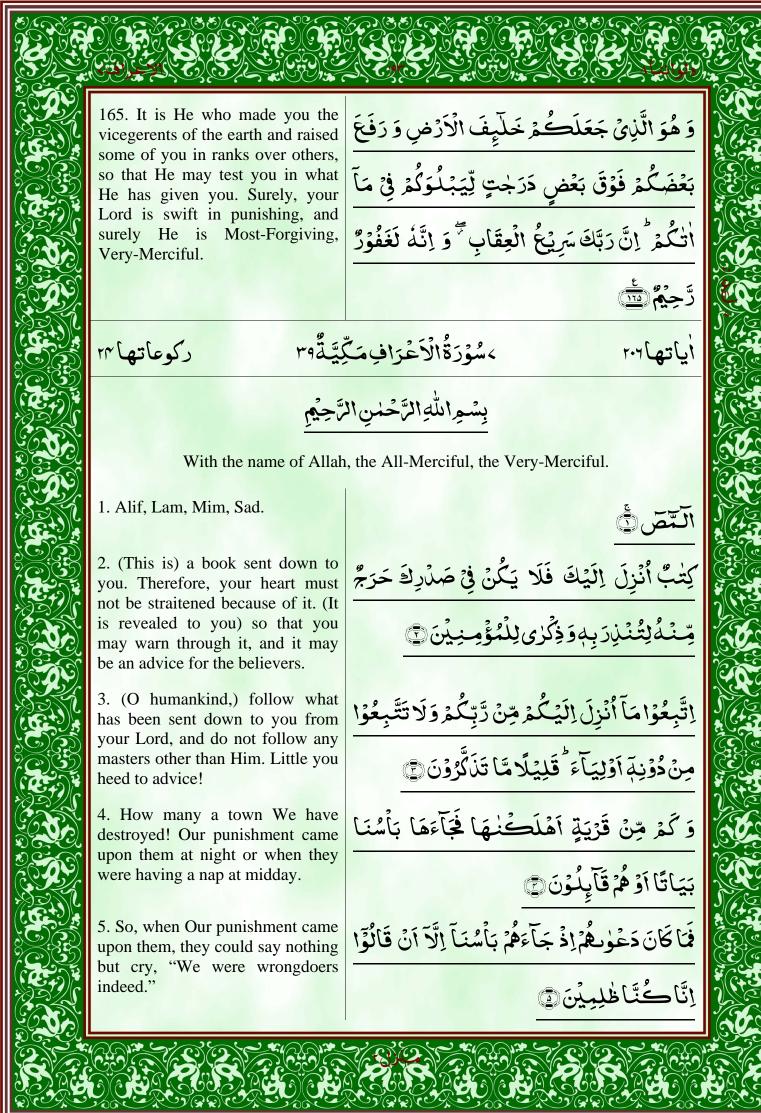
غَفُوْرٌ رَّحِيمٌ 📆



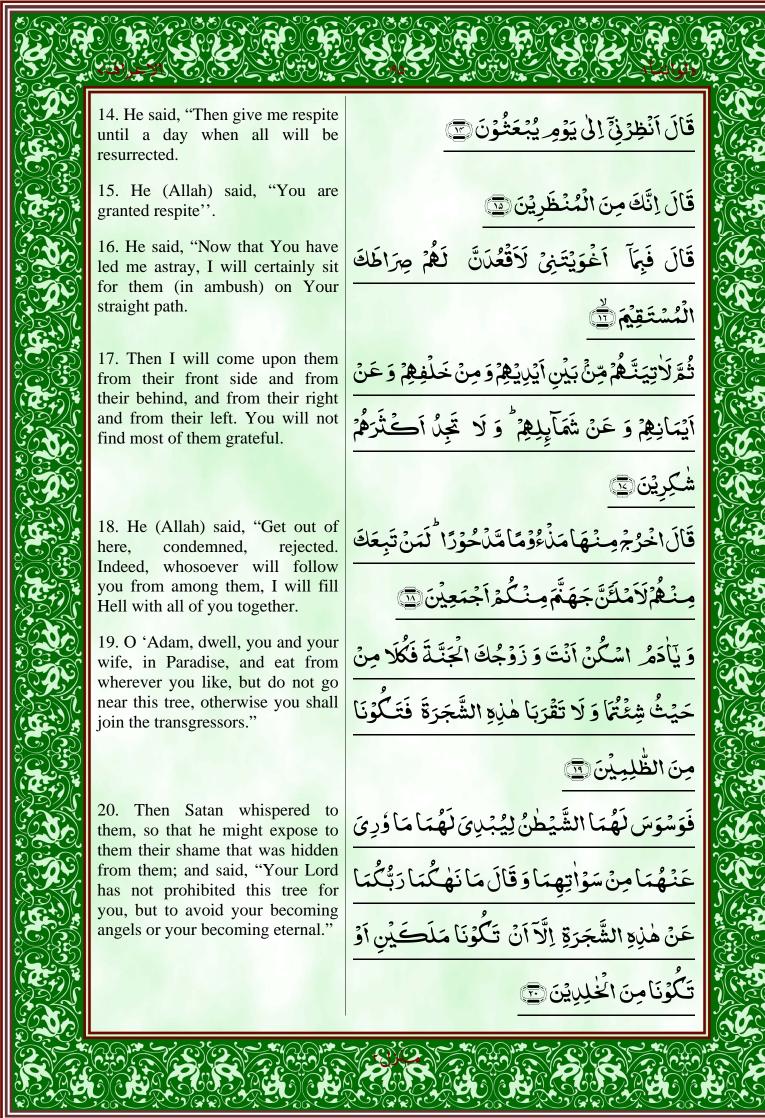




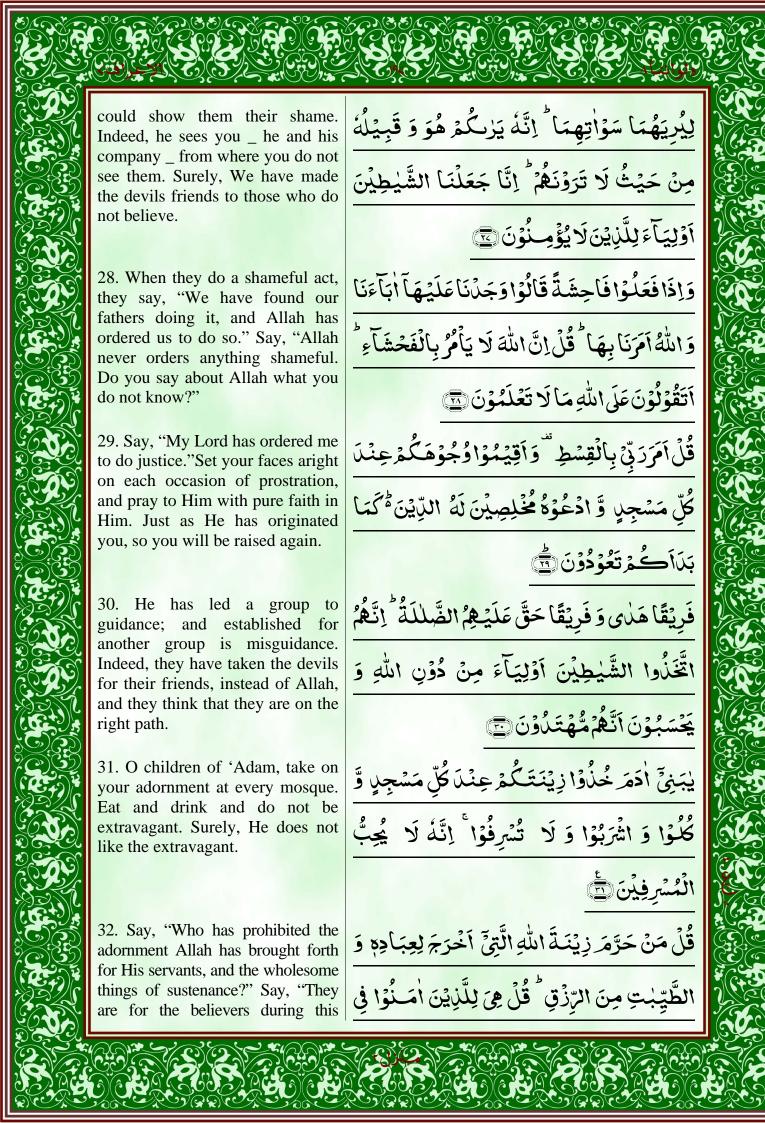


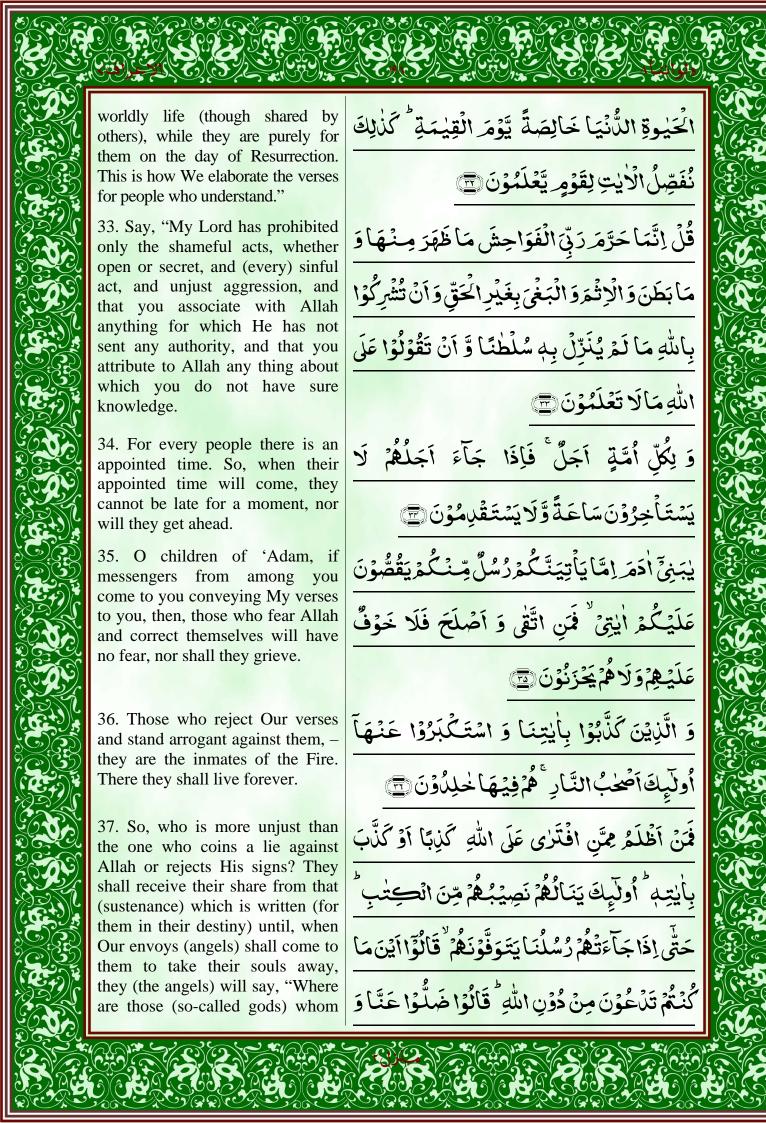


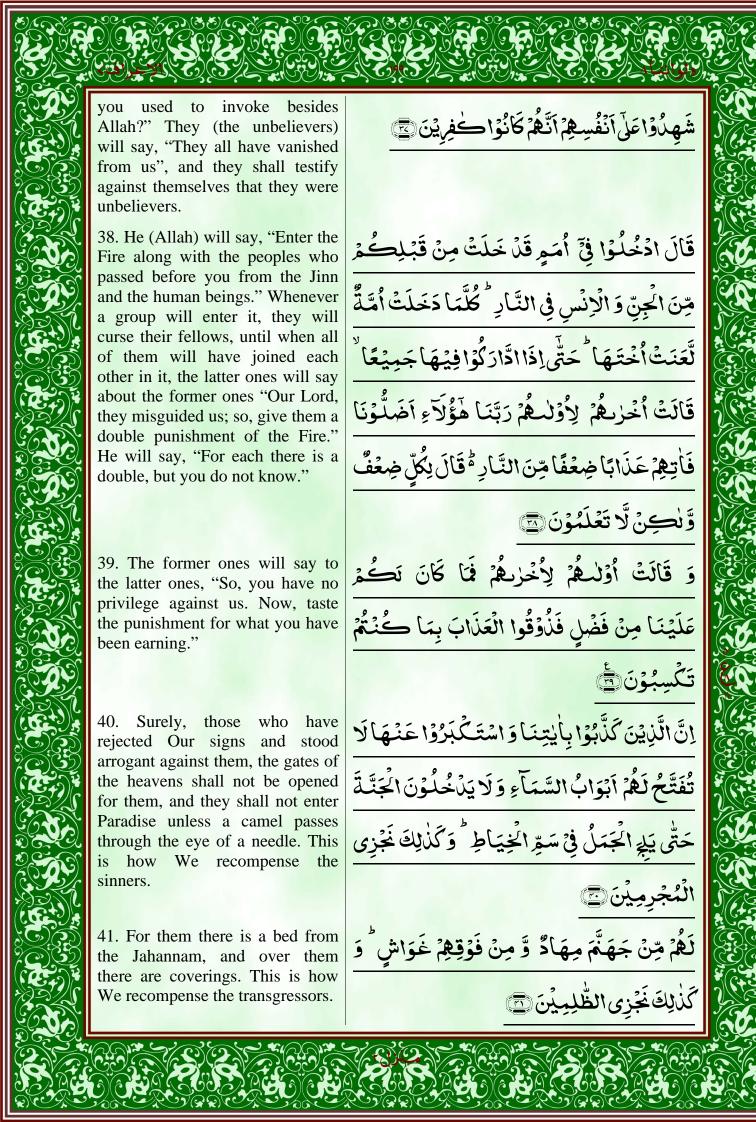














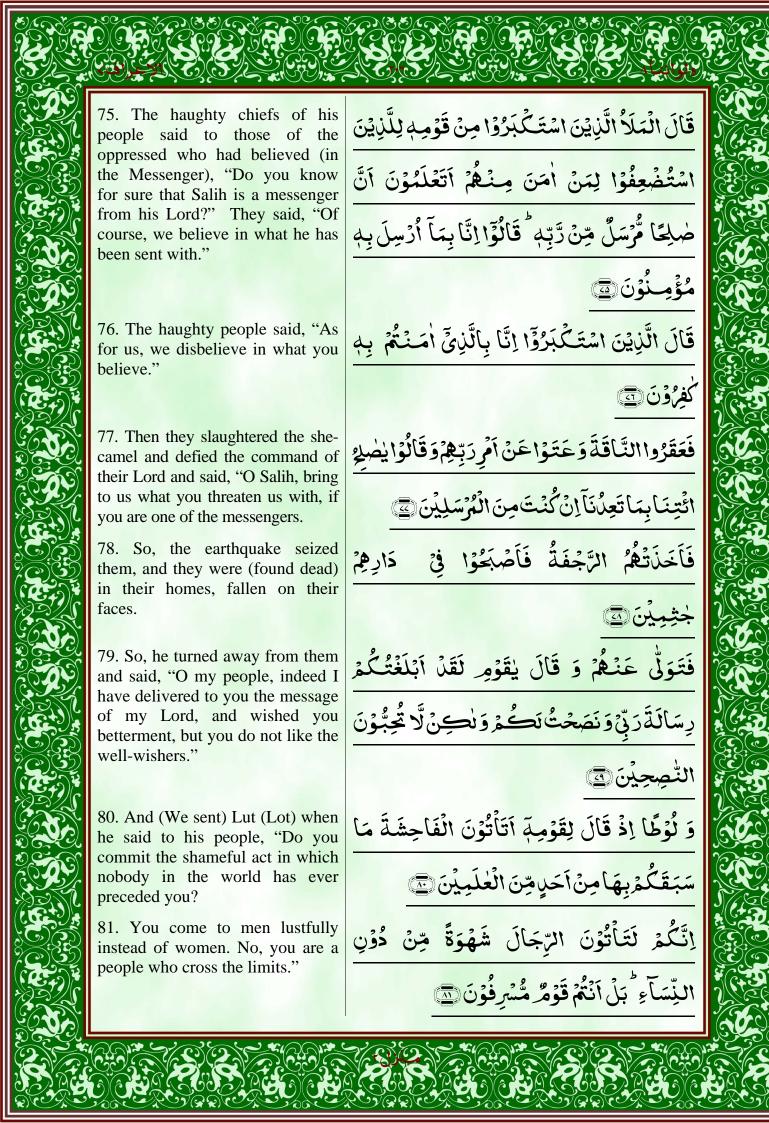








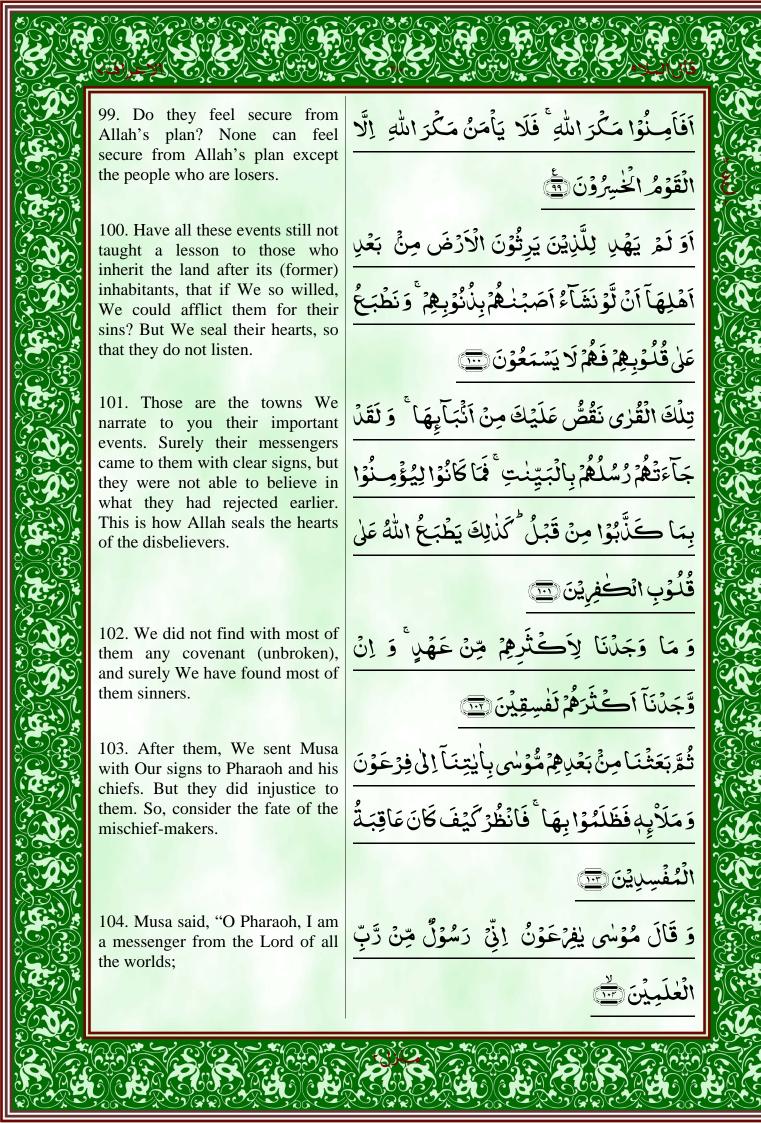


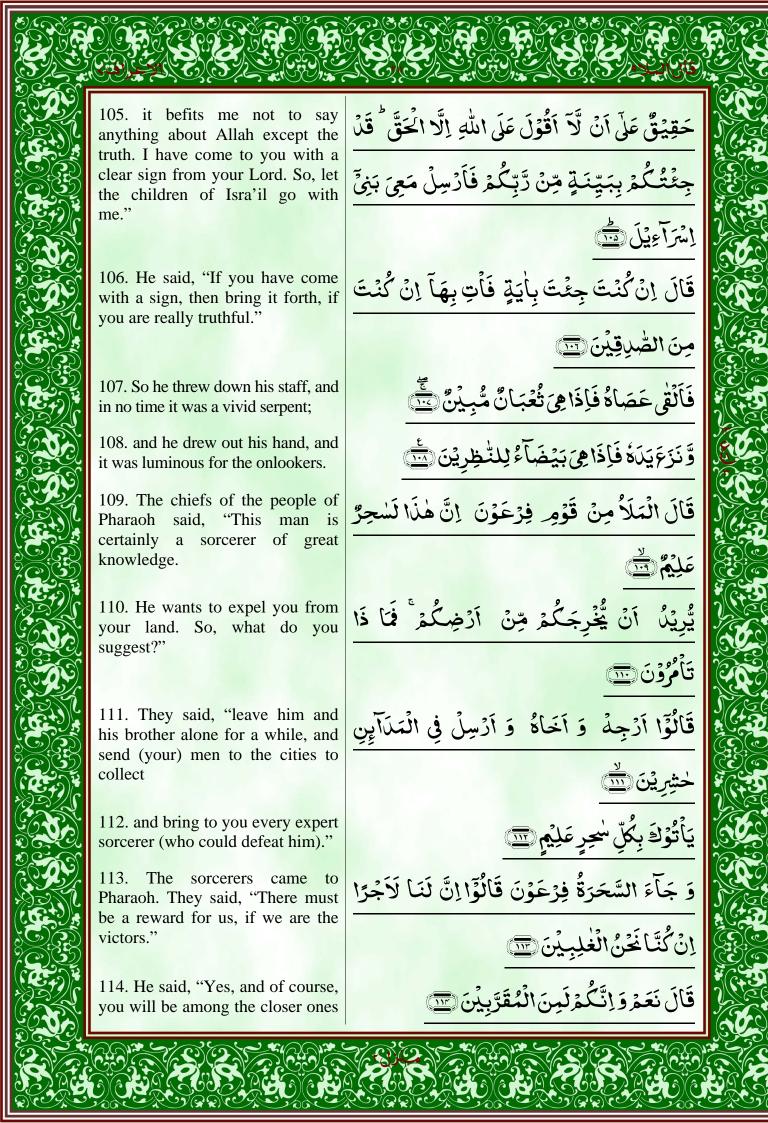


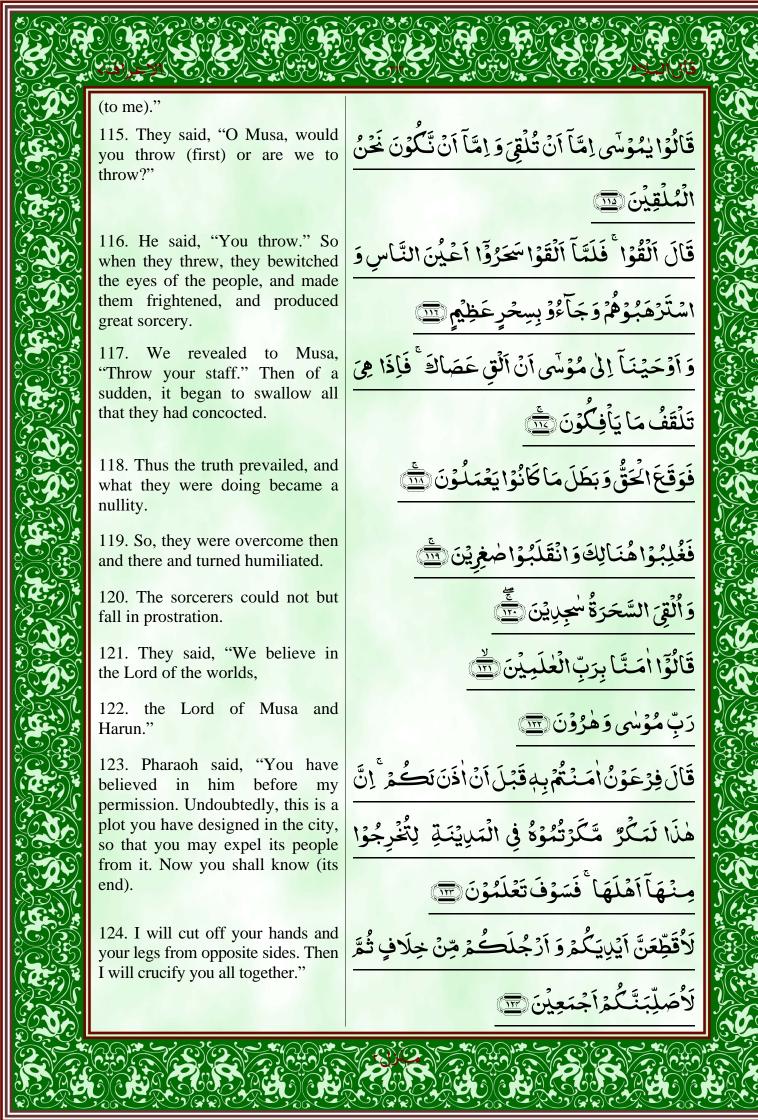


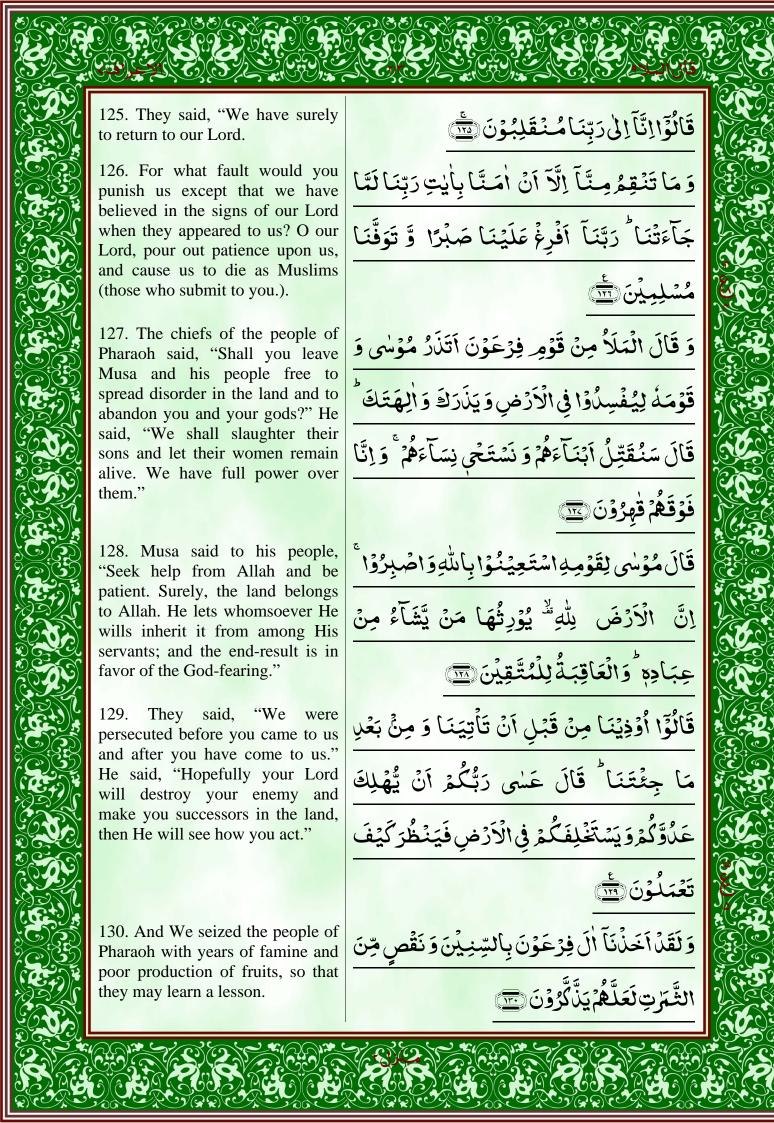


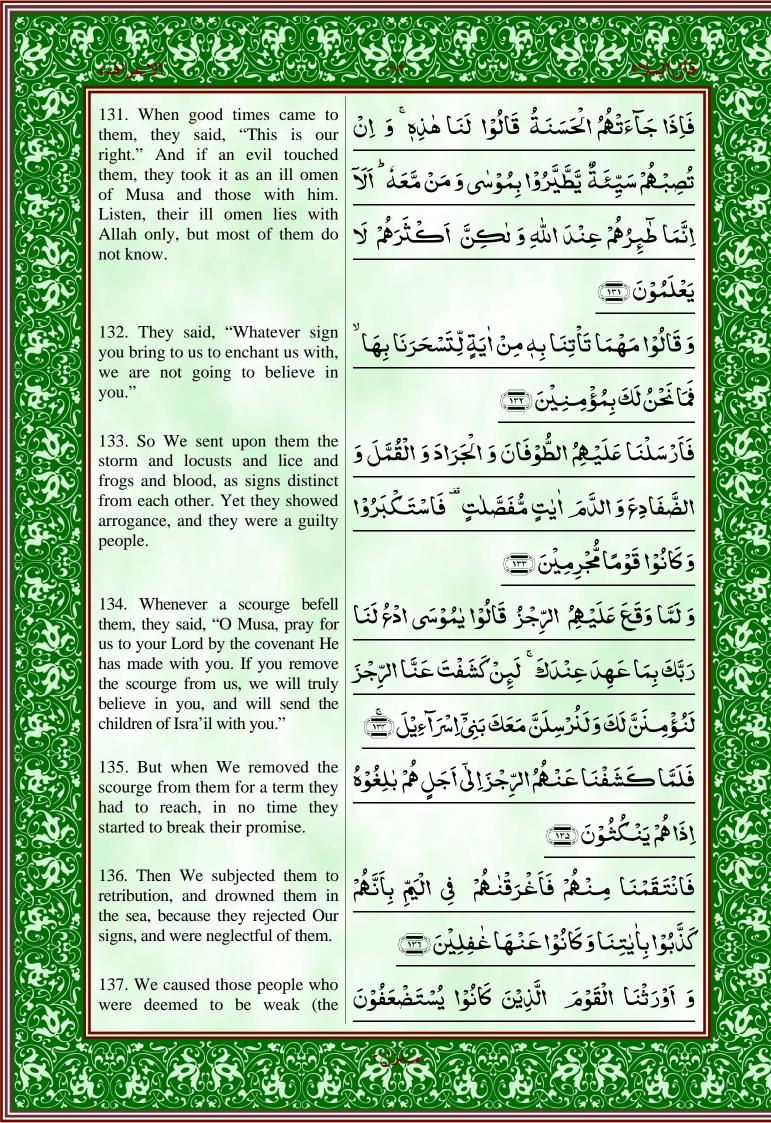


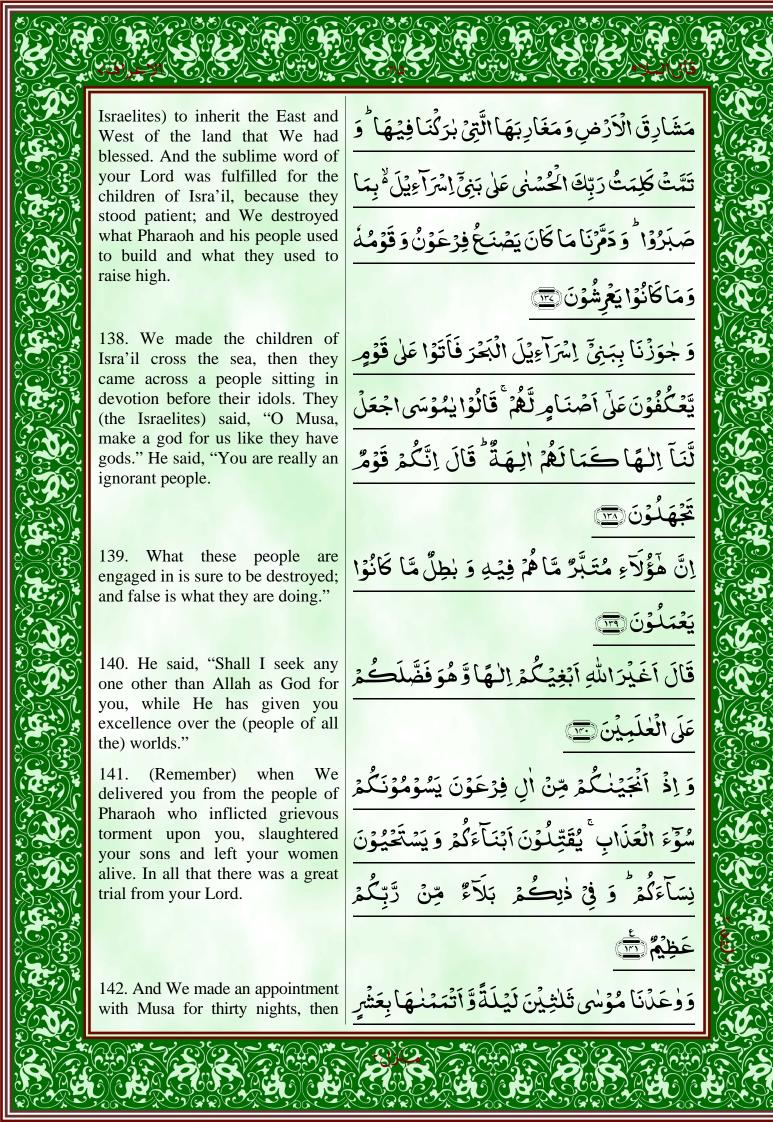


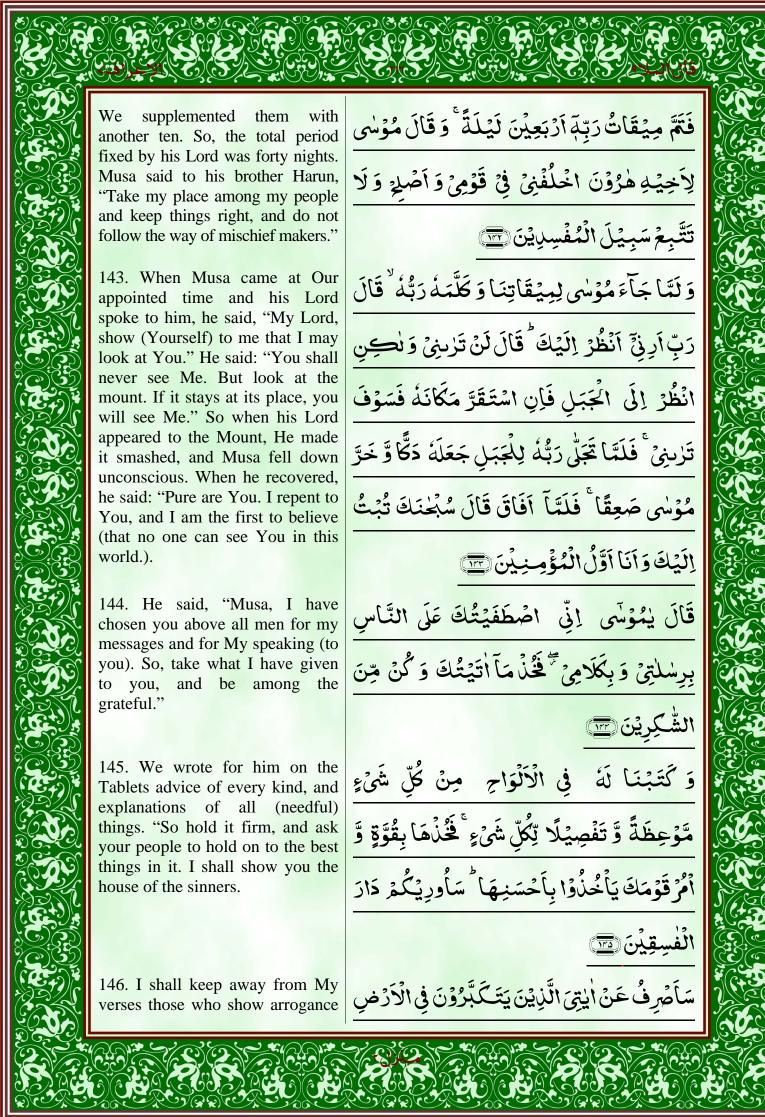


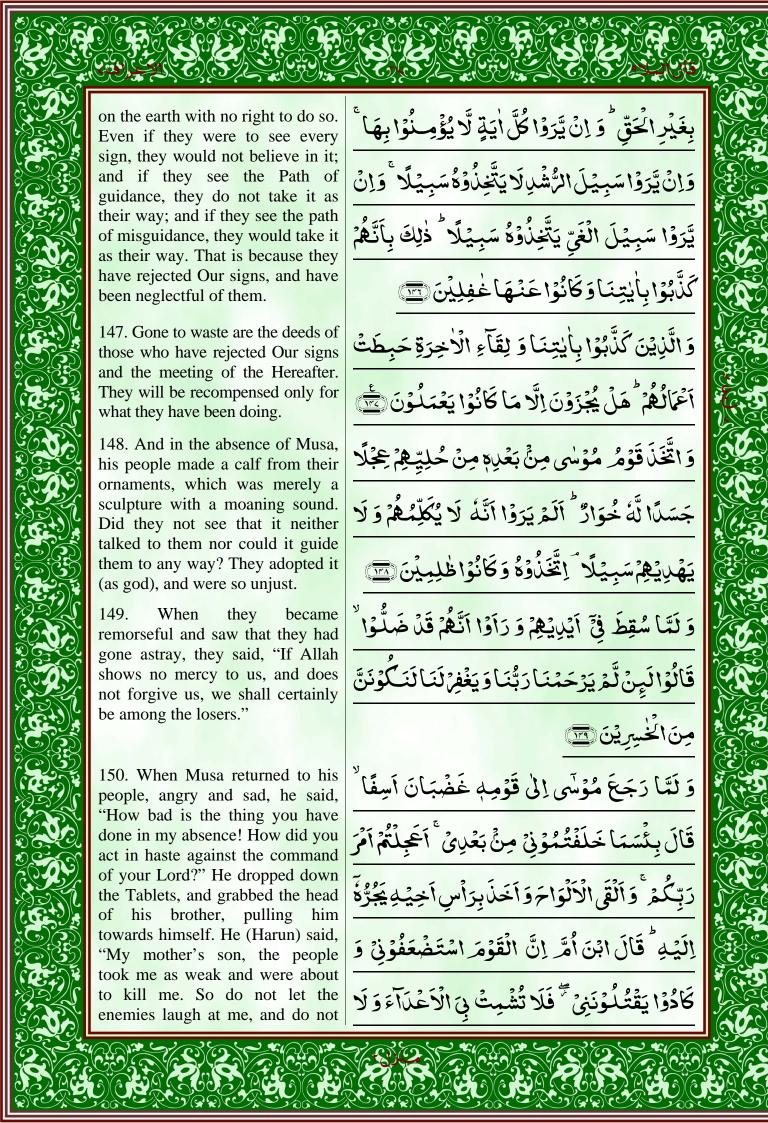


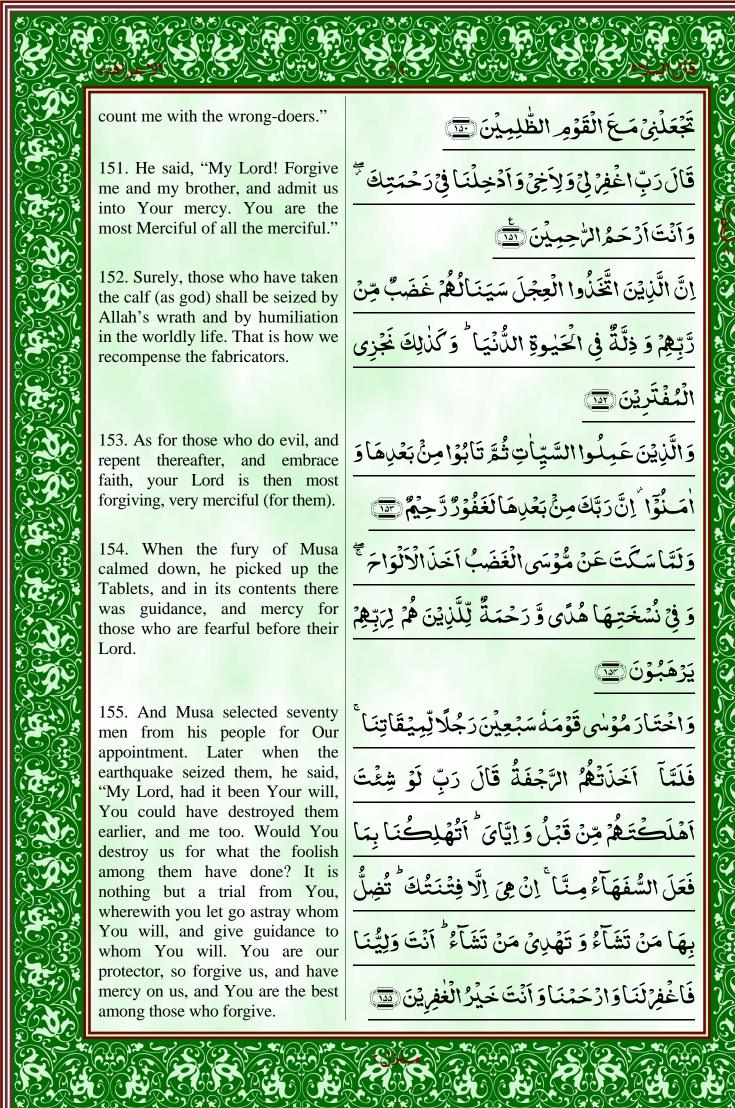












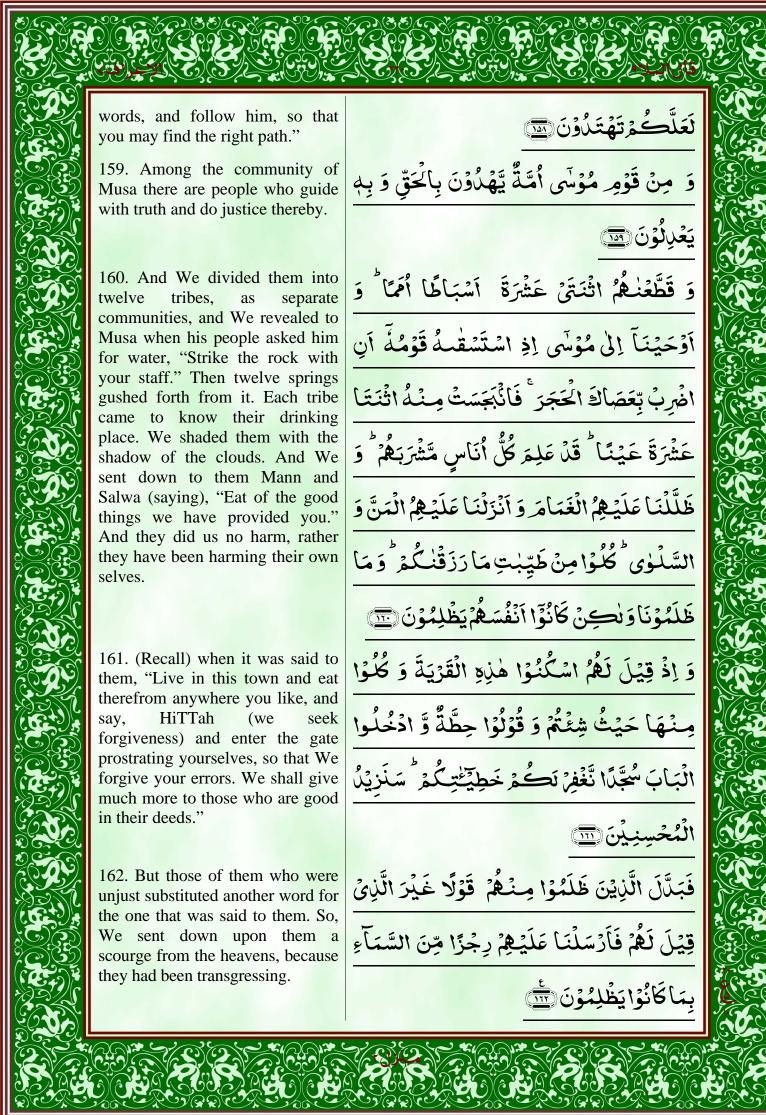
156. And write for us good in this world and in the Hereafter. We turn to You in repentance." He (Allah) said, "As for My punishment, I afflict with it whom I will. And My mercy extends to everything. So, I shall write it for those who guard themselves against evil, and pay Zakah, and those who do believe in Our verses,

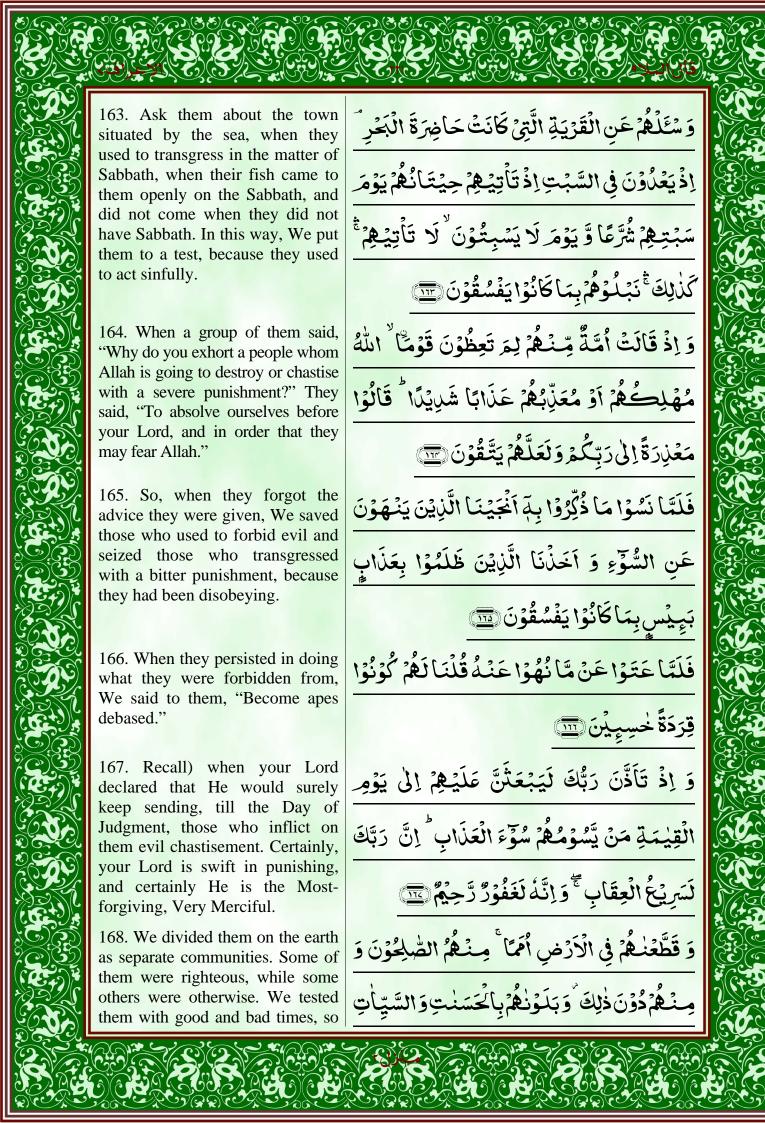
157. those who follow the Messenger, the Ummiyy (unlettered) prophet whom they

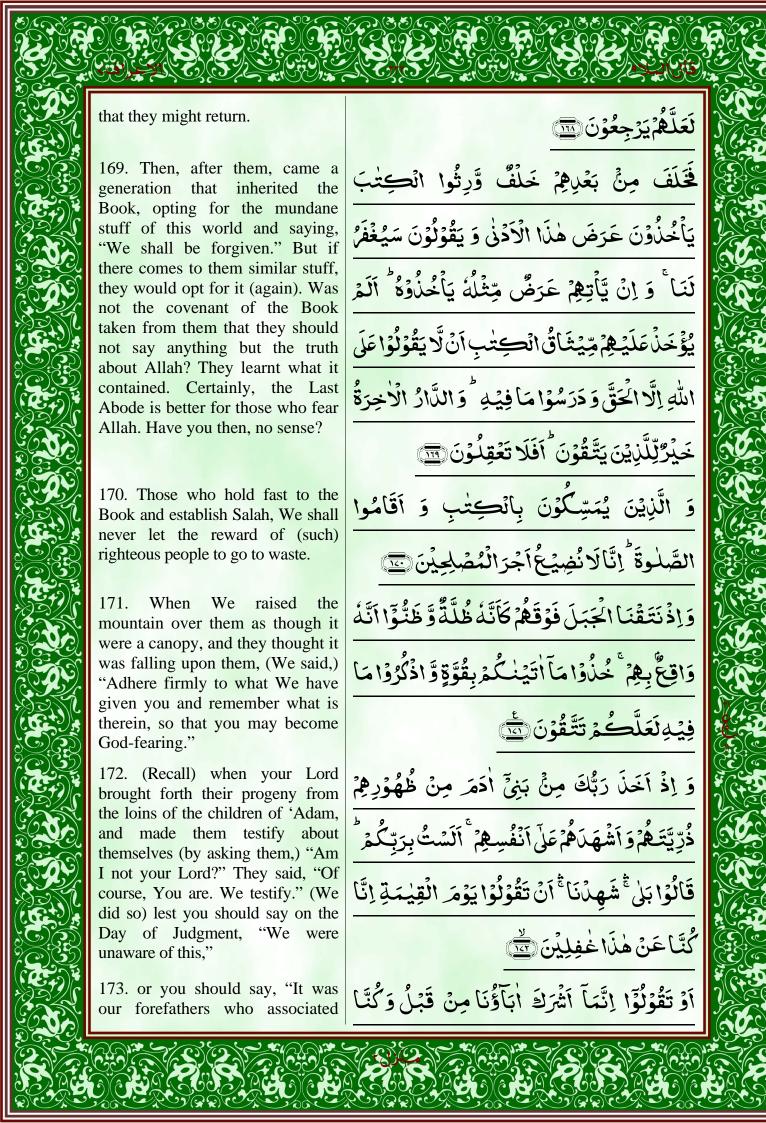
Messenger, the Ummiyy (unlettered) prophet whom they find written with them in the Torah and the Injil, and who bids them what is fair and forbids what is unfair, and makes lawful for them good things, and makes unlawful for them impure things, and relieves them of their burden, and of the shackles that were upon them. So, those who believe in him and support him, and help him and follow the light sent down with him, - those are the ones who are successful."

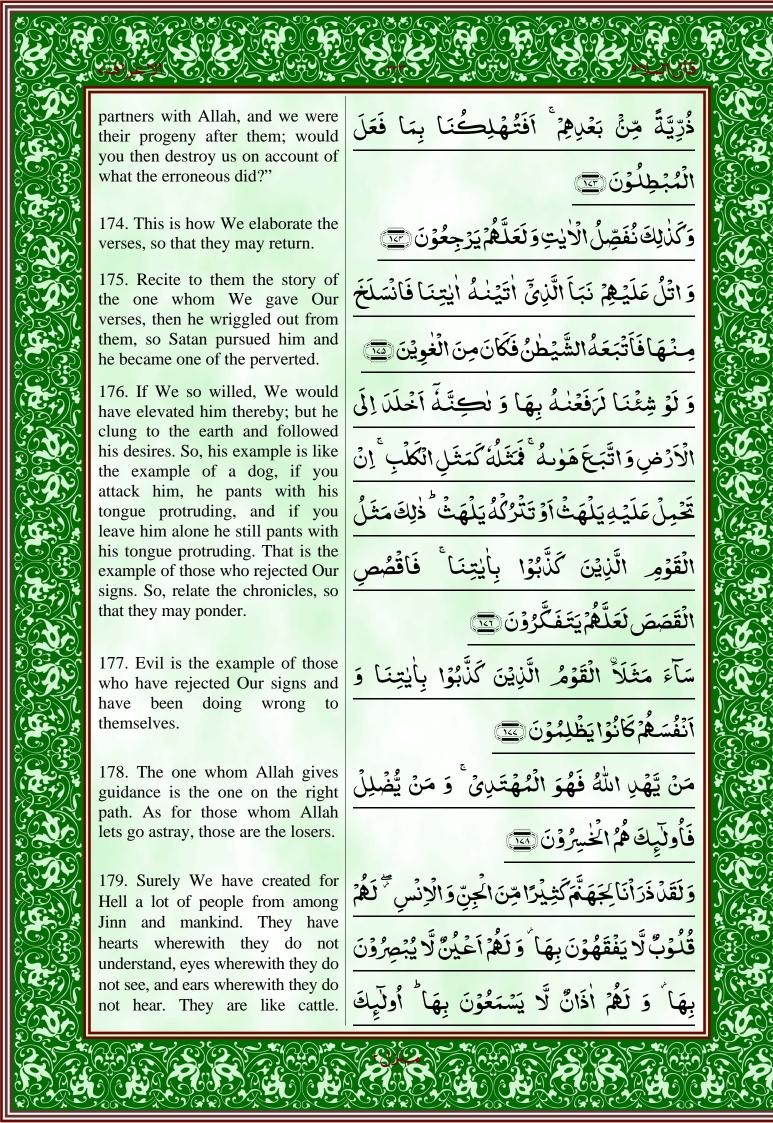
158. (O Prophet Muhammad) Say, "O people, I am a messenger of Allah (sent) to you from the One to whom belongs the kingdom of the heavens and the earth. There is no god but He. He gives life and brings death. So, believe in Allah and His Messenger, the Ummiyy (unlettered) prophet, who believes in Allah and in His

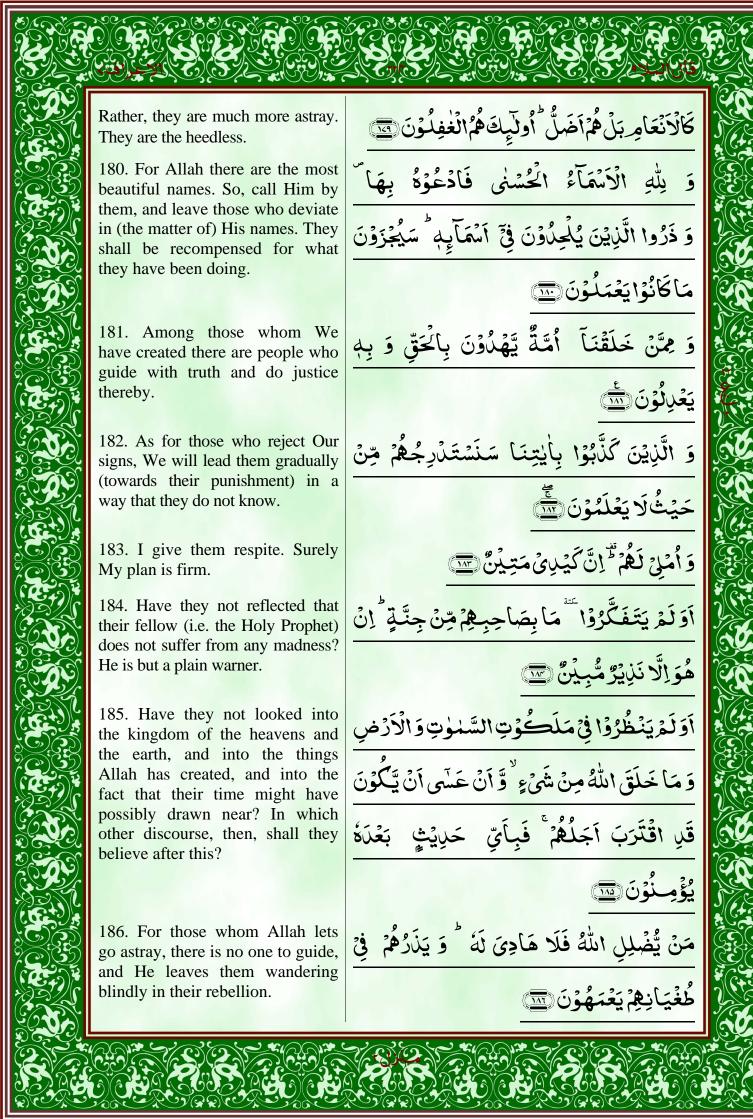
وَ اكْتُبُ لَنَا فِي هٰذِهِ الثُّانْيَا حَسَنَةً وَّ فِي الْاحِرَةِ إِنَّا هُدُنَا إلَيْكَ فَالَ عَذَا بِي أَصِيبُ بِهِ مَنْ أَشَآءٌ ۚ وَ رَحْمَتِىٰ وَسِعَتْ كُلَّ شَيْءٍ ۗ فَسَأَكُتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكُوةَ وَ الَّذِيْنَ هُمْ بِأَيْتِنَا يُؤْمِنُوْنَ ﴿ ٱلَّذِيْنَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرِيةِ وَ الْإِنْجِيْلُ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهِهُمْ عَن الْمُنْكُروَ يُحِلُّ لَهُمُ الطَّيِّبٰتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبِّيثَ وَ يَضَعُ عَنْهُمْ اصْرَهُمْ وَ الْآغْلَلَ الَّتِي كَانَتُ عَلَيْهِمْ ۗ فَالَّذِيْنَ اٰمَـنُوا بِهِ وَ عَزَّدُوْهُ وَ نَصَرُوْهُ وَ اتَّبَعُوا النُّوْرَ الَّذِي ٓ أُنْزِلَ مَعَذُ "أُولَيِكَ هُمُ الْمُفْلِحُوْنَ شَيَّ قُلْ يَايُّهَا النَّاسُ إِنَّى رَسُولُ اللهِ إِلَيْكُمْ جَمِيْعًا الَّذِي لَهُ مُلُكُ السَّمُوتِ وَالْأَرْضِ ۚ لَاۤ اِلٰهَ اِلَّا هُوَ يُحى وَ يُمِينَتُ "فَأَمِنُوا بِاللهِ وَ رَسُولِهِ النَّبِيّ الْأُمِّيّ الَّذِي يُؤْمِنُ بِاللّهِ وَ كَلِمْتِهِ وَ اتَّبِعُوْهُ



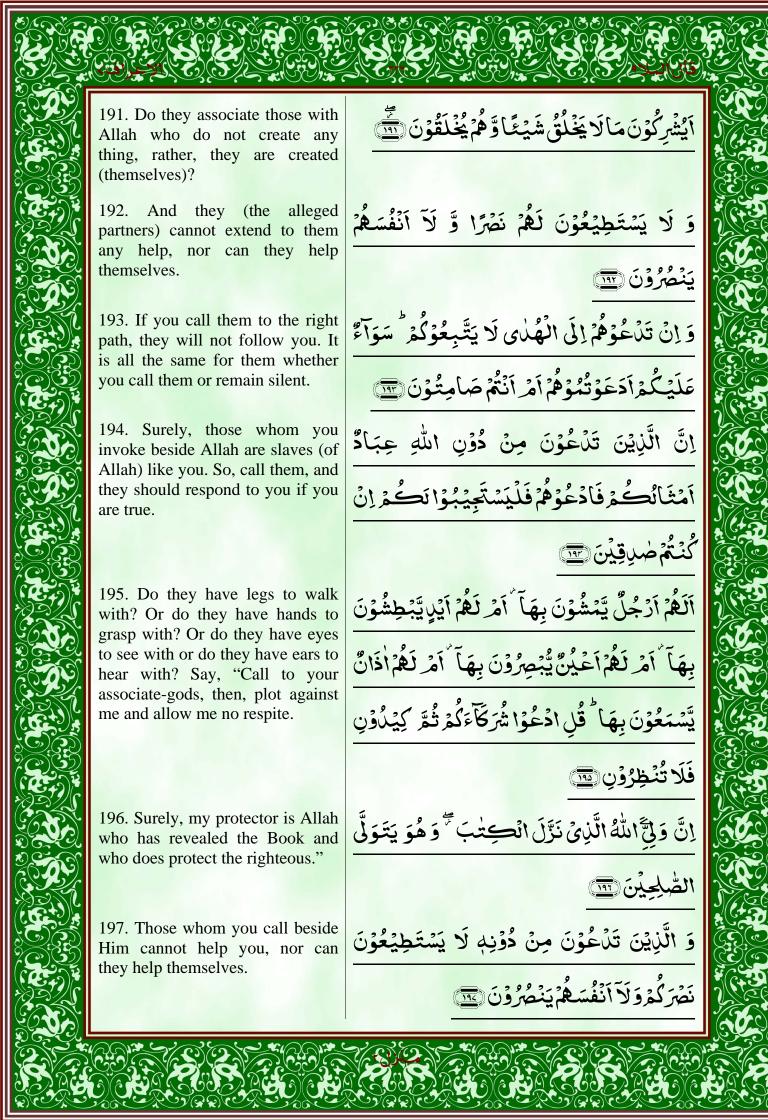




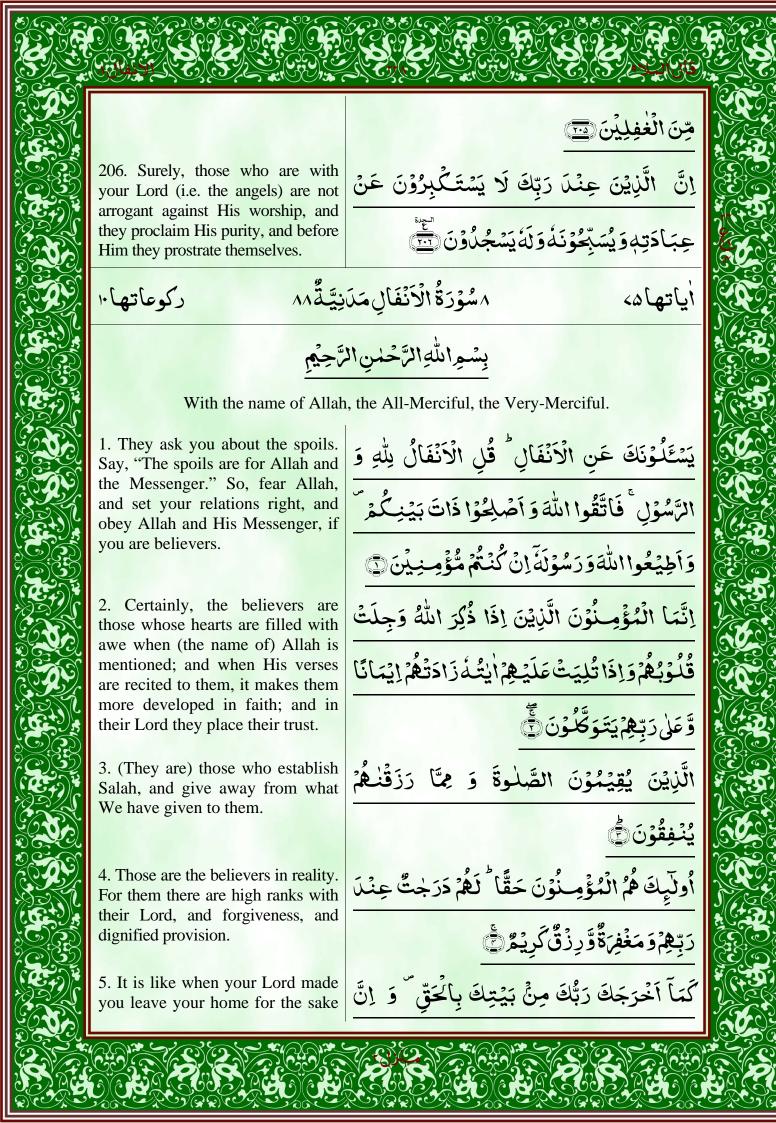


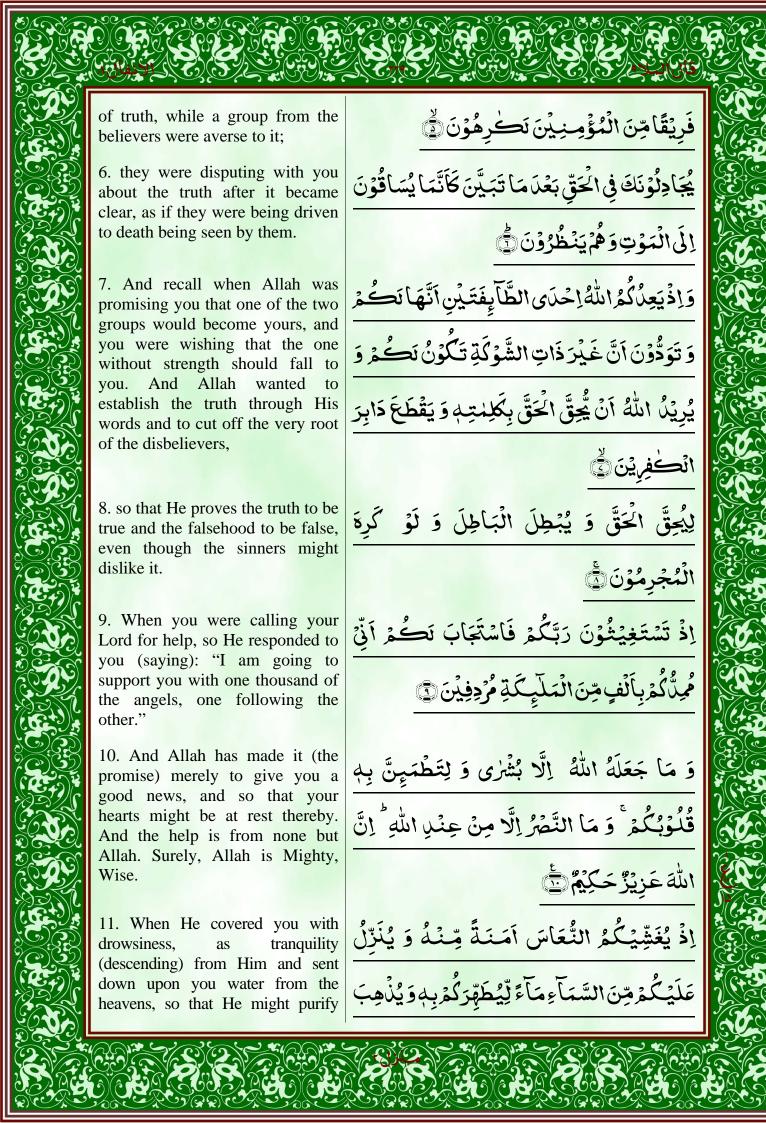


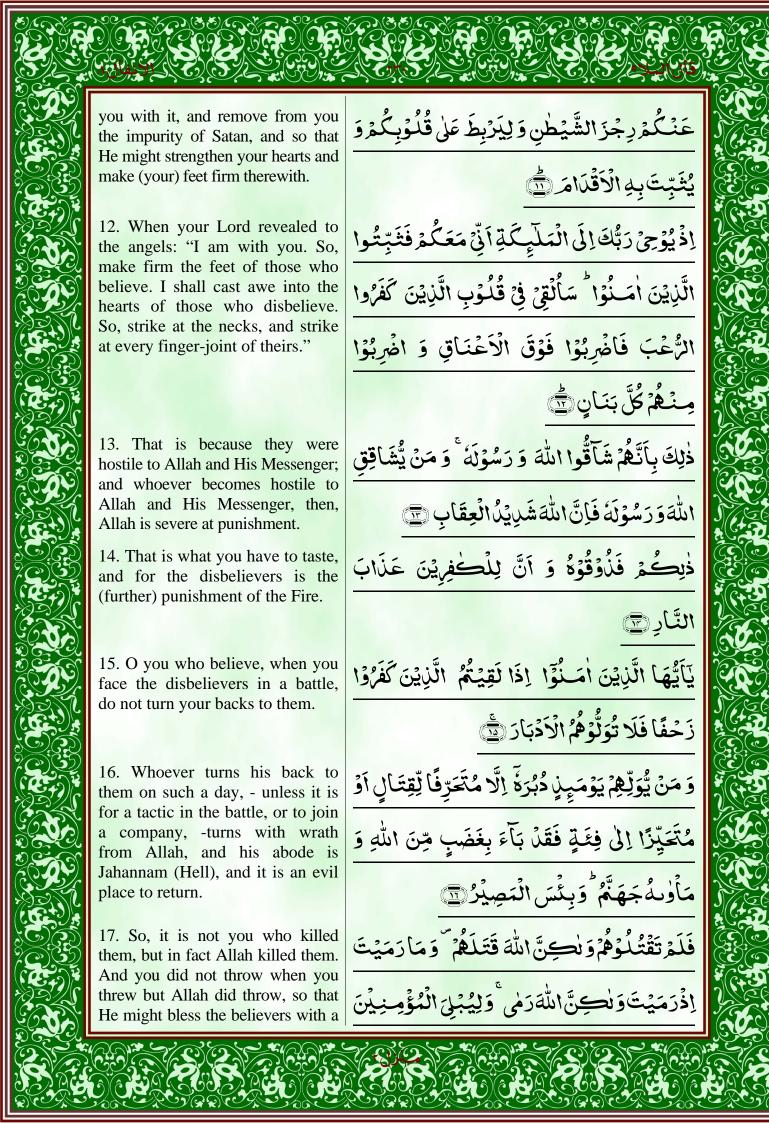


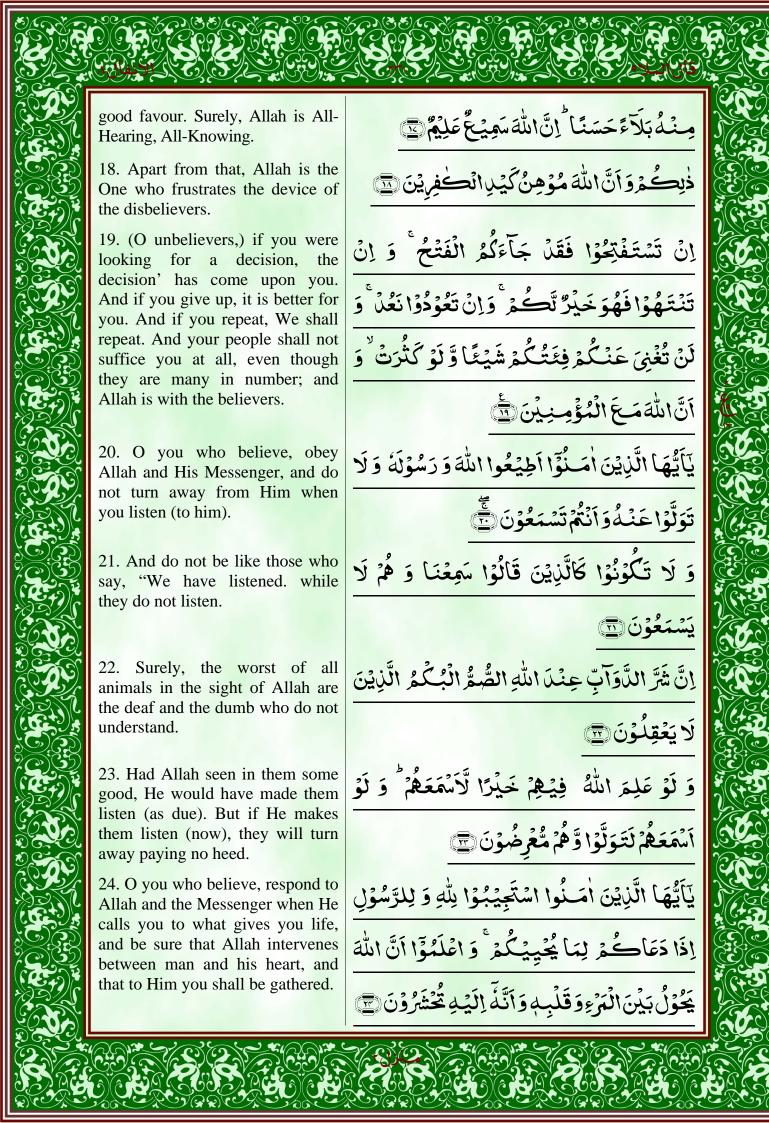


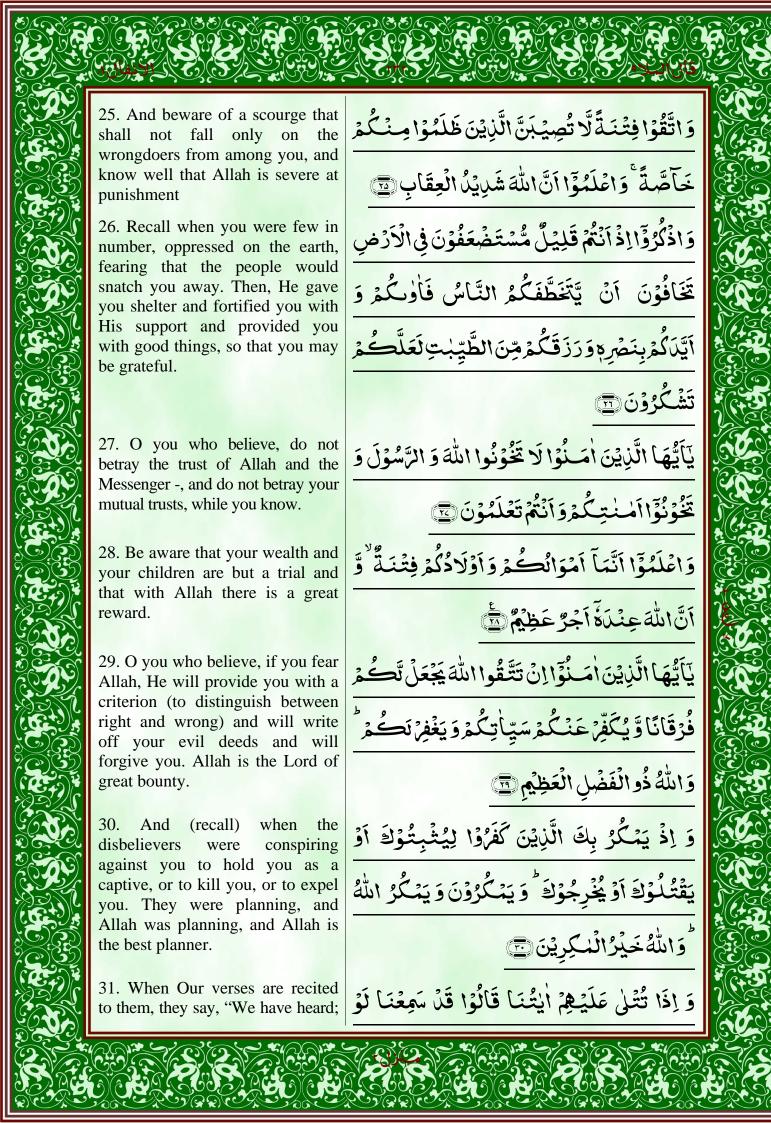




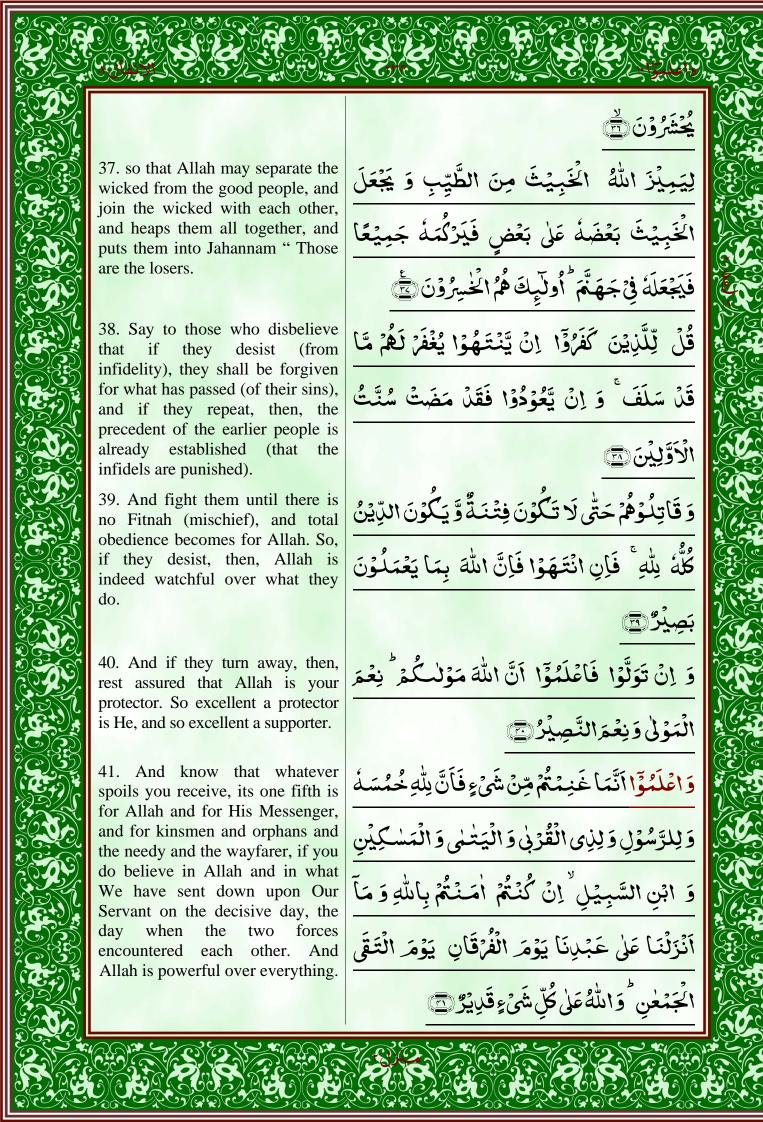


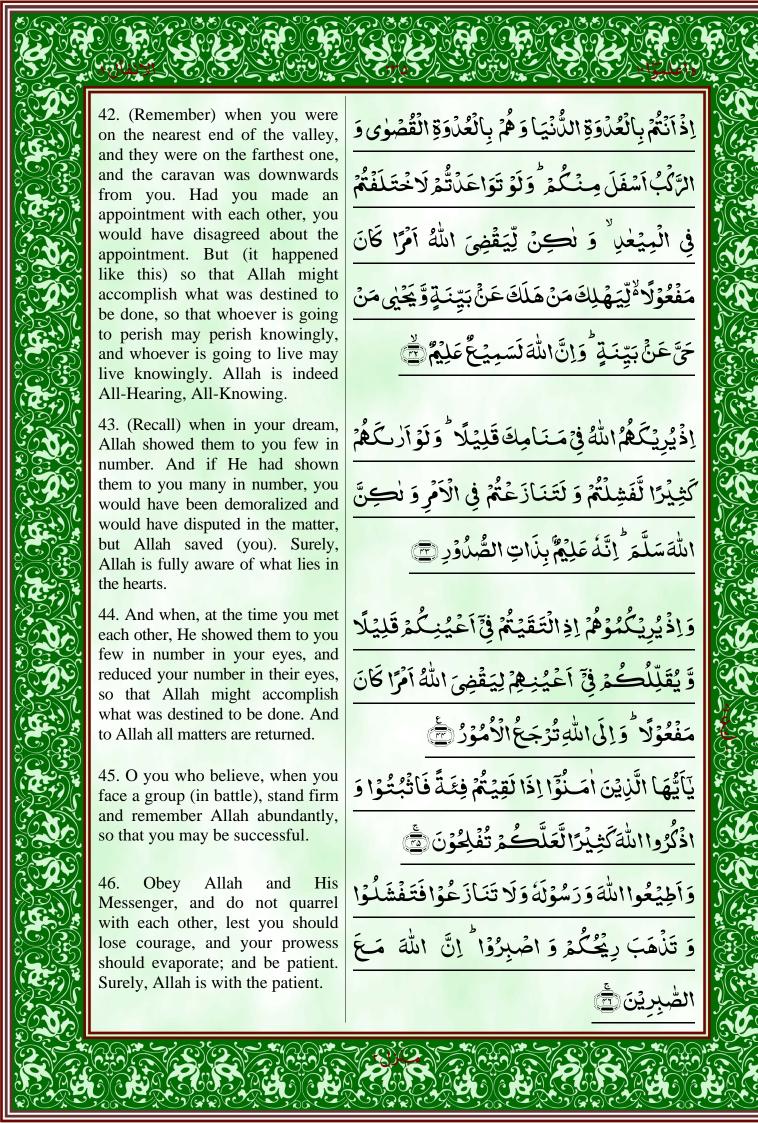


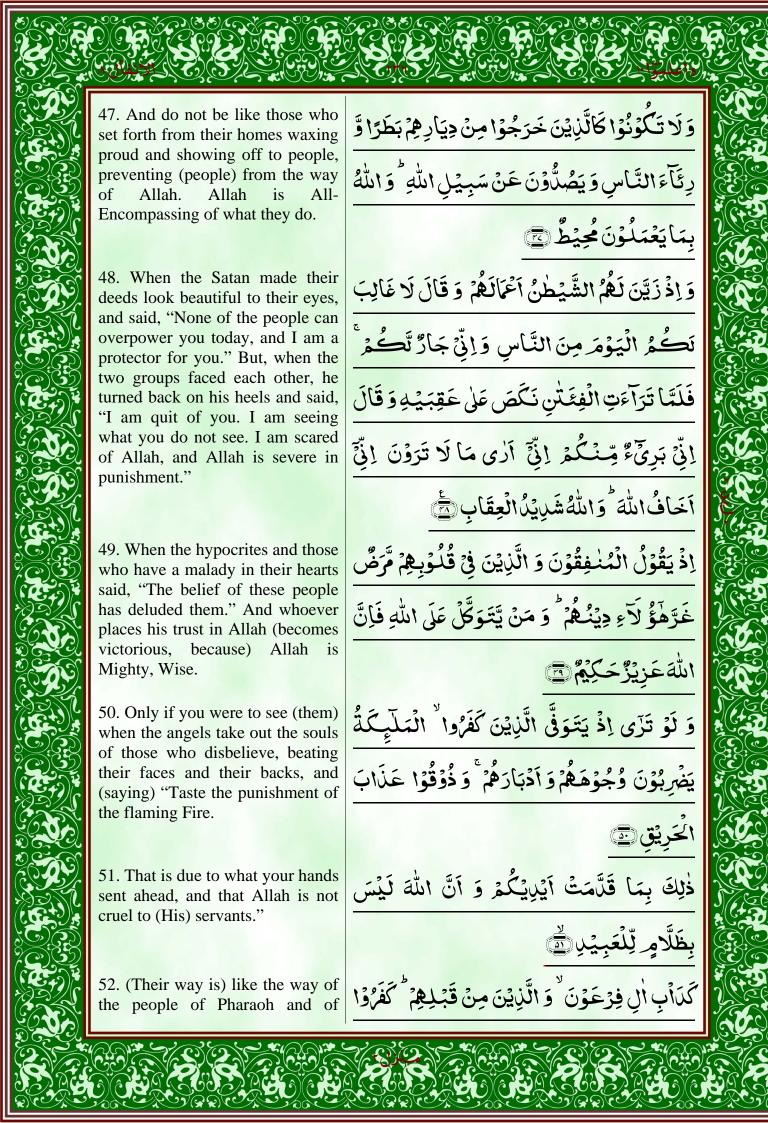


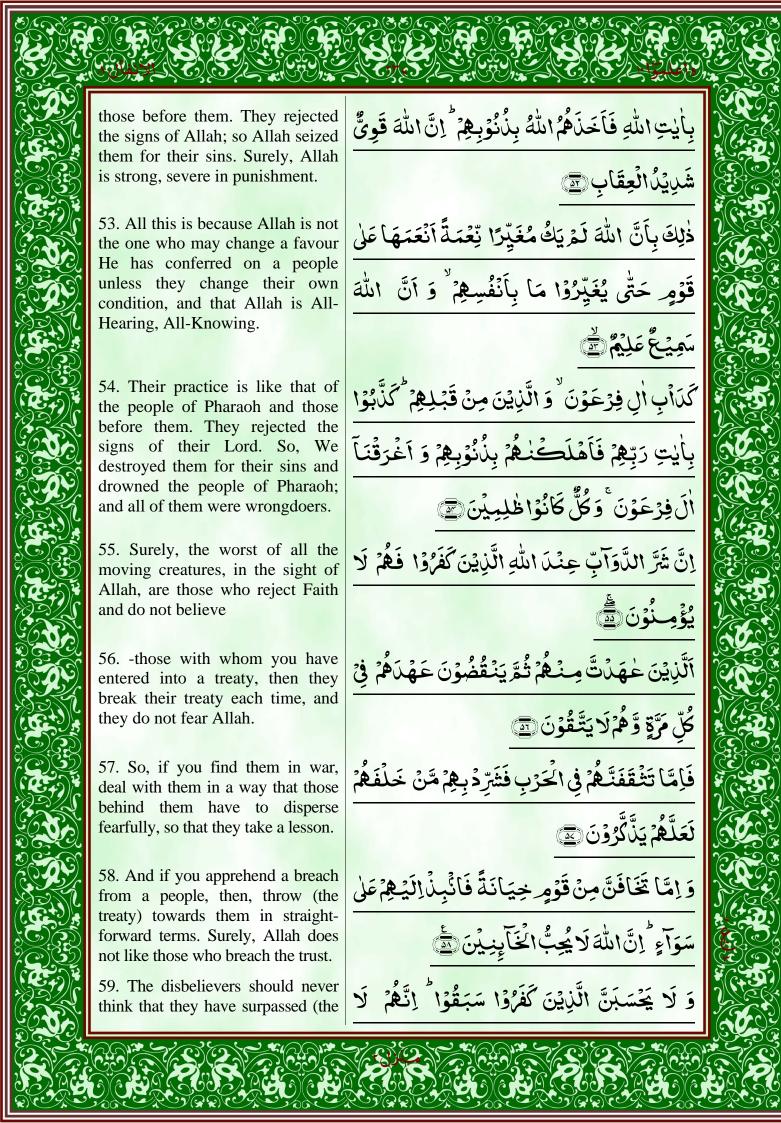






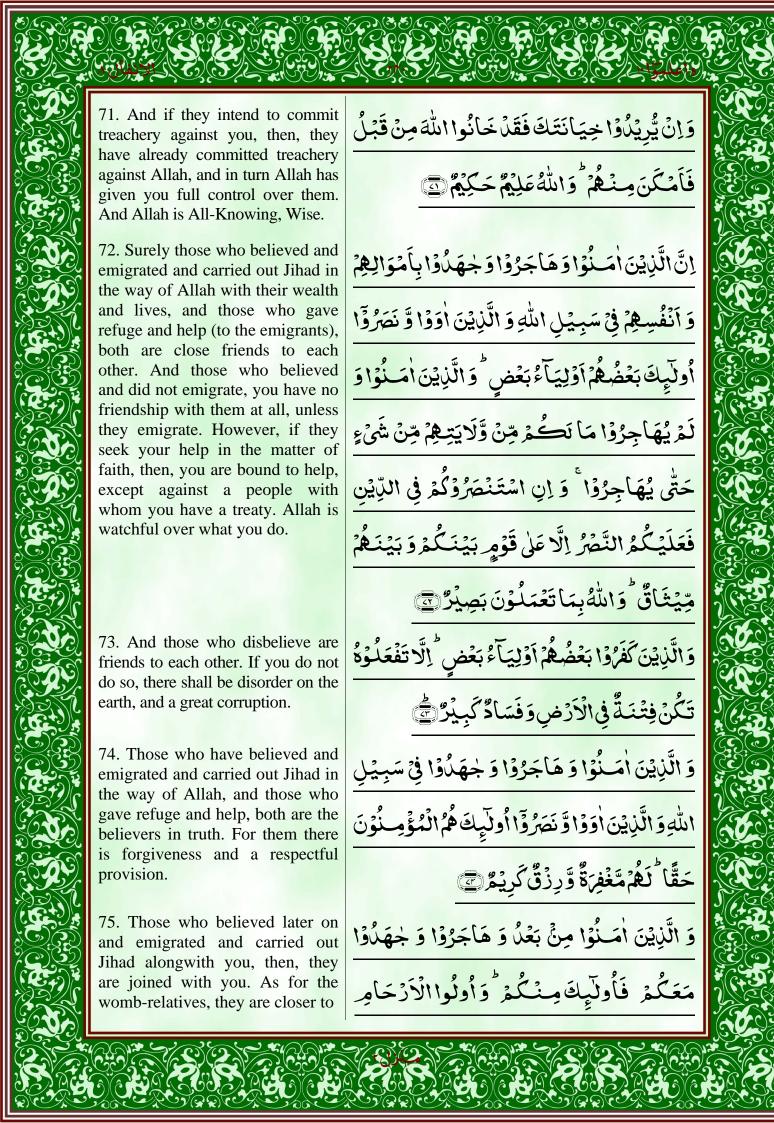


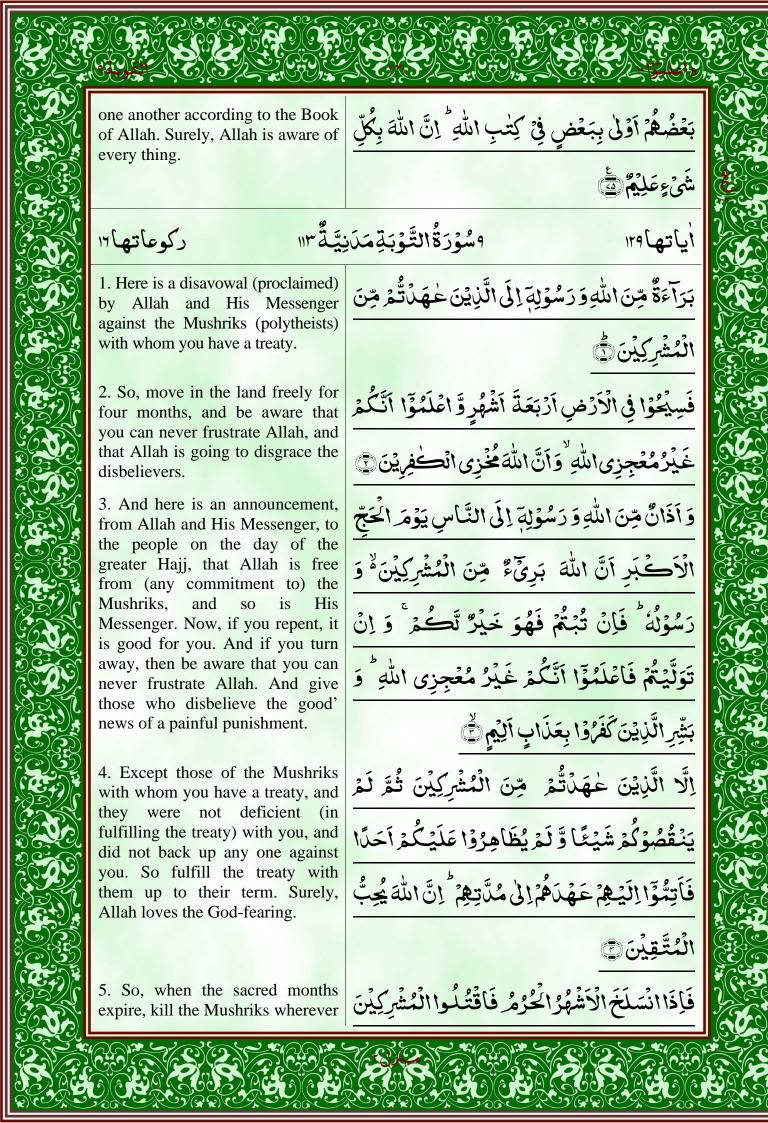


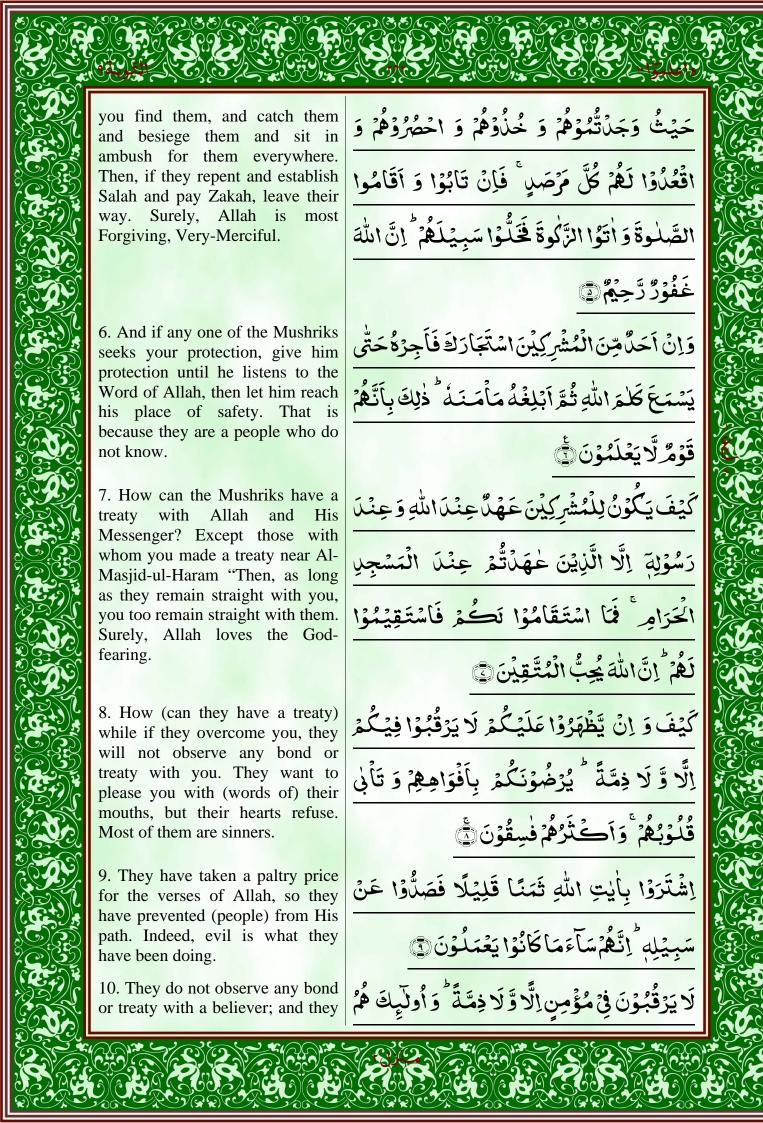


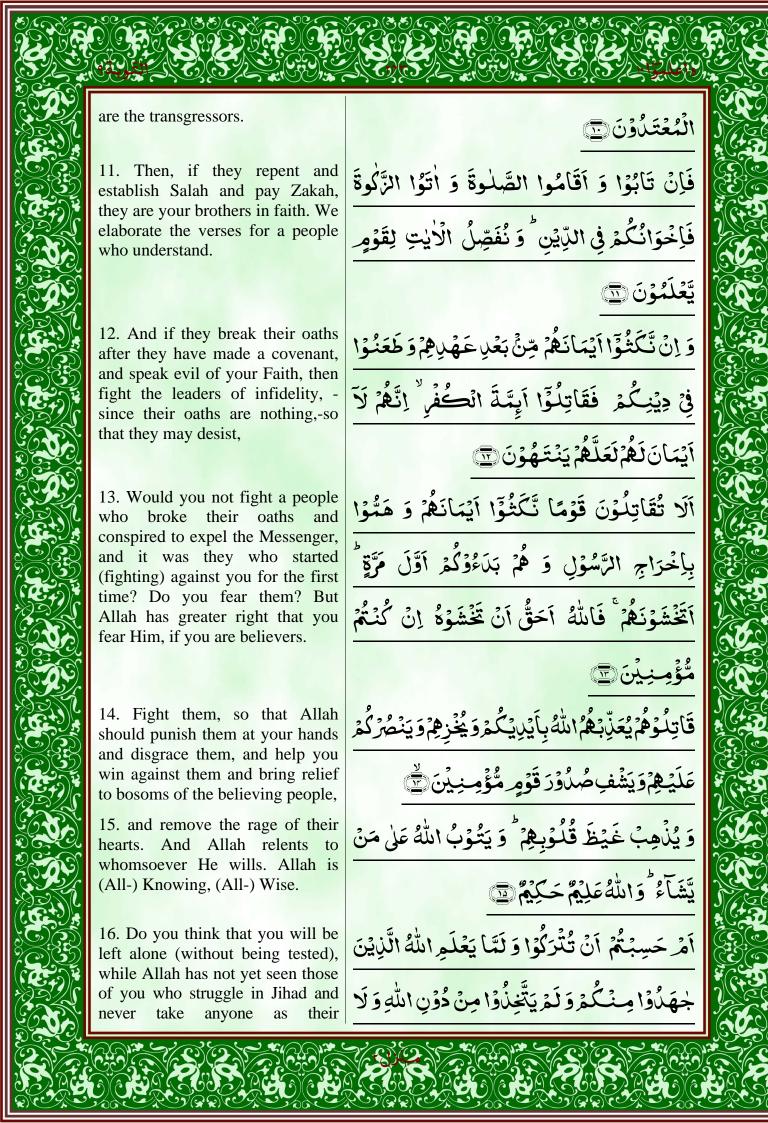


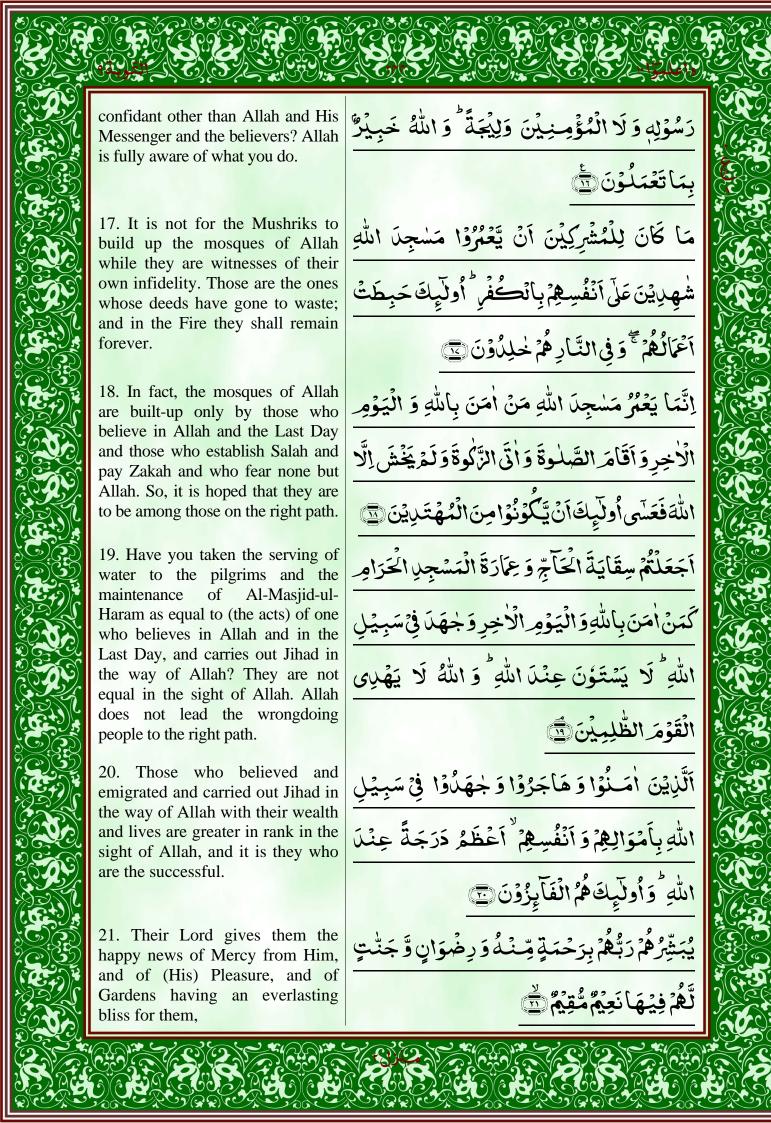


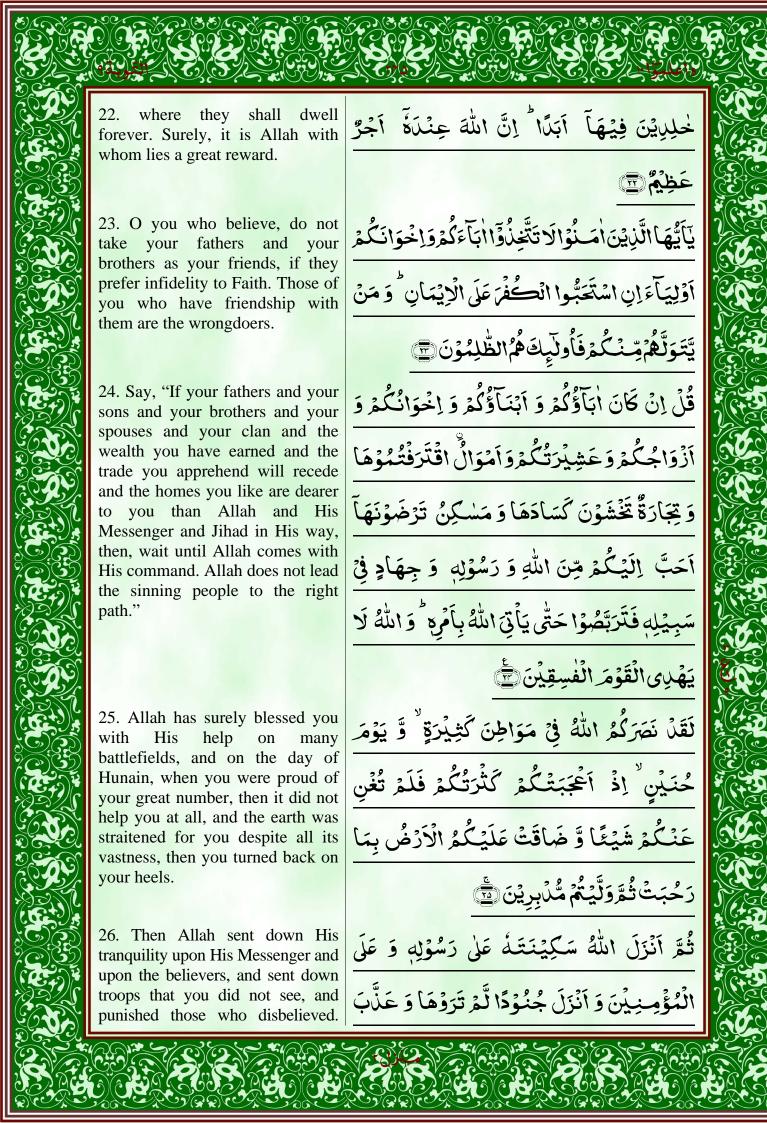


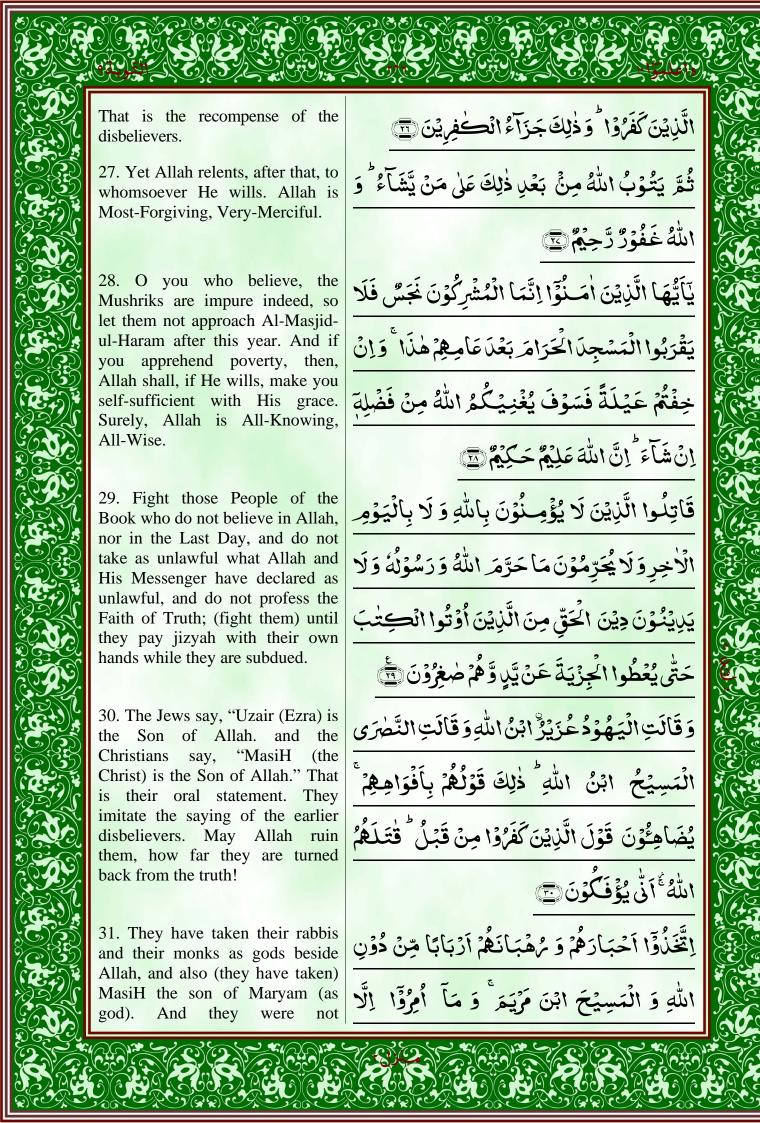


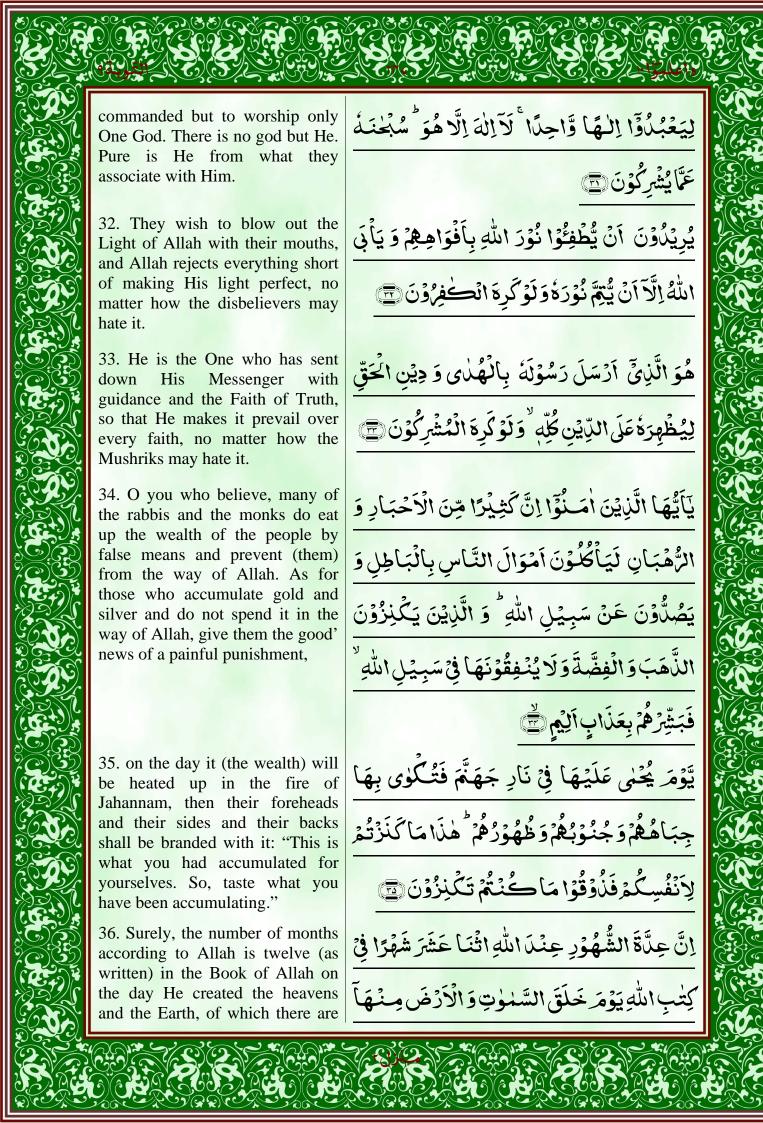




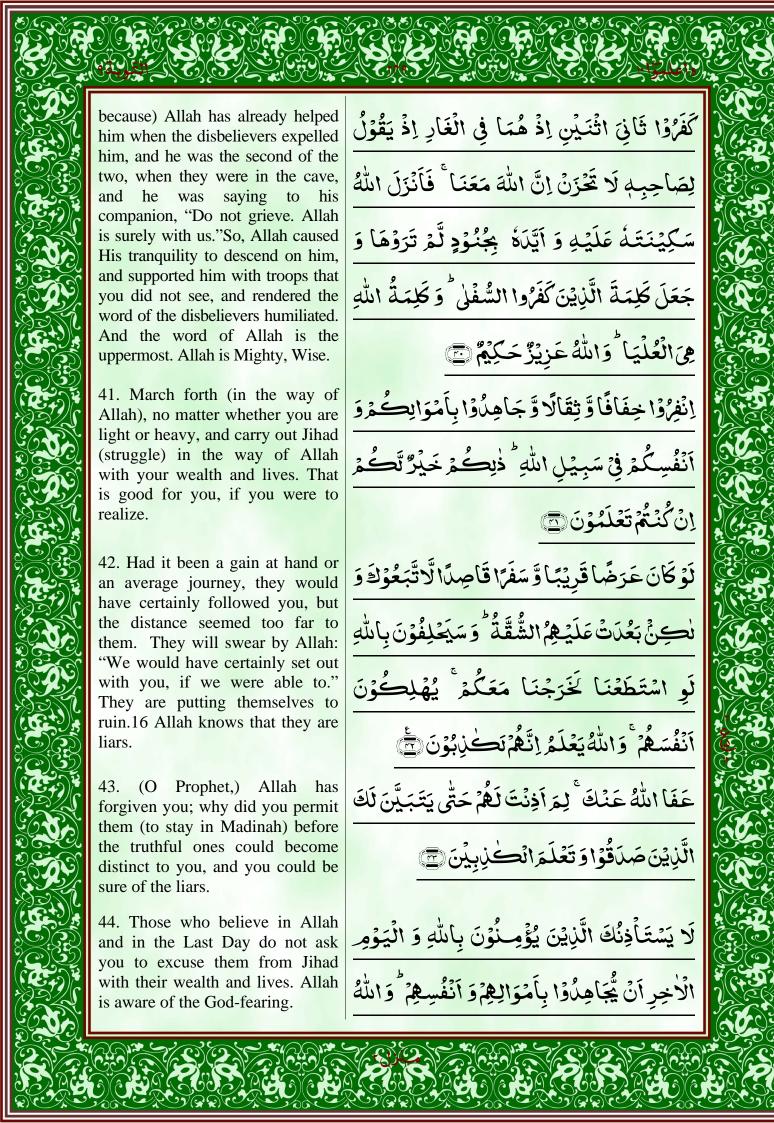


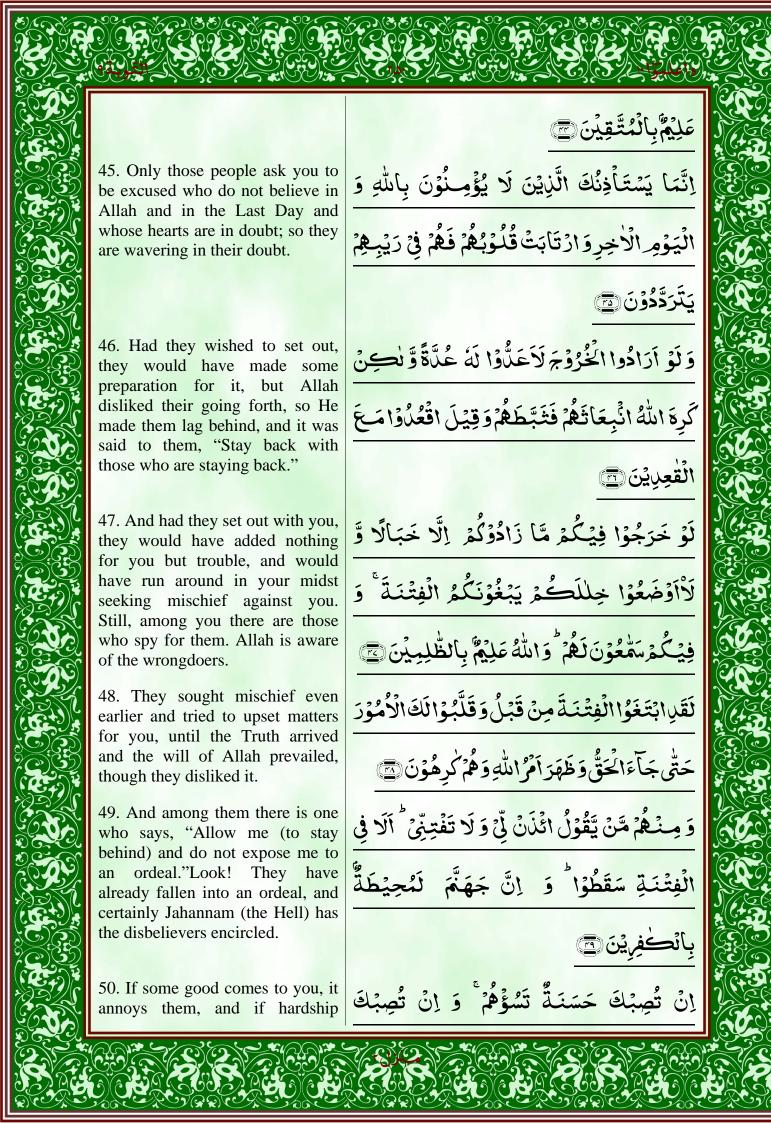




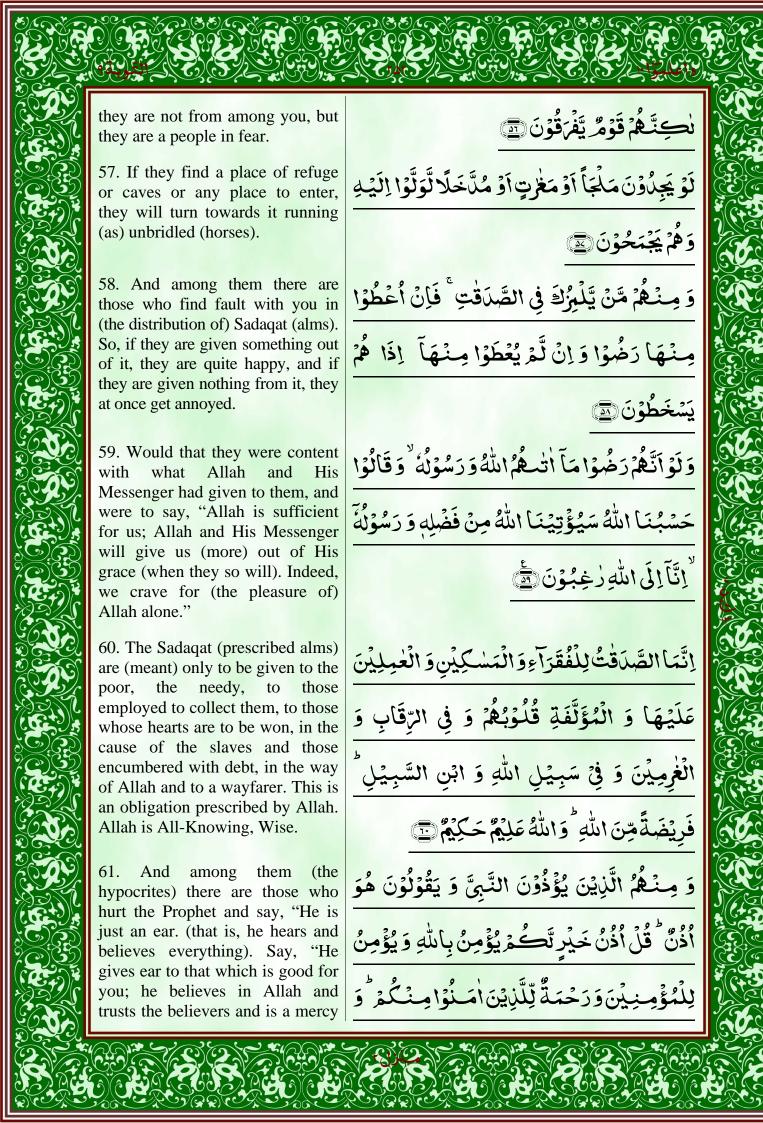














vice and forbid virtue and withhold their hands (from spending in Allah's way). They forgot Allah, so He forgot them. Surely, the hypocrites are the sinners.

68. Allah has promised the fire of Jahannam to the hypocrites, men

68. Allah has promised the fire of Jahannam to the hypocrites, men and women, and to the disbelievers who shall live there forever. It is adequate for them. Allah has put His curse on them, and for them there is a lasting punishment.

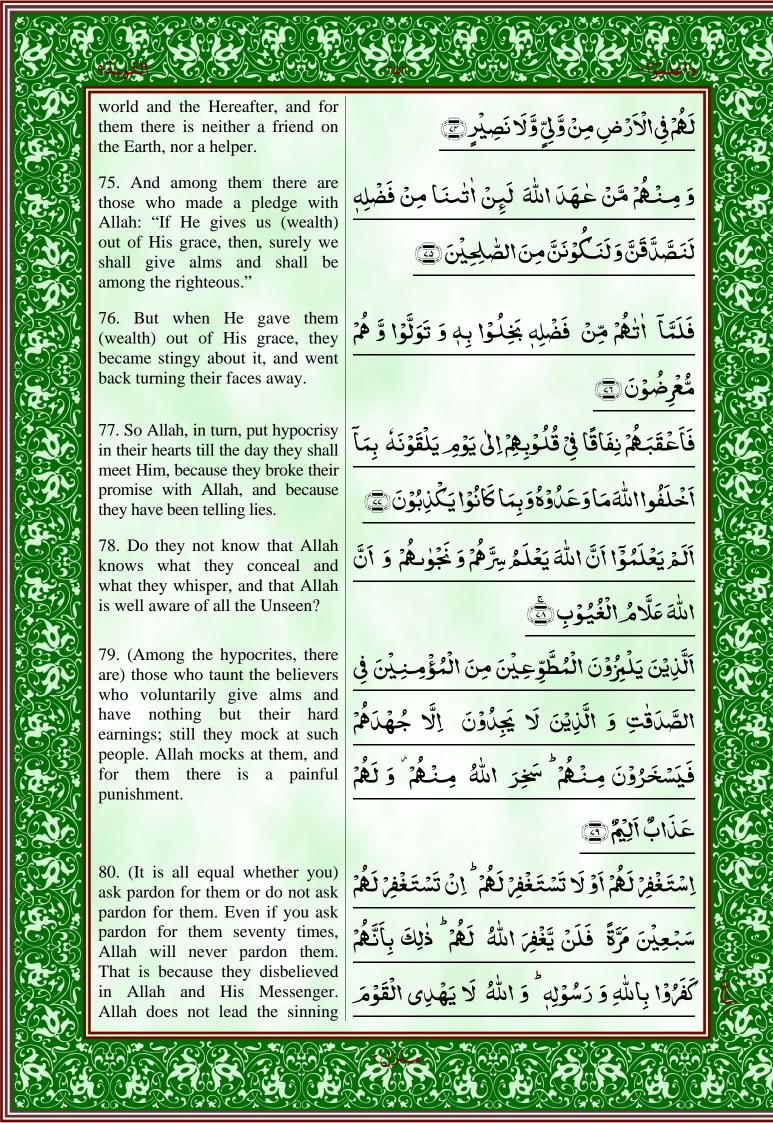
69. (You are) like those who were before you. They were stronger than you in power, and richer in wealth and children. So, they enjoyed their share (from the pleasures of this world), then you enjoyed your share as those before you enjoyed their share, and you indulged (in evils) as they indulged. They are the ones whose deeds have gone to waste in this world and in the Hereafter, and they are the losers.

70. Has there not reached them the news of those before them, the people of Nuh and Ad and Thamud and the people of Ibrahim and the people of Madyan, and (the news) of the towns overturned? Their messengers came to them with clear signs; so, Allah was not such as would wrong them, but they have been doing wrong to their own selves.

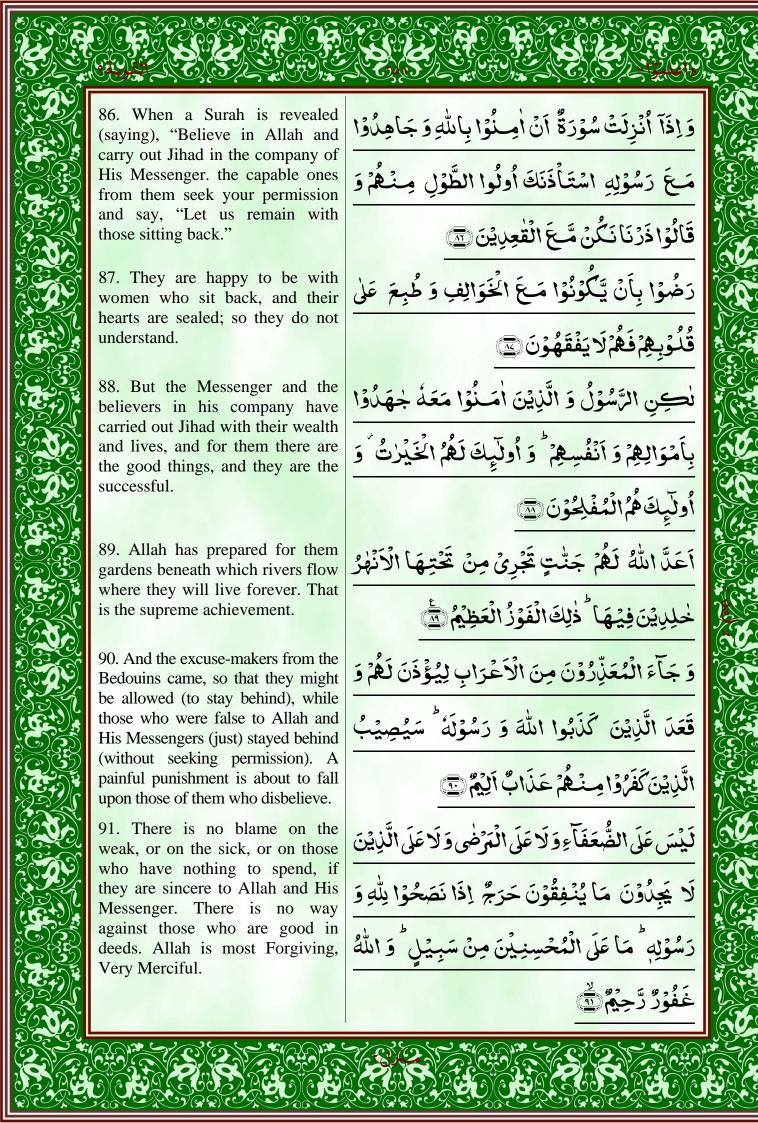
يَأْمُرُونَ بِالْمُنْكَرِ وَ يَنْهَوْنَ عَنِ الْمَعُرُوفِ وَ يَقْبِضُونَ أَيْدِيَهُمْ لَنُسُوا اللَّهَ فَنَسِيَهُمْ لِنَّ الْمُنْفِقِيْنَ هُمُ الْفْسِقُونَ وَعَدَ اللَّهُ الْمُنْفِقِينَ وَ الْمُنْفِقْتِ وَ الْكُفَّارَ نَارَجَهَنَّمَ خُلِدِيْنَ فِيهَا مِي حَسْبُهُمْ وَلَعَنَهُمُ اللهُ وَلَهُمْ عَنَابٌ مُّقِيمٌ كَالَّذِيْنَ مِنْ قَبْلِكُمْ كَانُوٓ ١ أَشَدَّ مِنْكُمْ قُوَّةً وَّ أَكْثَرَ أَمُوالًا وَّ أَوْلَادًا لَّ فَاسْتَمْتَعُوا بِخَلَاقِهِمْ فَاسْتَمْتَعُتُمْ بِخَلَاقِكُمْ كَمَا اسْتَمْتَعَ الَّذِيْنَ مِنْ قَبْلِكُمْ بِخَلَاقِهِمْ وَ خُضُمُّمْ كَالَّذِي خَاضُوْا أولَّهِكَ حَبِطَتُ آعَمَالُهُمْ فِي اللُّانْيَا وَ الْأَخِرَةِ ۚ وَ أُولَمِكَ هُمُ الْخُسِرُونَ 🗊 آلَمْ يَأْتِهِمْ نَبَأُ الَّذِيْنَ مِنْ قَبْلِهِمْ قَوْمِ نُوْحٍ وَّ عَادٍ وَّ ثَمُوْدَ ۗ وَ قَوْمِ الْبُرْهِيْمَ وَ أَصْحُبِ مَدُينَ وَ الْمُؤْتَفِكُتِ ۗ أَتَتُهُمُ رُسُلُهُمْ بِالْبَيِّنْتِ ۚ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلْكِنْ كَانُوا أَنْفُسَهُمْ

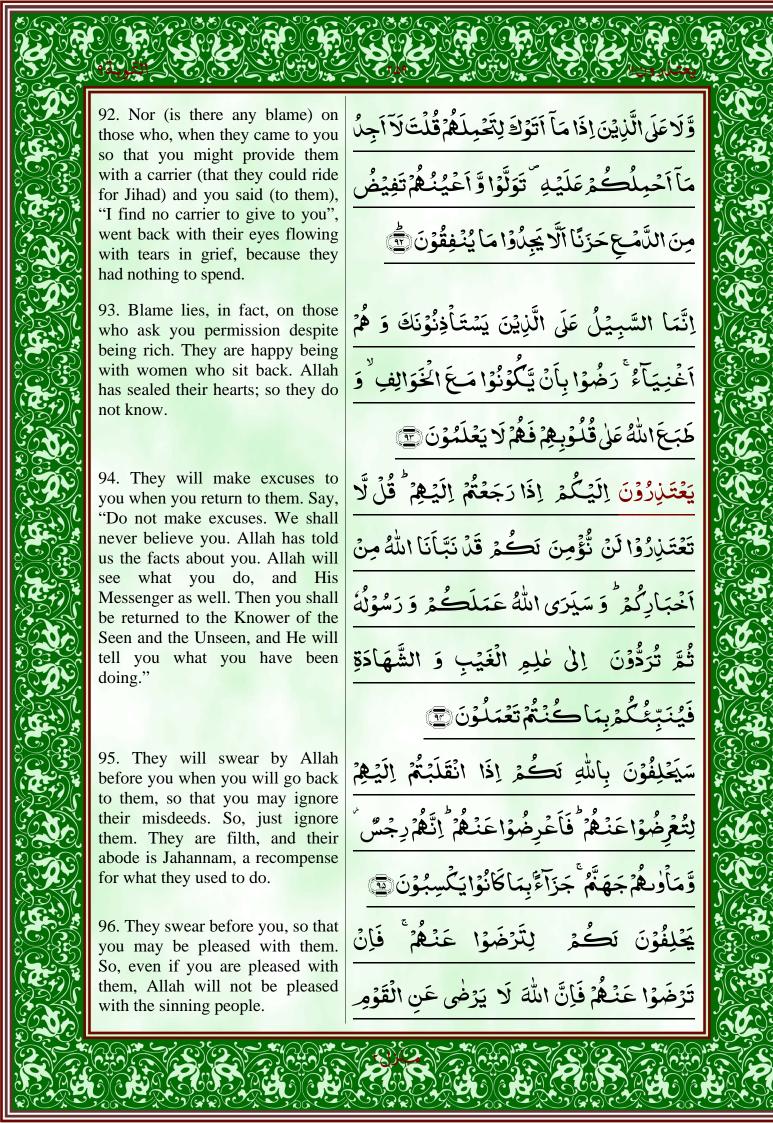
يَظْلِمُوْنَ

71. The believers, male and وَ الْمُؤْمِنُونَ وَ الْمُؤْمِنْتُ بَعْضُهُمْ أَوْلِيَاءُ female, are friends to each other. They bid virtue and forbid vice بَعْض ۗ يَأْمُرُونَ بِالْمَعْرُوفِ وَ يَنْهَوْنَ عَنِ and establish Salah and pay Zakah obey Allah and Messenger. Those are the ones الْمُنْكُرِوَ يُقِيمُونَ الصَّلُوةَ وَيُؤْتُونَ الزَّكُوةَ وَ whom Allah will bless with mercy. Surely, Allah is Powerful, Wise. يُطِيْعُوْنَ اللَّهَ وَ رَسُوْلَهُ ۚ أُولَمِكَ سَيَرْحَمُهُمُ اللهُ ۗ إنَّ اللهَ عَزِيْزٌ حَكِيمٌ ﴿ 72. Allah has promised to the وَعَدَ اللَّهُ الْمُؤْمِنِيْنَ وَ الْمُؤْمِنْتِ جَنَّتٍ believers, male and female, gardens beneath which rivers تَجُرى مِنْ تَحْتِهَا الْأَنْهُرُ لِحلِدِيْنَ فِيهَا وَ flow, where they shall live forever, and good homes in gardens of eternity. And Allah's مَسْكِنَ طَيِّبَةً فِي جَنَّتِ عَدُنٍ وَرِضُوانٌ مِّنَ pleasure is above all. That is the supreme success. اللهِ أَكْبَرُ لَٰ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ يَاَيُّهَا النَّبِيُّ جَاهِدِ انْكُفَّارَ وَ الْمُنْفِقِيْنَ 73. O Prophet, carry out Jihad (struggle) against the disbelievers and hypocrites, and be strict with وَ اغْلُظُ عَلَيْهِمْ ۚ وَ مَأُونَكُمْ جَهَنَّمُ ۗ وَ بِئُسَ them. And their abode Jahannam (Hell), and it is an evil terminus. الْمَصِيْرُ 74. They swear by Allah that they يَحْلِفُوْنَ بِاللَّهِ مَا قَالُوْا ۗ وَ لَقَدُ قَالُوْا كَلِمَةَ said nothing, while indeed, they had said the word of infidelity and الْكُفْرِ وَ كَفَرُوا بَعْلَ السَّلَامِهِمْ وَ هَمُّوا بِمَا لَمْ had disbelieved after having accepted Islam, and had intended what they could not achieve. And يَنَالُوا ۚ وَمَا نَقَمُوا إِلَّا آنَ اَغُنٰكُمُ اللَّهُ وَرَسُولُهُ they have reacted for nothing but that Allah and His Messenger have enriched them with His مِنْ فَضْلِهِ ۚ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَّهُمْ ۚ وَإِنْ يَتَوَلَّوْا grace. So, if they repent, it will be good for them, and if they turn يُعَذِّبُهُمُ اللهُ عَنَابًا آلِيمًا في الدُّنيَا وَالْأَخِرَةِ وَمَا away, Allah will chastise them with a painful punishment in this

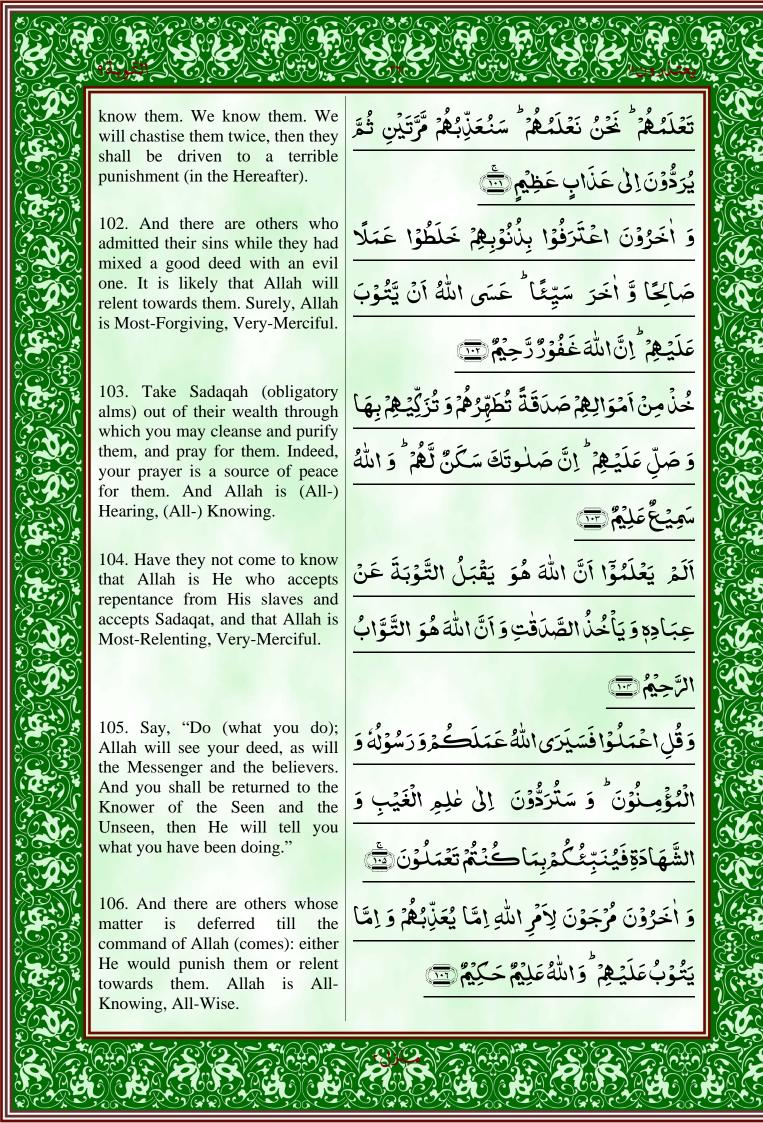


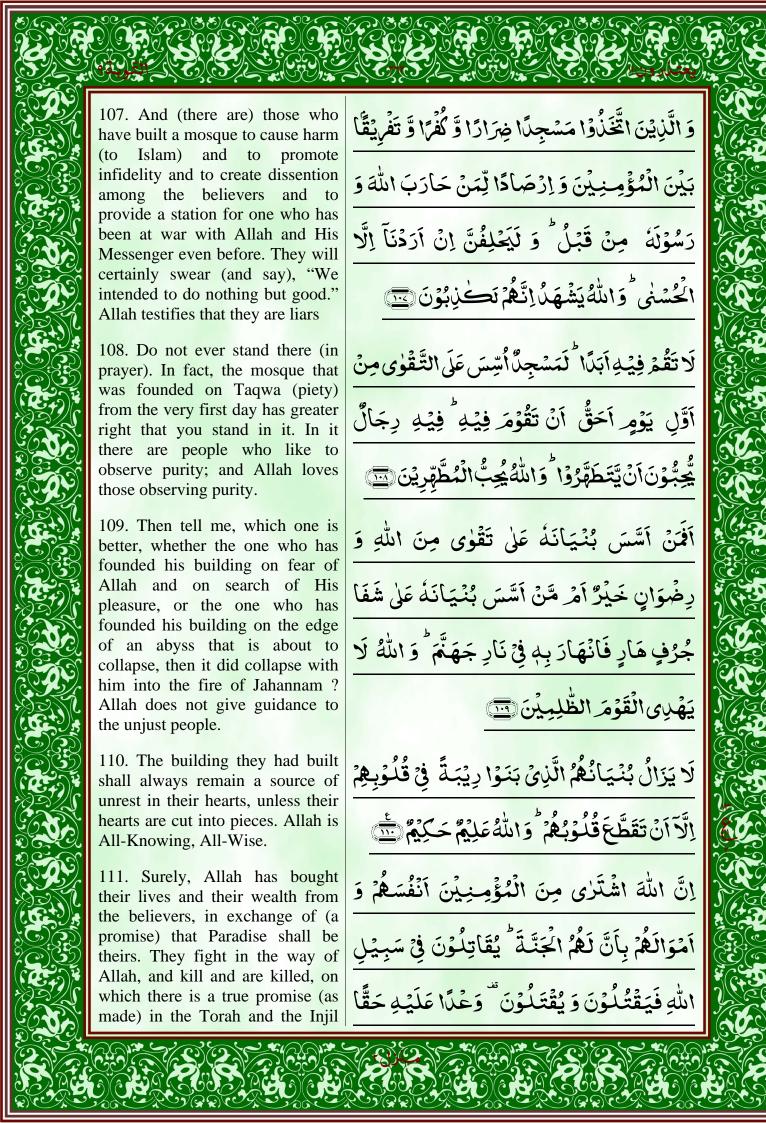
people to the right path. الفسقين 81. Those who were left behind فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلْفَ رَسُولِ اللهِ وَ were happy with their sitting back to the displeasure of the Messenger كُرهُوَّا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَ أَنْفُسِهِمْ فِي of Allah, and they disliked carrying out Jihad in the way of Allah with their wealth and lives, and they سَبِيل اللهِ وَ قَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ said, "Do not march in this hot weather." Say, "The fire Jahannam is much more intense in جَهَنَّمَ أَشَدُّ حَرًّا للوَكَانُوْ ا يَفْقَهُوْنَ عَ heat." only if they understand. فَلْيَضِٰحَكُوْا قَلِيُلًا وَّلْيَبْكُوْا كَثِيْرًا ۚ جَزَآءً 82. So, let them laugh a little, and weep a lot, this being a reward of what they used to earn. بِمَا كَانُوْا يَكُسِبُوْنَ 🕾 فَإِنُ رَّجَعَكَ اللهُ إِلَى طَآبِفَةٍ مِّنْهُمْ فَاسْتَأْذَنُوْكَ 83. Then, if Allah brings you back to a group of them and they seek your permission to march, say to لِلْخُرُوْجِ فَقُلْ لَّنْ تَخُرُجُوْا مَعِيَ أَبَدًا وَّ لَنْ them, "You shall never march with me ever after, and shall never fight an enemy in my تُقَاتِلُوا مَعِيَ عَدُوًّا لَا تَكُمْ رَضِيْتُمُ بِالْقُعُودِ company. You were happy with sitting back the first time; now, sit with those remaining behind." أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَلِفِيْنَ 84. And never offer a prayer on وَلَا تُصَلَّعَلَى اَحَدِيِّ نُهُمْ مَّاتَ اَبَدًا وَّلَا تَقُمُ عَلَى any one of them who dies, and do not stand by his grave. They قَبْرِهِ ۚ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَ رَسُولِهِ وَ مَا تُؤا وَهُمْ disbelieved in Allah and His Messenger and died while they were sinners. فْسِقُوْنَ 🖪 وَلَا تُعْجِبُكَ آمُوَالُهُمْ وَ آوُلَادُهُمْ لِآتَمَا يُرِينُ اللَّهُ 85. Their wealth and children should not attract you. Allah only wills to punish them with these in أَنْ يُتَعَدِّبَهُمْ بِهَا فِي اللَّانْيَا وَ تَزْهَقَ أَنْفُسُهُمْ وَهُمْ this world and that their souls depart while they are disbelievers. كُفِرُوْنَ 🖾

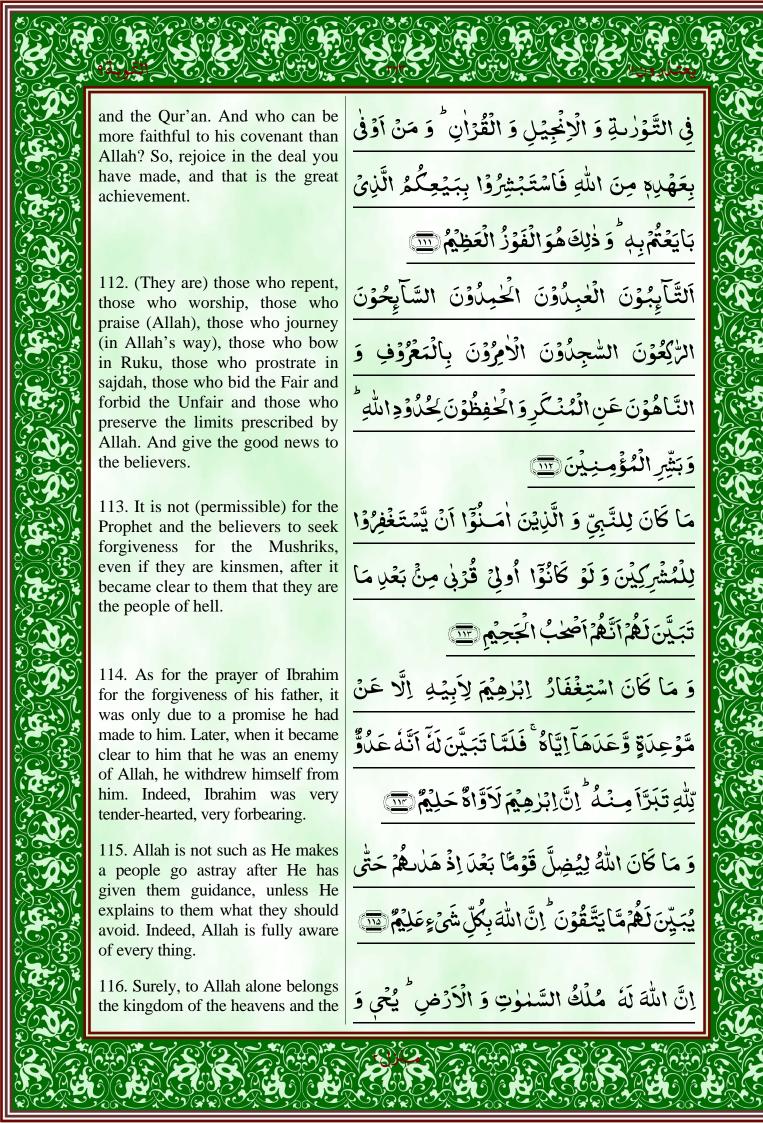


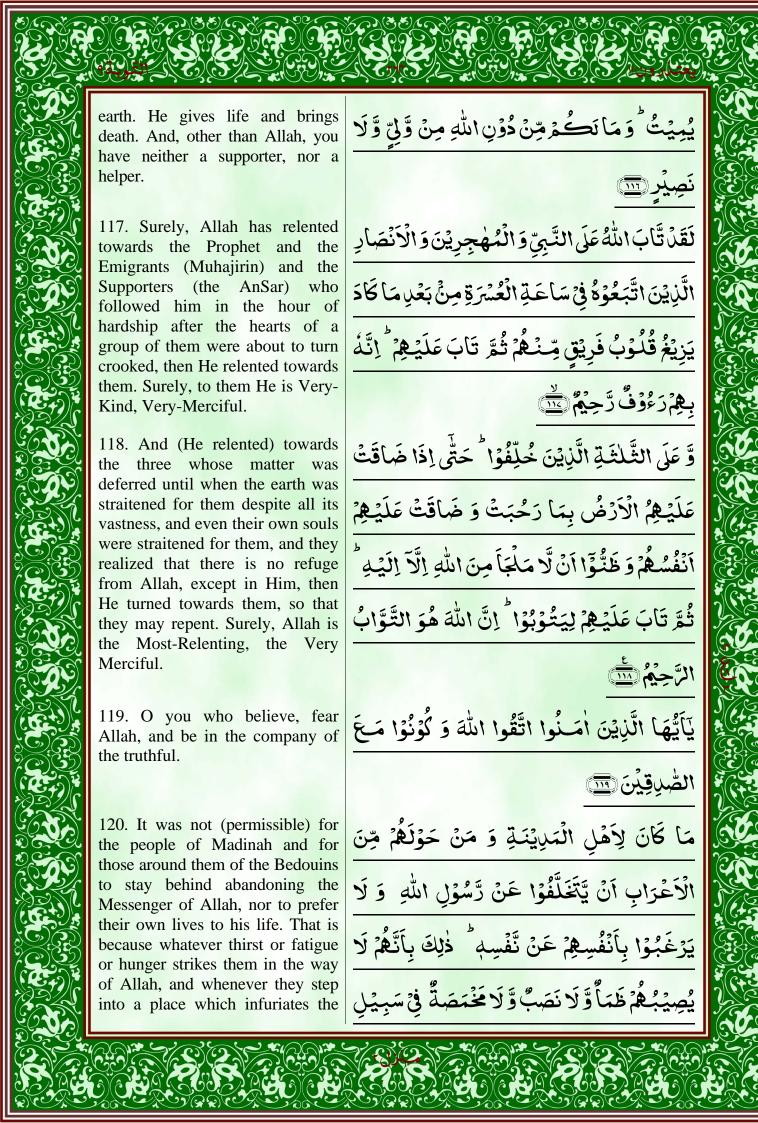








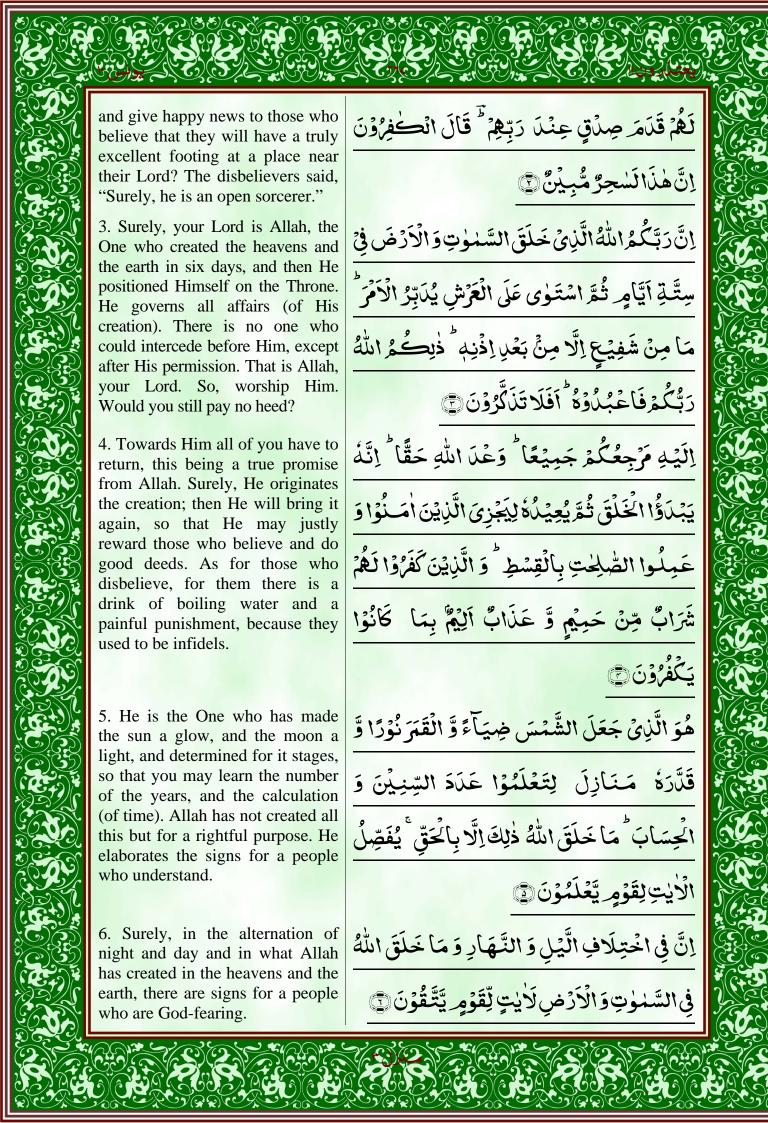


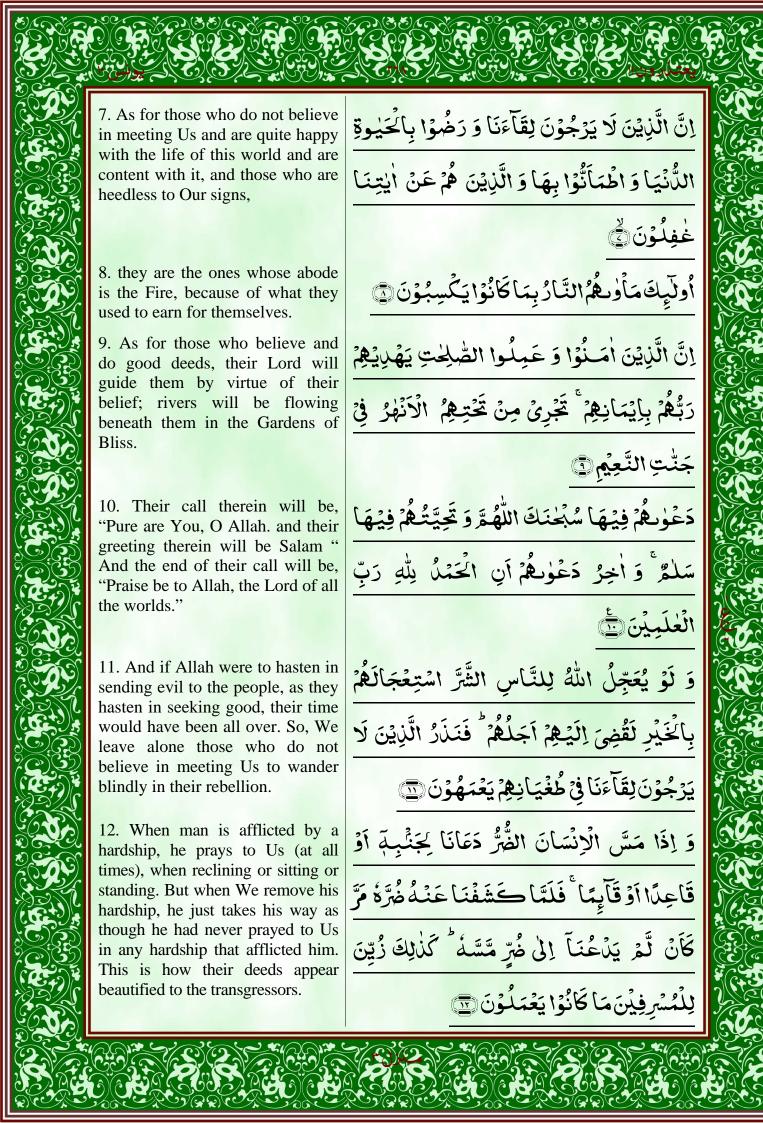




impurity to their (initial) impurity, الى دِجْسِهِمُ وَمَا تُوْا وَهُمُ كُفِرُونَ and they die infidels. اَوَ لَا يَرَوْنَ اَنَّهُمْ يُفْتَنُوْنَ فِي كُلِّ عَامِ مَّرَّةً اَوْ 126. Do they not see that they are put to trial every year once or twice; 36 still they neither repent, مَرَّتَيْنِ ثُمَّ لَا يَتُوْبُونَ وَ لَا هُمْ يَنَّ كُّرُوْنَ عَ nor do they take lesson? وَ إِذَا مَا ٓ أُنُزِلَتُ سُوْرَةٌ تَظَرَ بَعْضُهُمُ إِلَى بَعْضُ 127. And when a Surah is sent down, they look at each other (as if saying): "Is there someone هَلْ يَرْكُمْ مِنْ أَحَدِ ثُمَّ انْصَرَفُوْا مُرَفَ اللَّهُ watching you?" Then they turn away. Allah has turned their hearts, because they are a people who do not understand. لَقَلْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيْزٌ عَلَيْهِ 128. Surely, there has come to vou. from your midst, Messenger who feels it very hard مَا عَنِتُّمُ حَريُصٌ عَلَيْكُمْ بِالْمُؤْمِنِيْنَ رَءُوْفٌ on him if you face a hardship, who is very anxious for your welfare, and for the believers he is ڒڿۺؙؙٚ۩ٙ very kind, very merciful. 129. So, if they turn away, say (O فَانَ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ ﴿ لَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ هُوَ ﴿ Messenger,) "Enough for me is Allah. There is no god but He. In عَلَيْهِ تَوَكَّلُتُ وَهُوَرَبُّ الْعَرْشِ الْعَظِيْمِ شَيَّ Him I have placed my trust, and He is the Lord of the Great Throne. ١٠ سُوْرَةُ يُونُسَ مَكِيَّةً ١٥ أياتها ١٠٩ ركوعاتهااا بِسْمِ اللهِ الرَّحْمٰن الرَّحِيْم With the name of Allah, the All-Merciful, the Very-Merciful 1. Alif, Lam, Ra "These are اللا تلك الثائك الكاليث الحكيم verses of the Wise Book. أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلِ 2. Is it surprising for the people that We have sent the divine revelation to a man from among مِّنْهُمُ أَنْ أَنْذِرِ النَّاسَ وَ بَشِّيرِ الَّذِيْنَ أَمَنُوا آنَّ

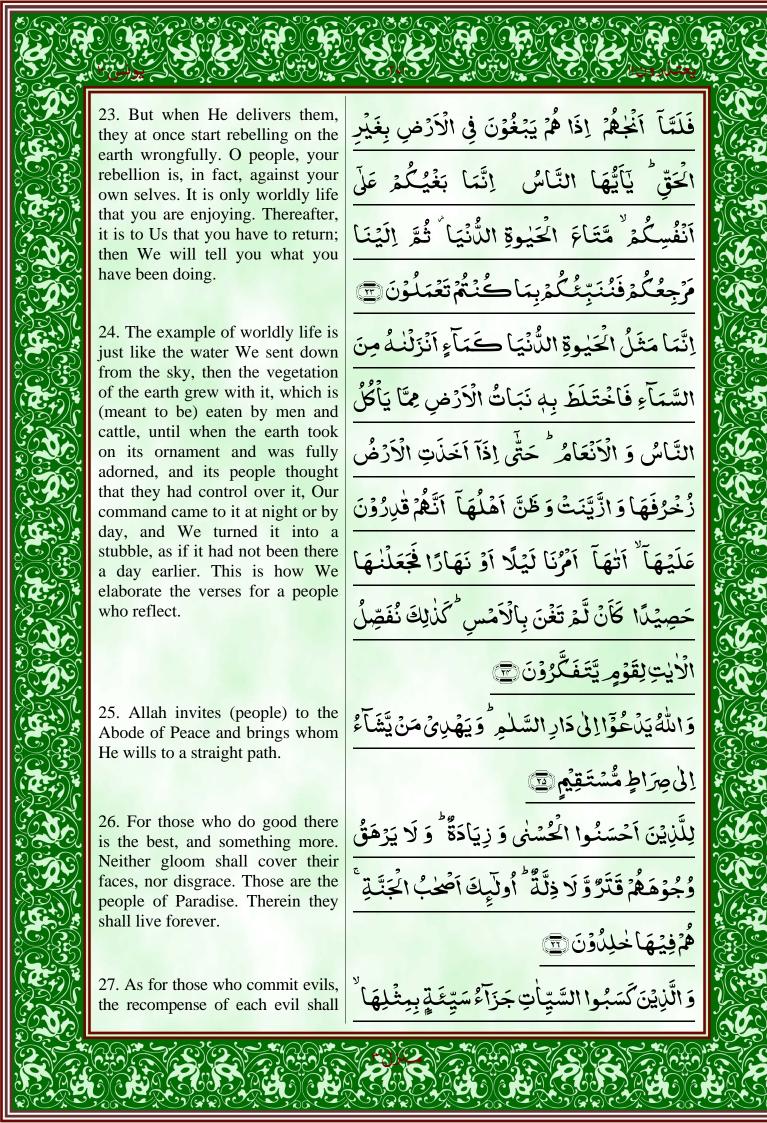
them to direct him that he should warn the people (who are heedless),

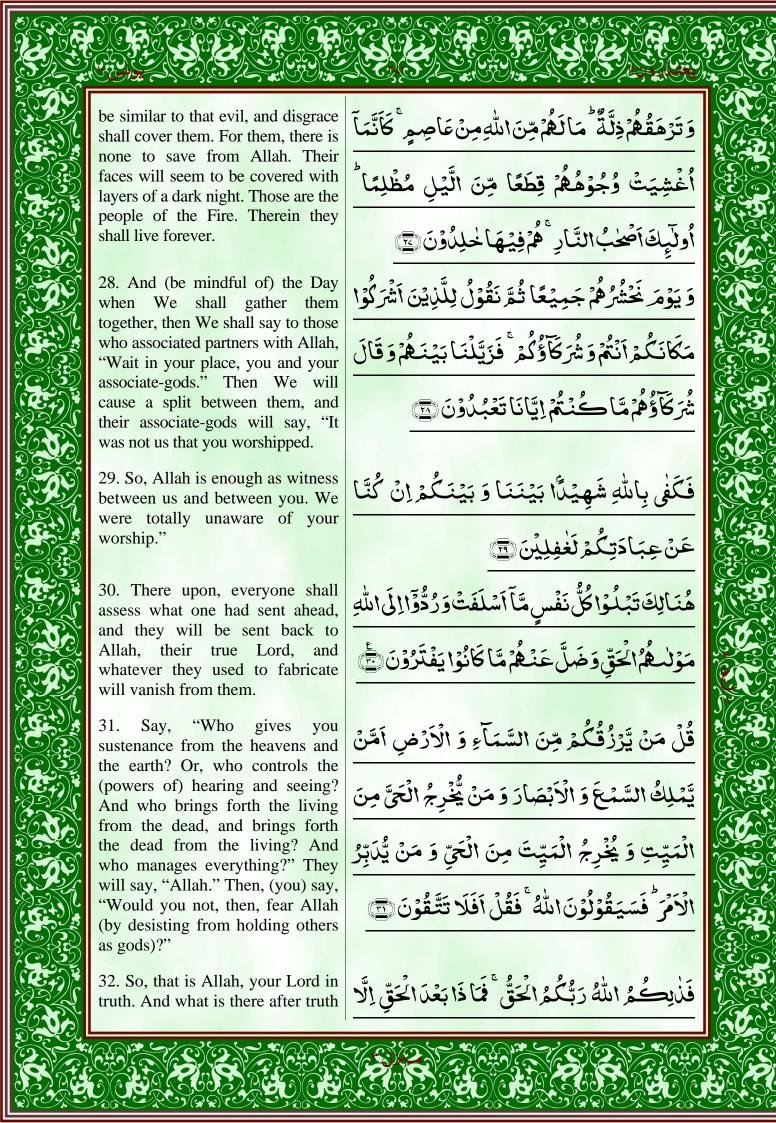


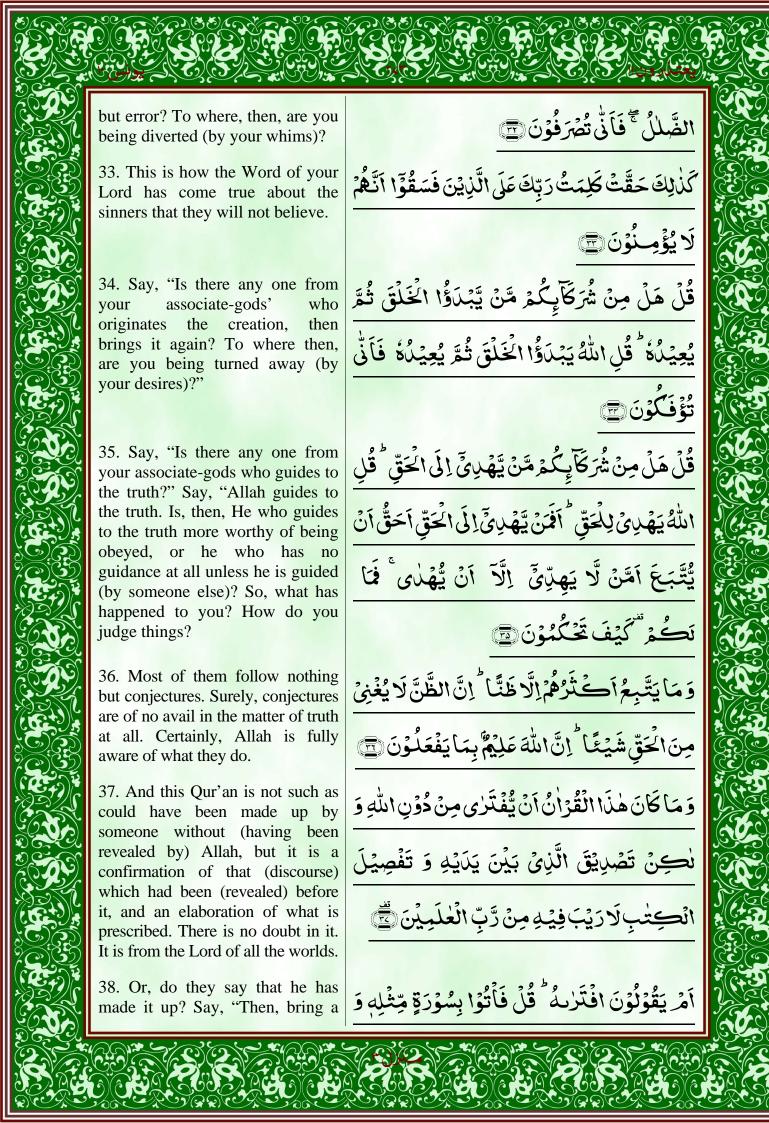


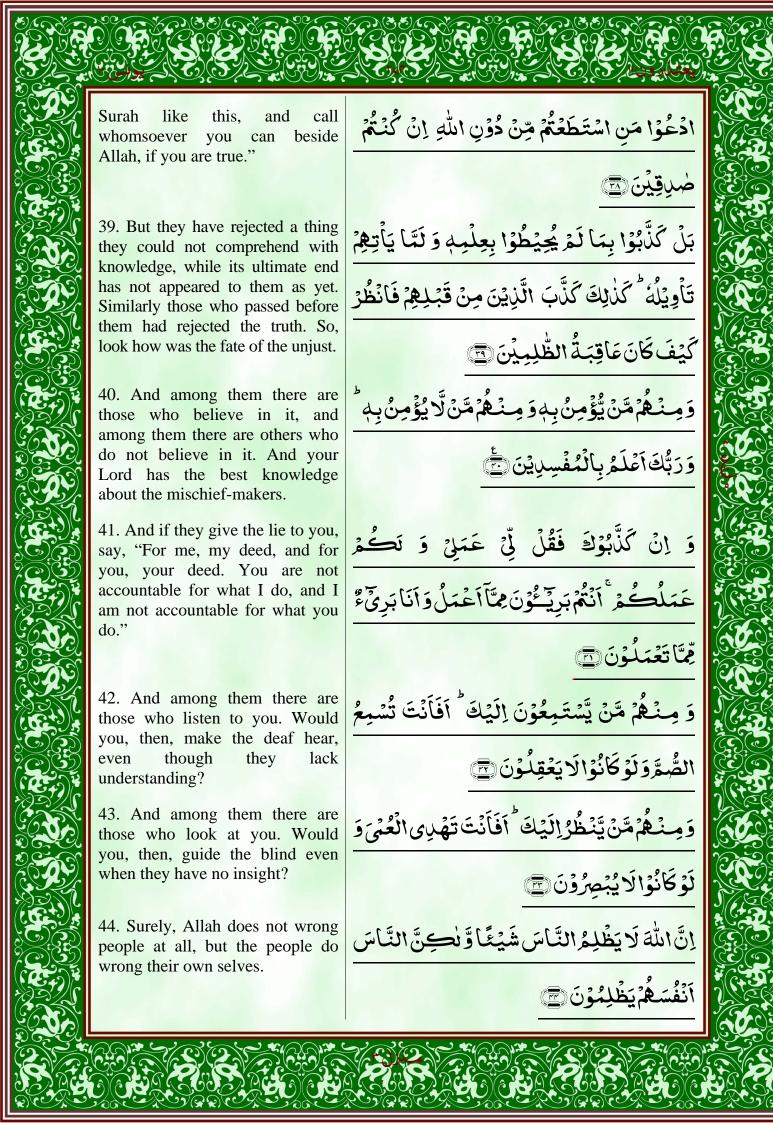




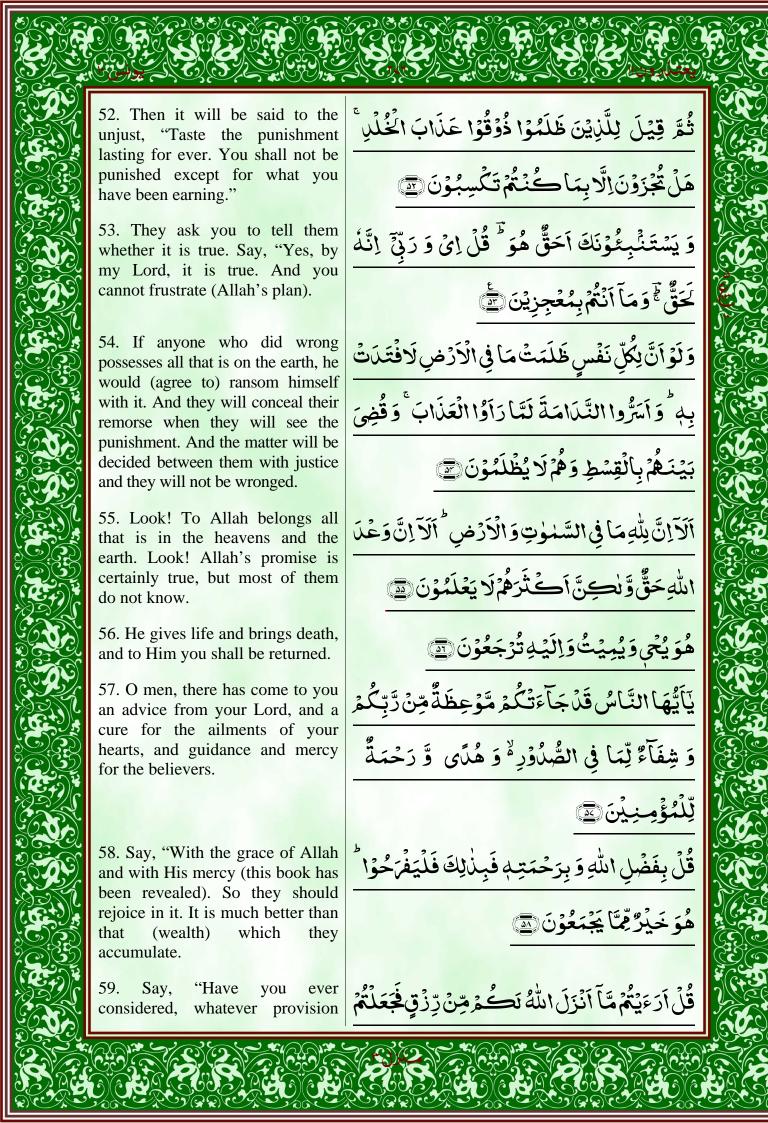




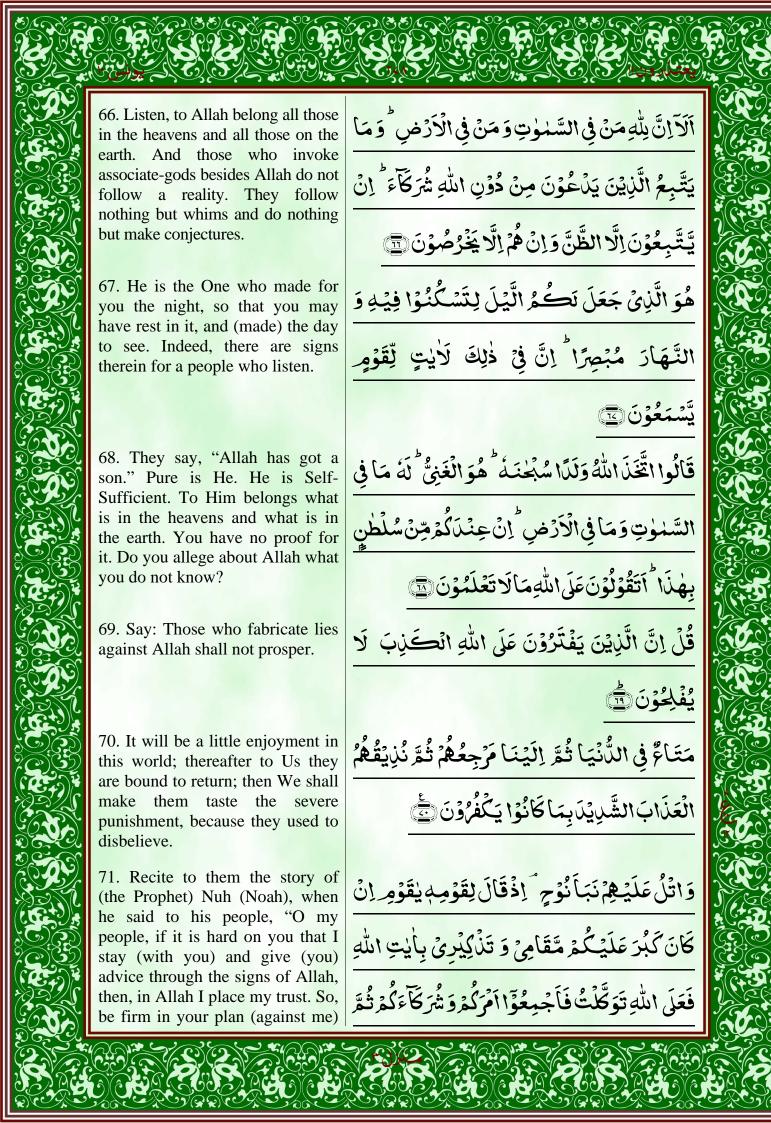


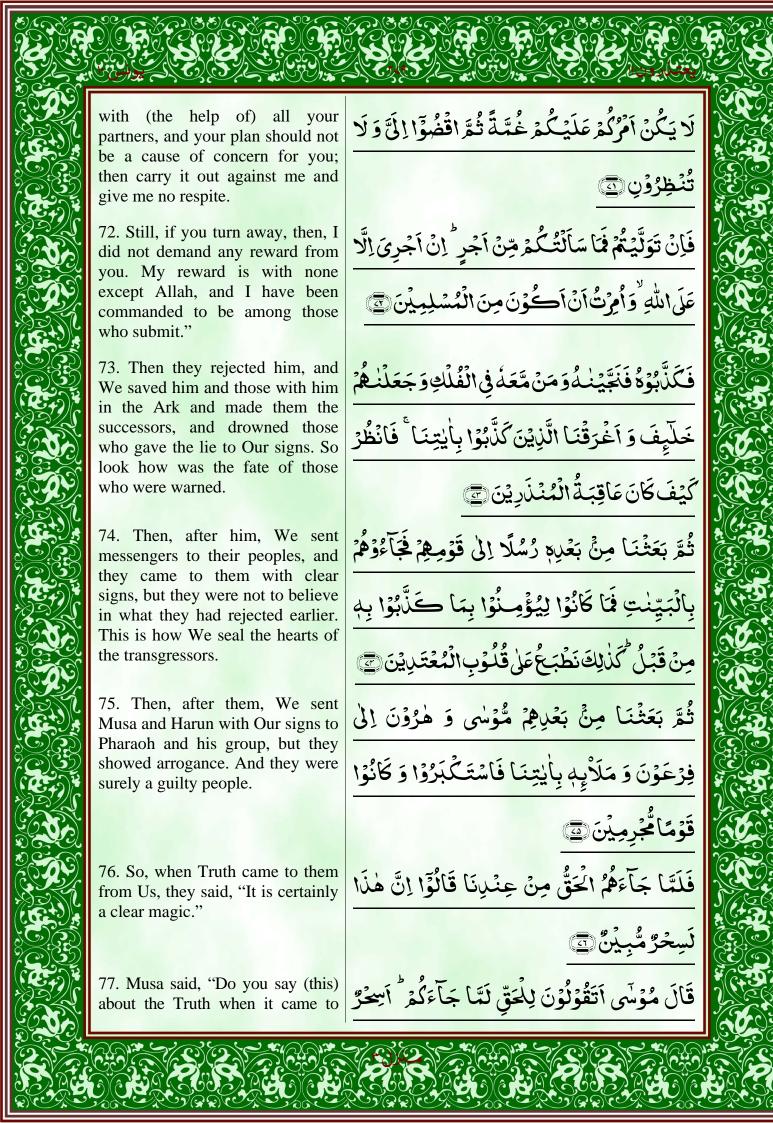


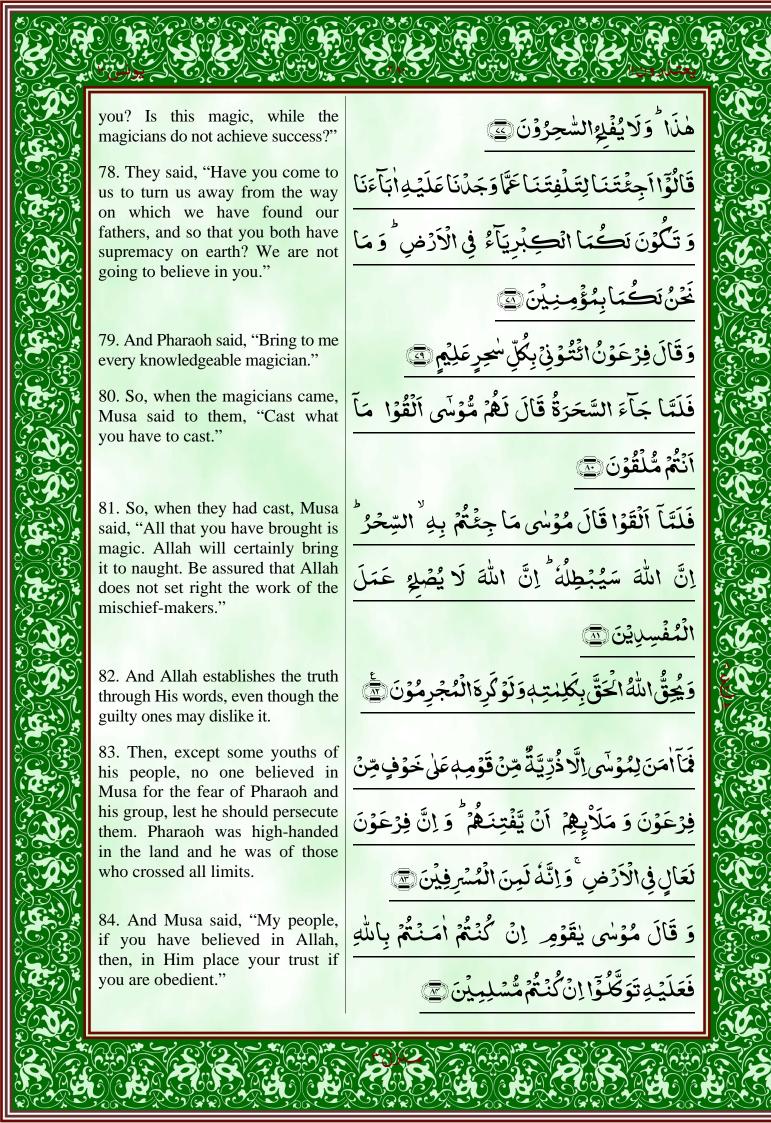


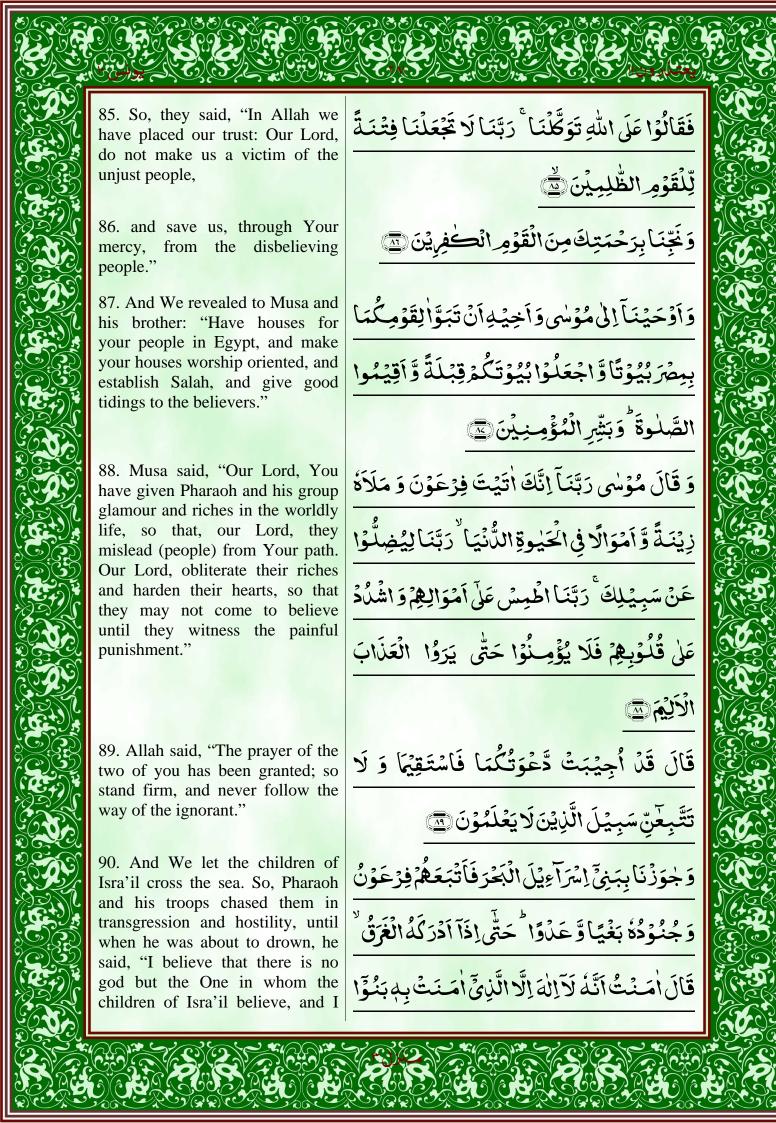




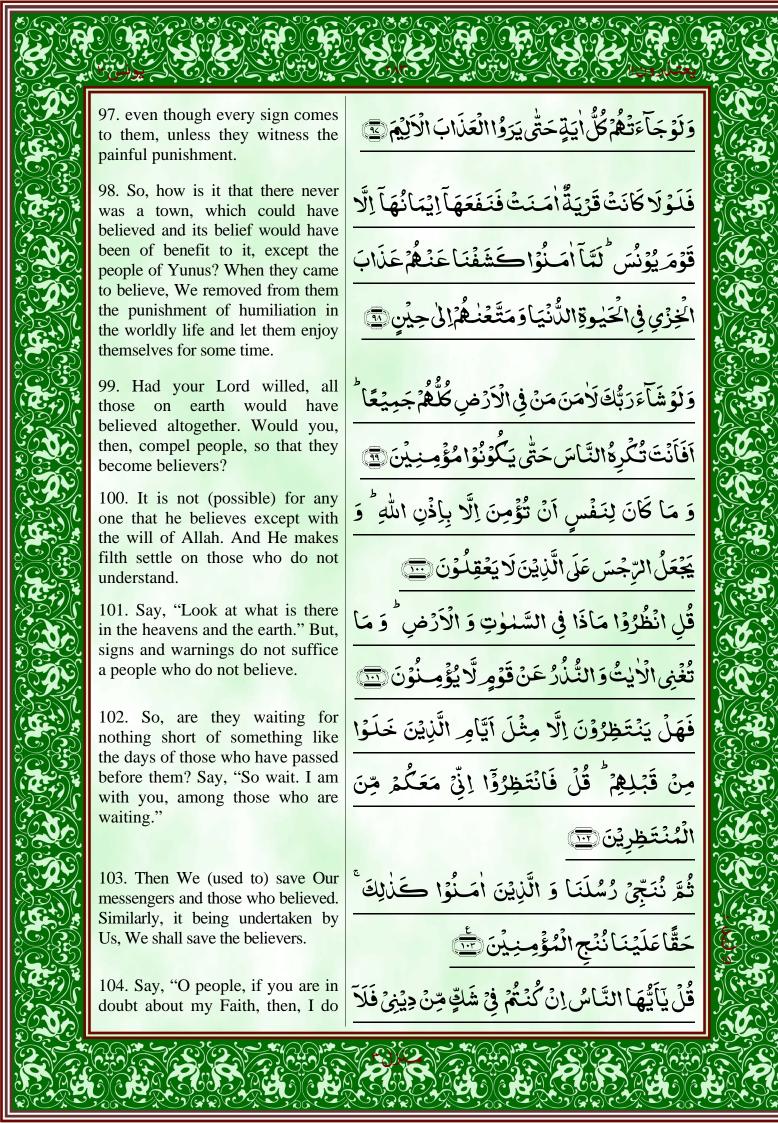


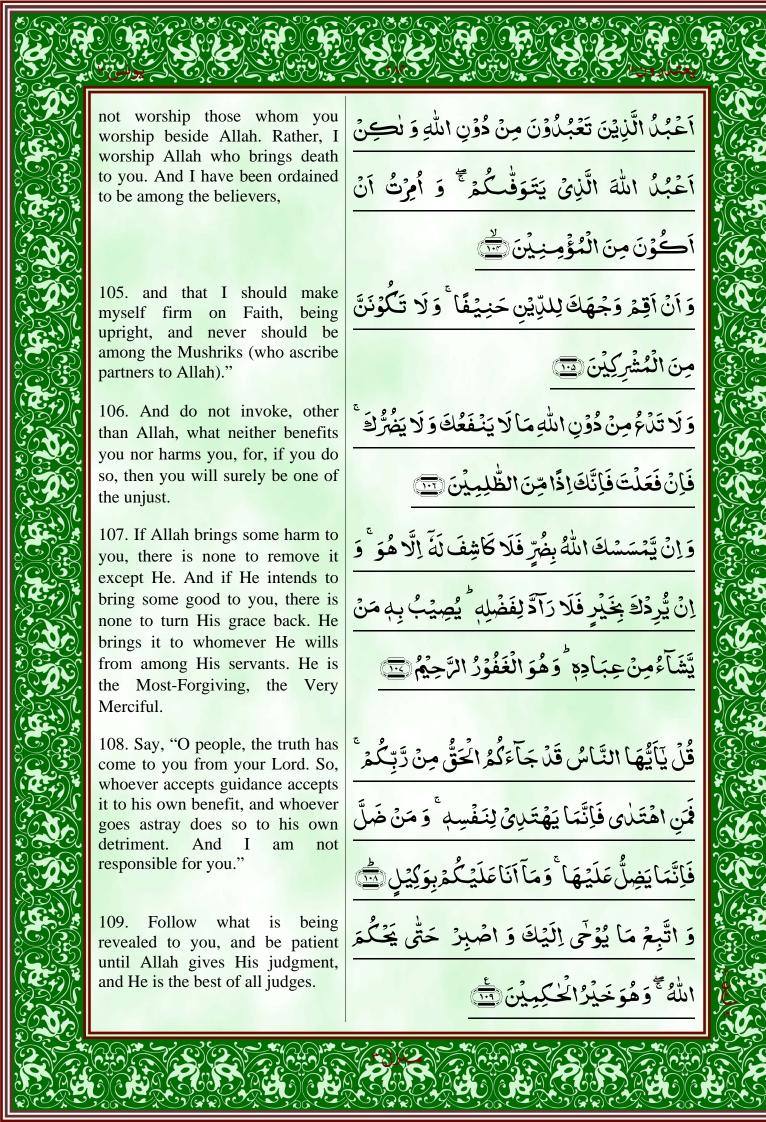




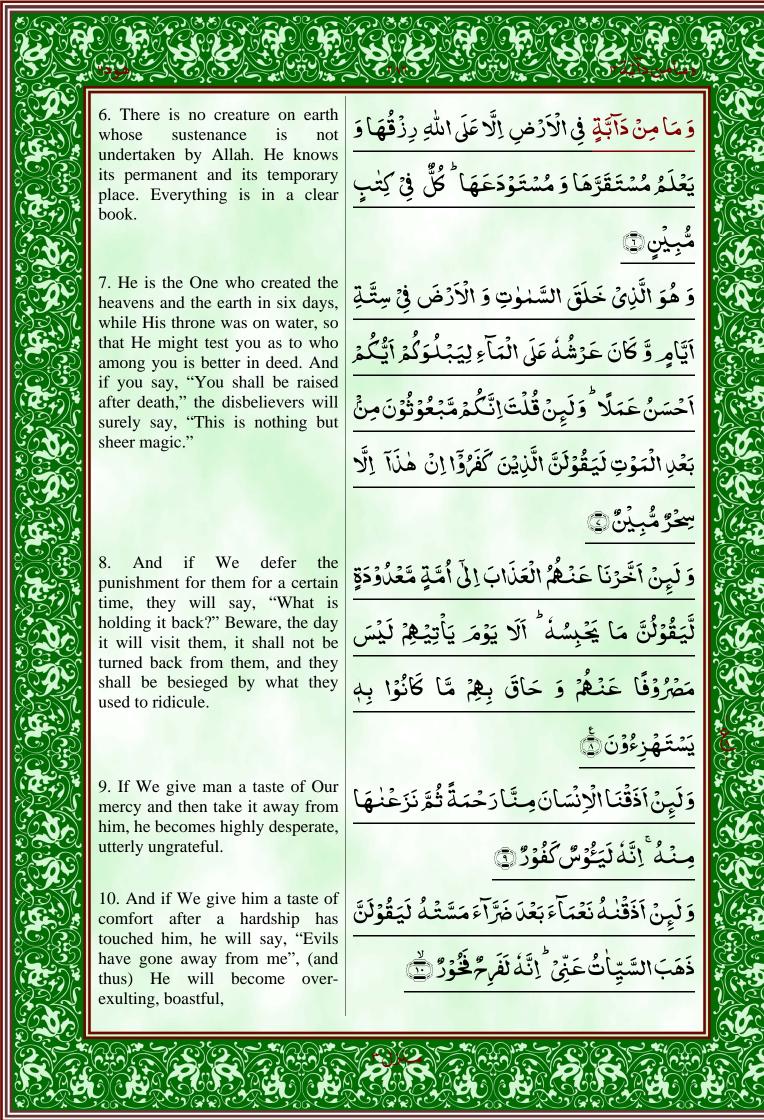




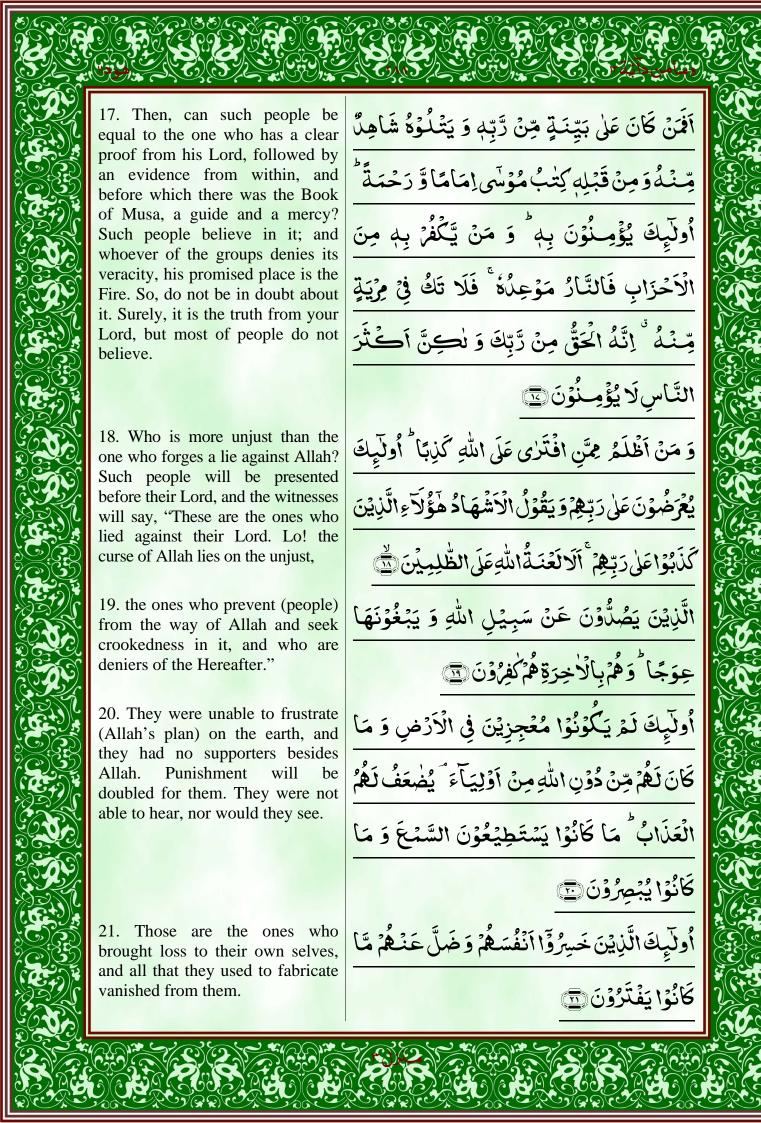


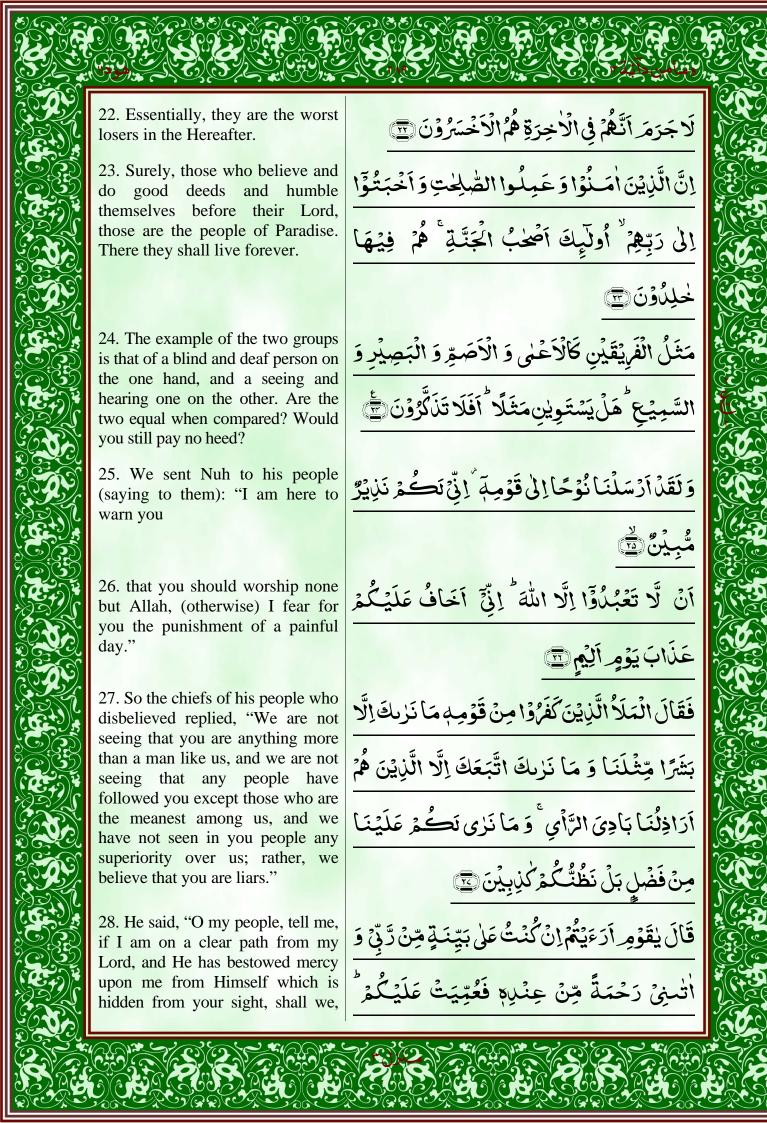


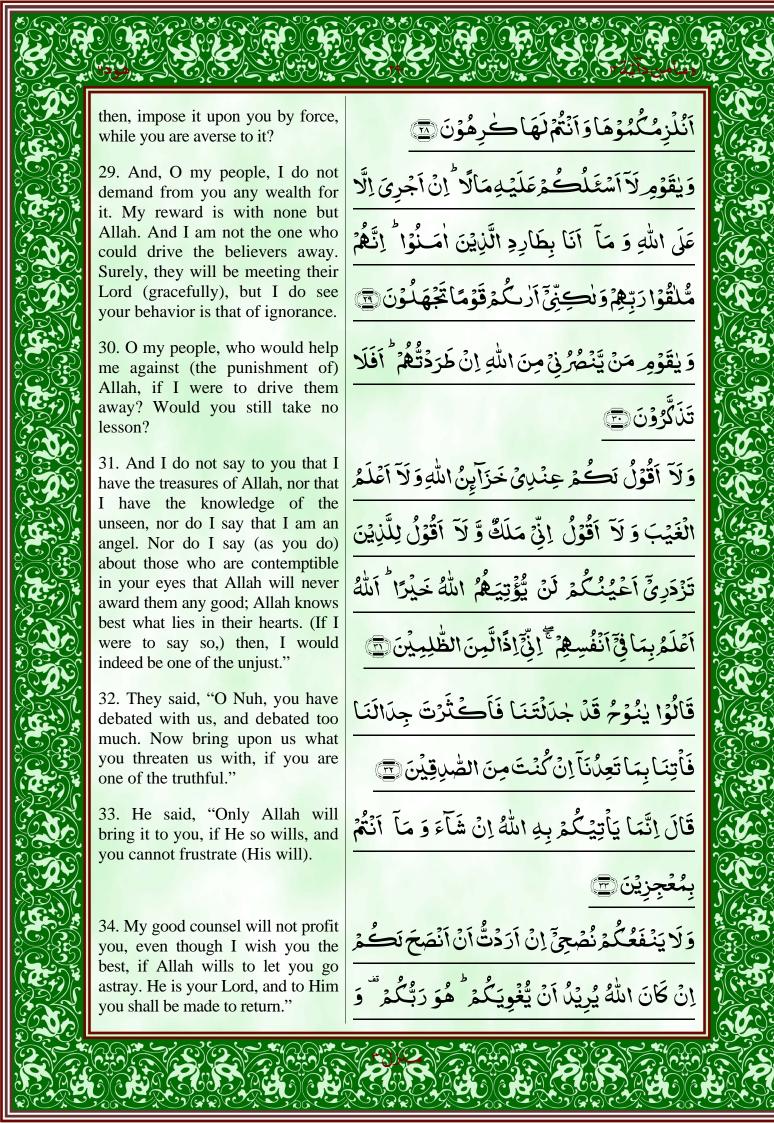


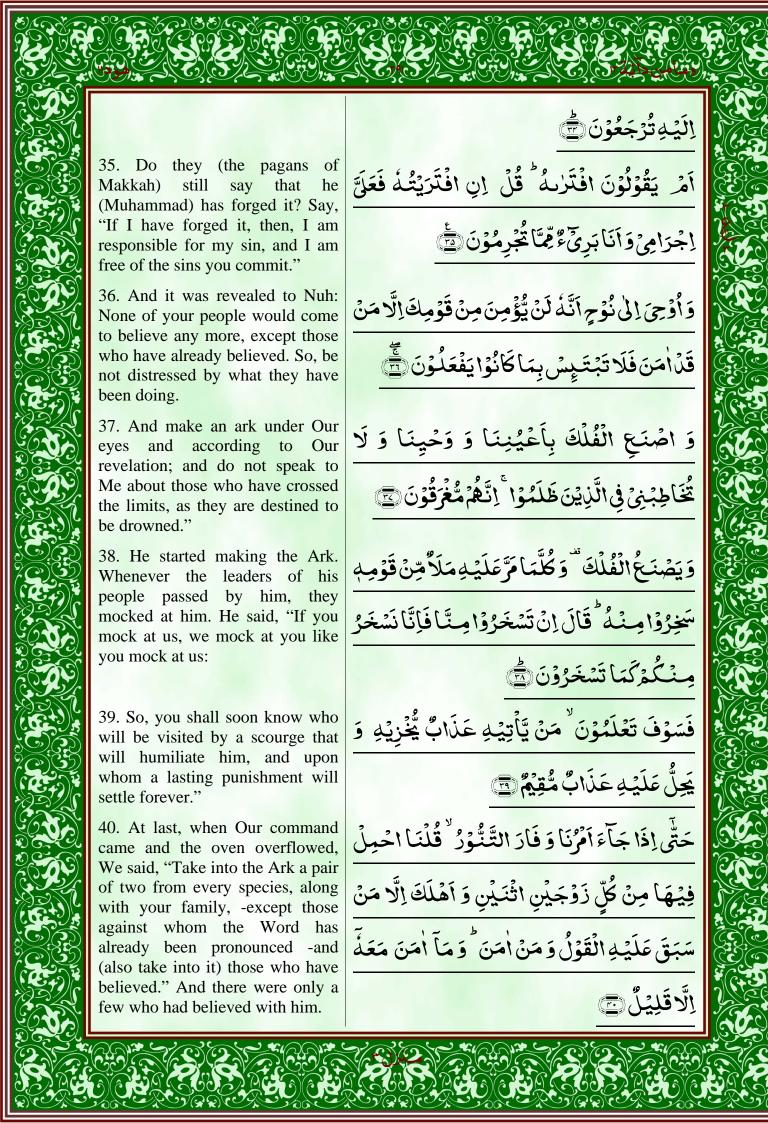


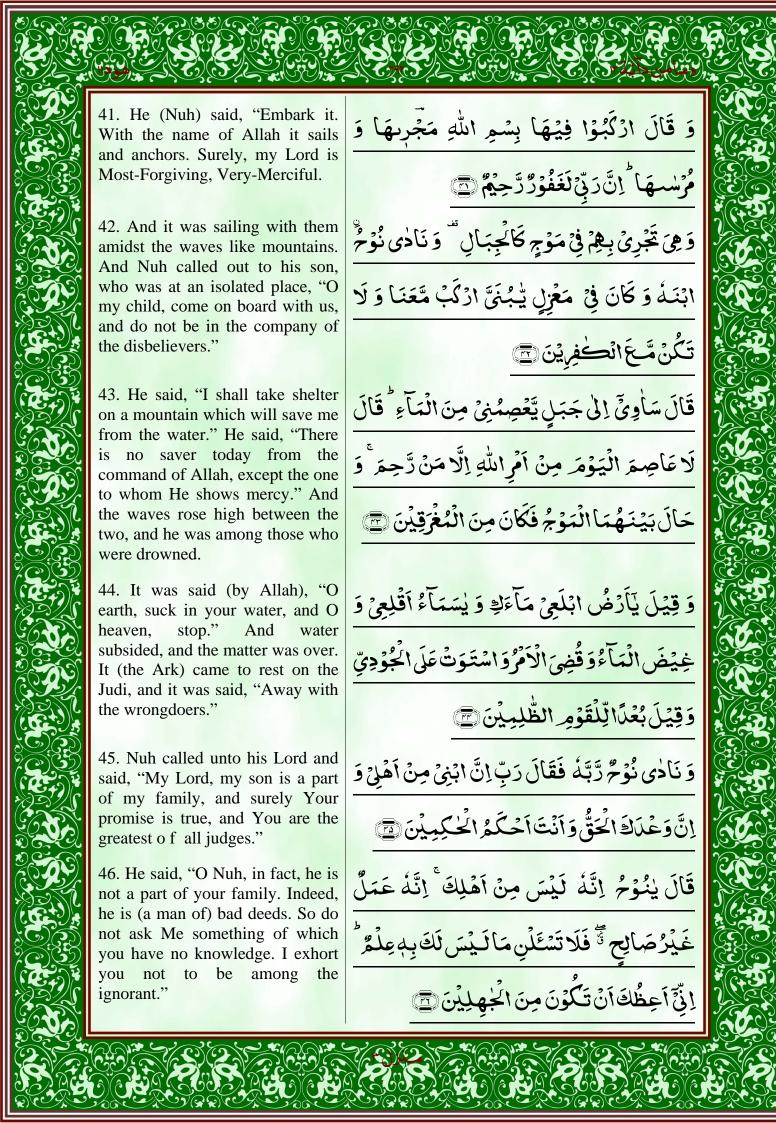


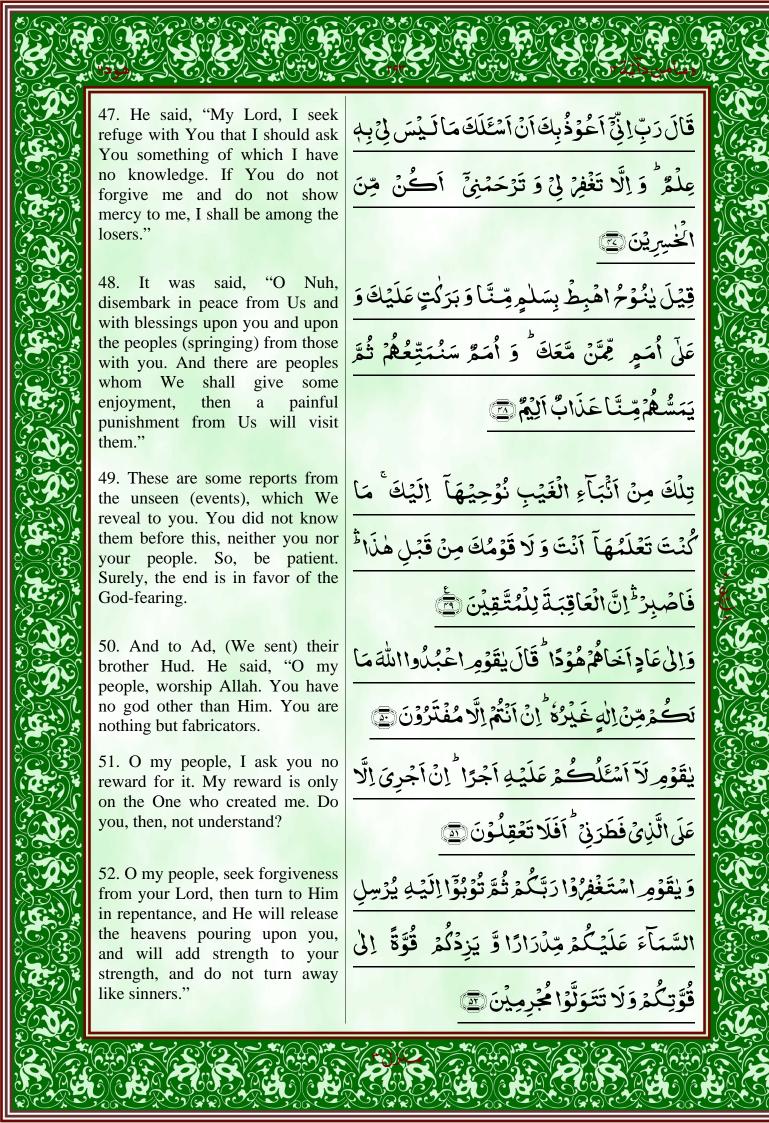


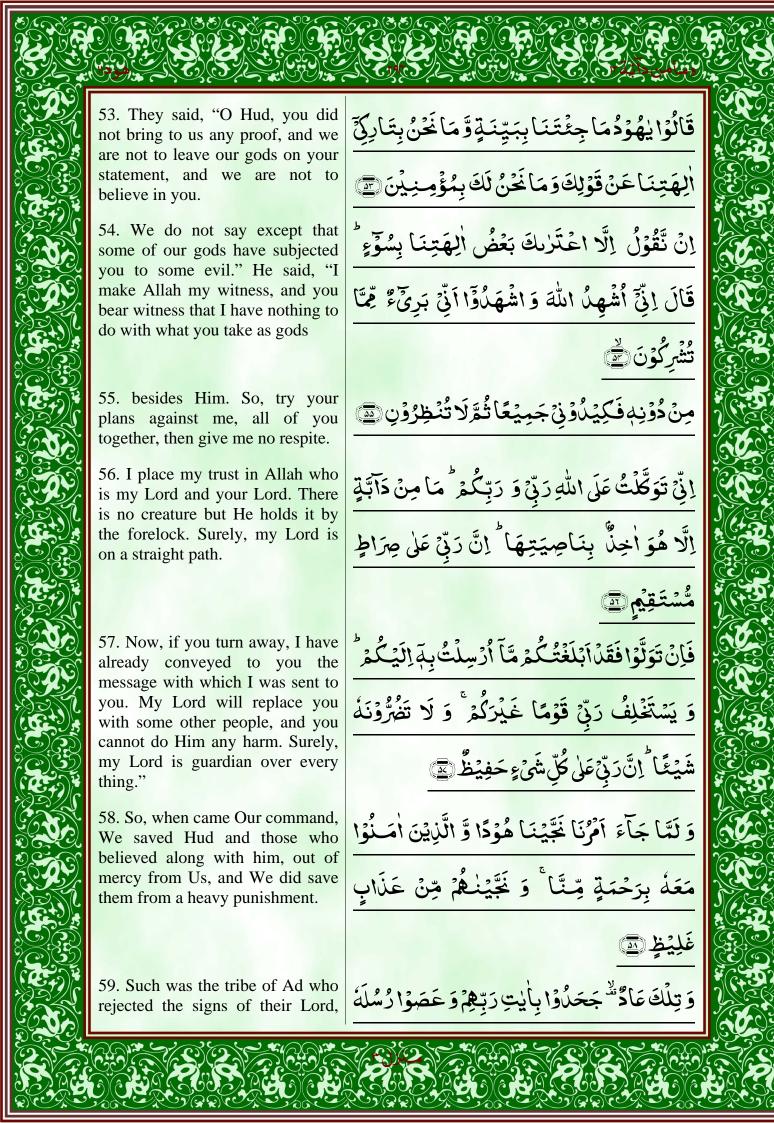


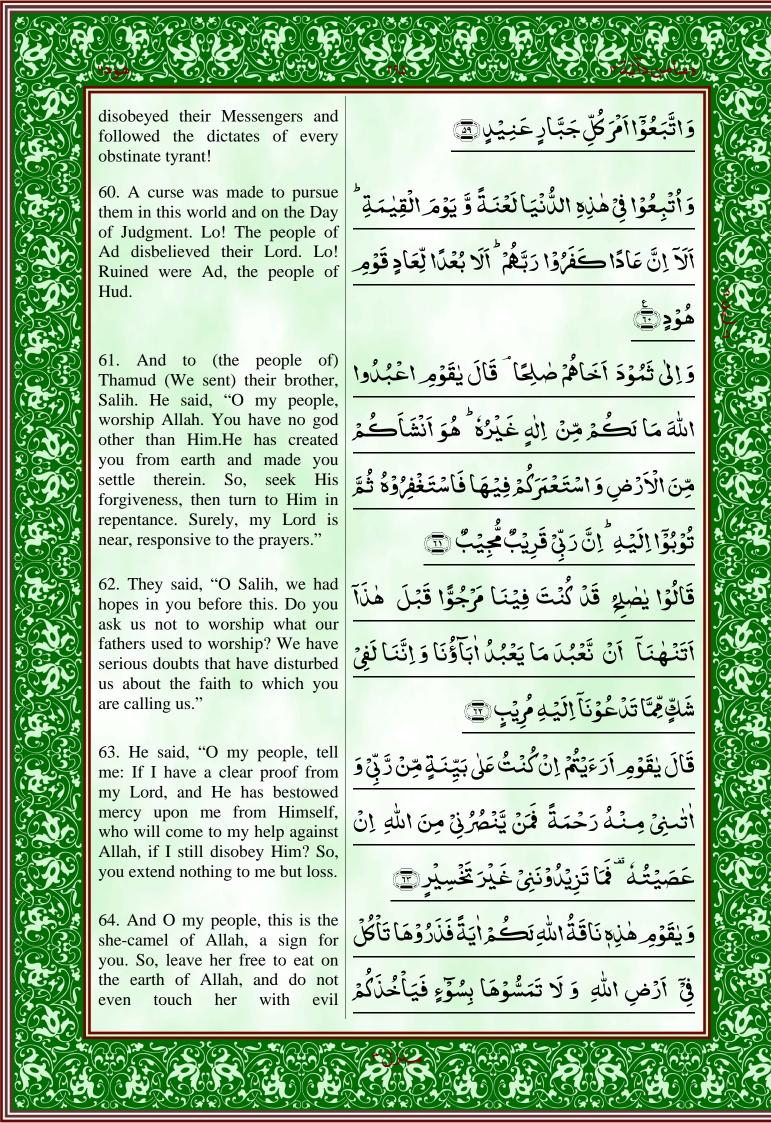






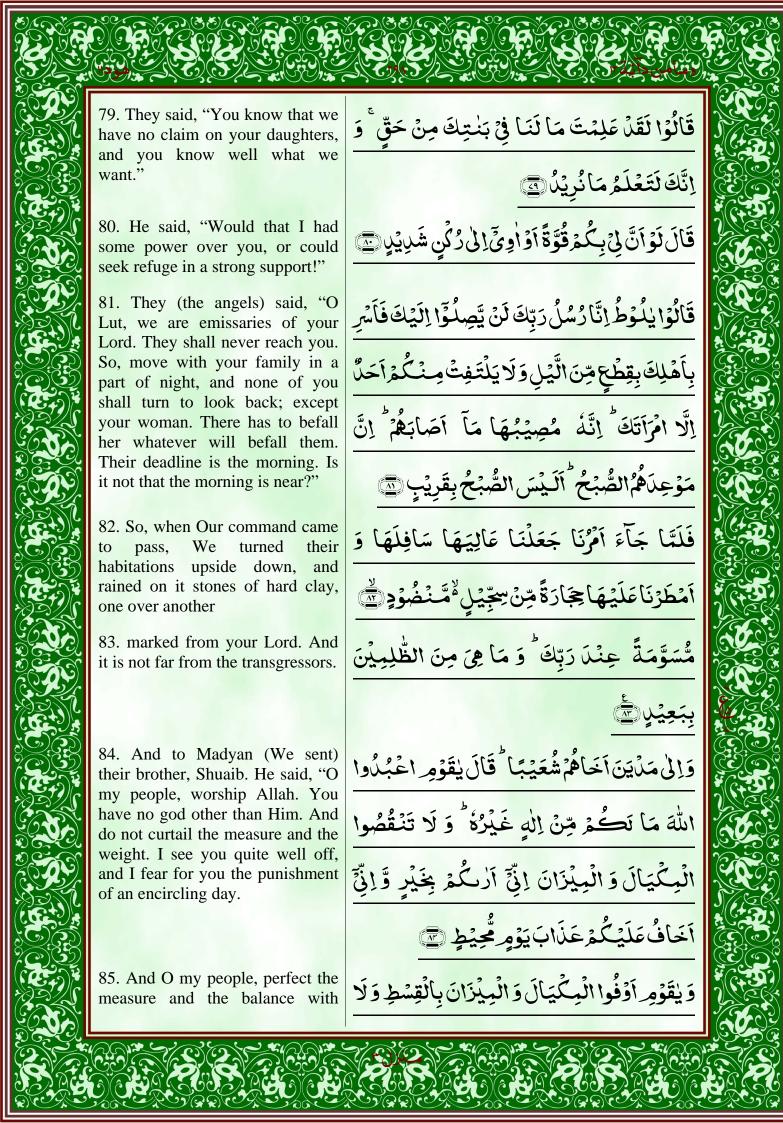






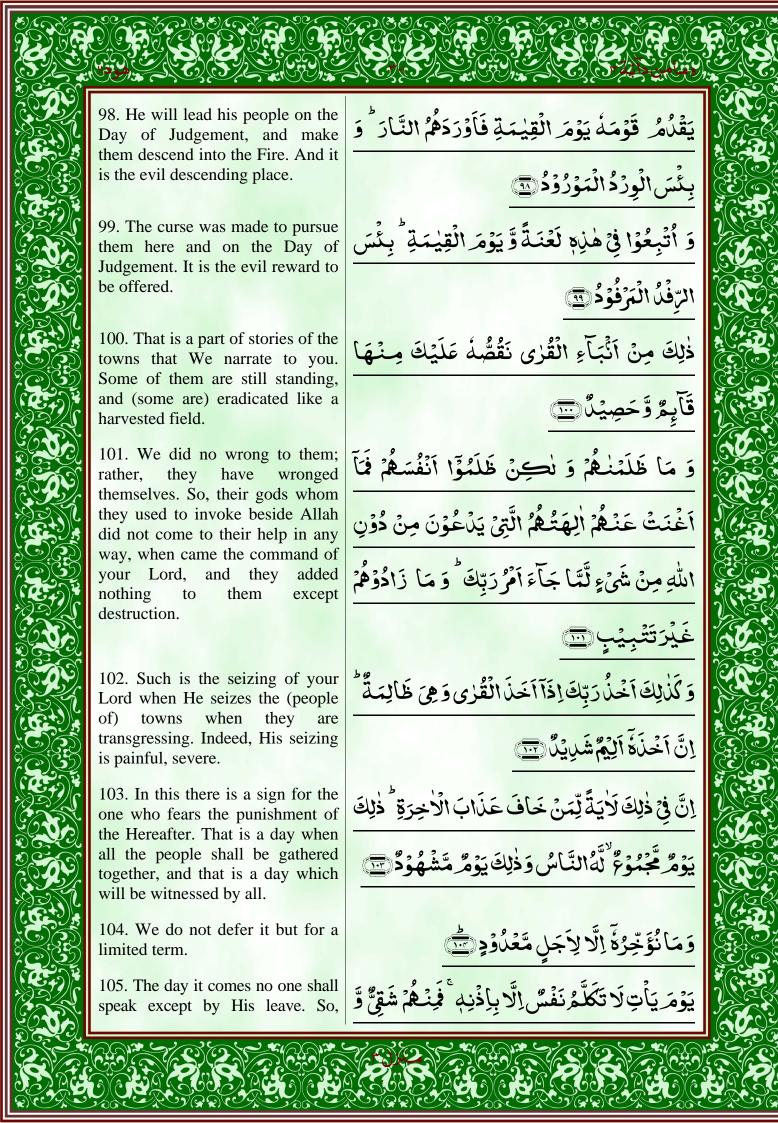


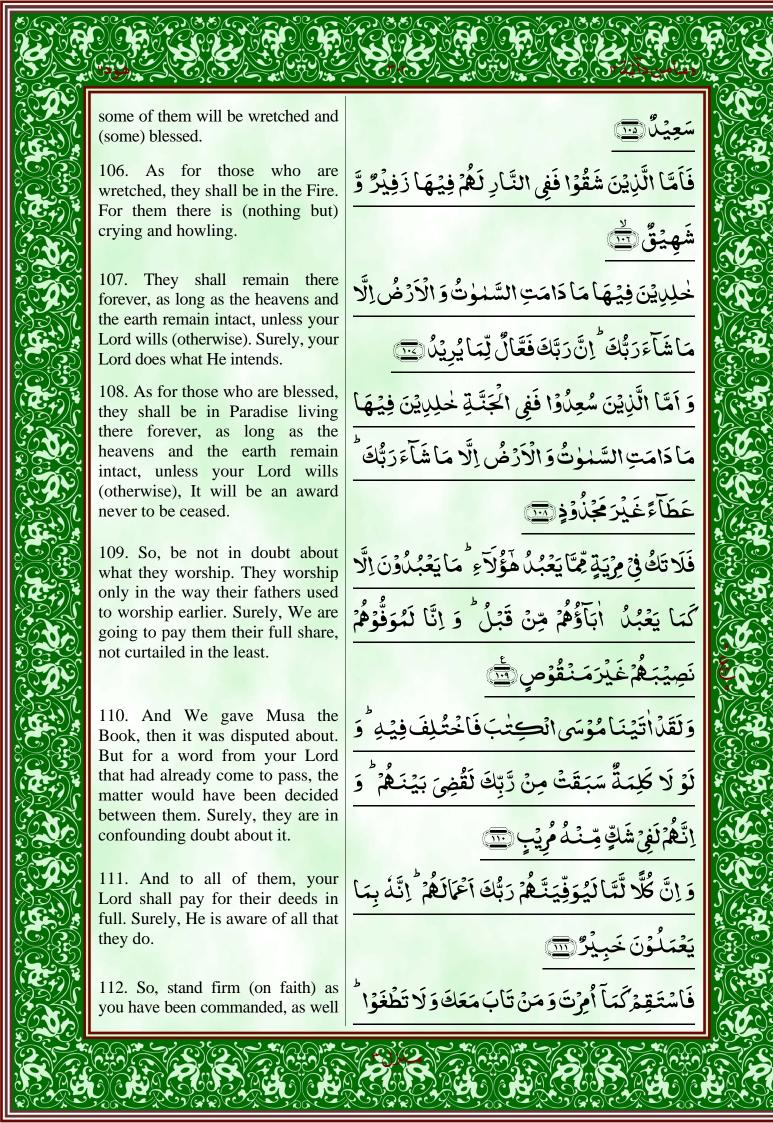






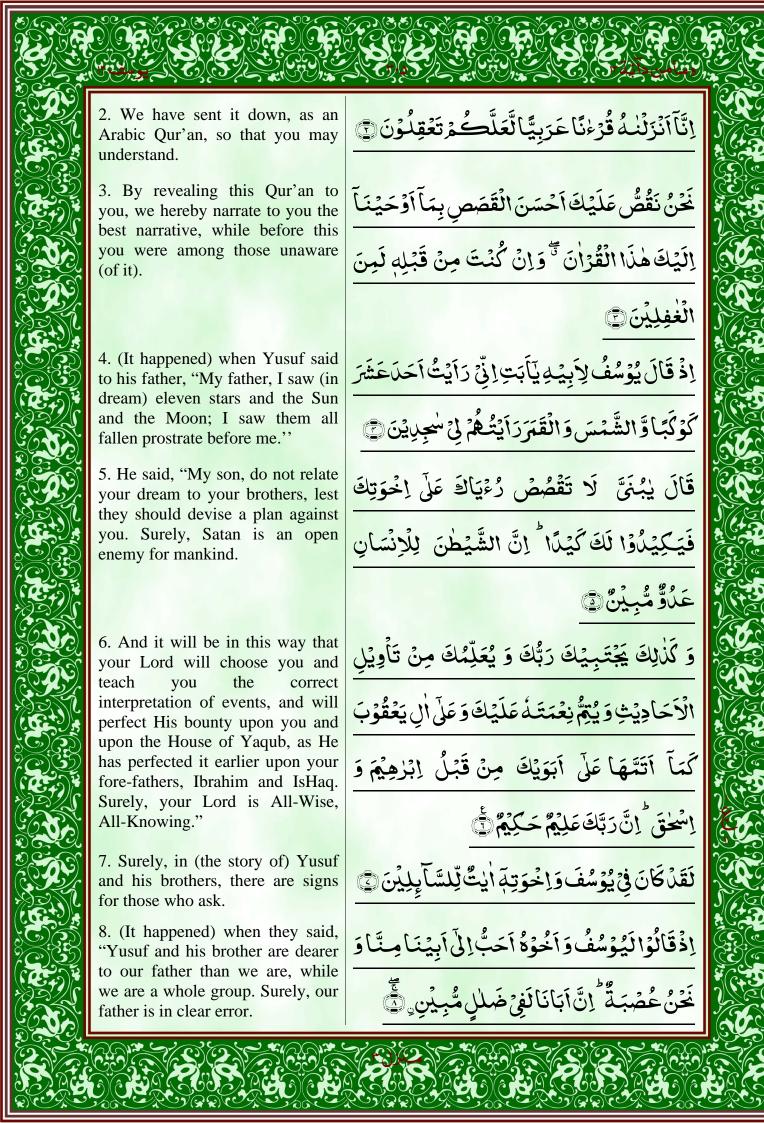


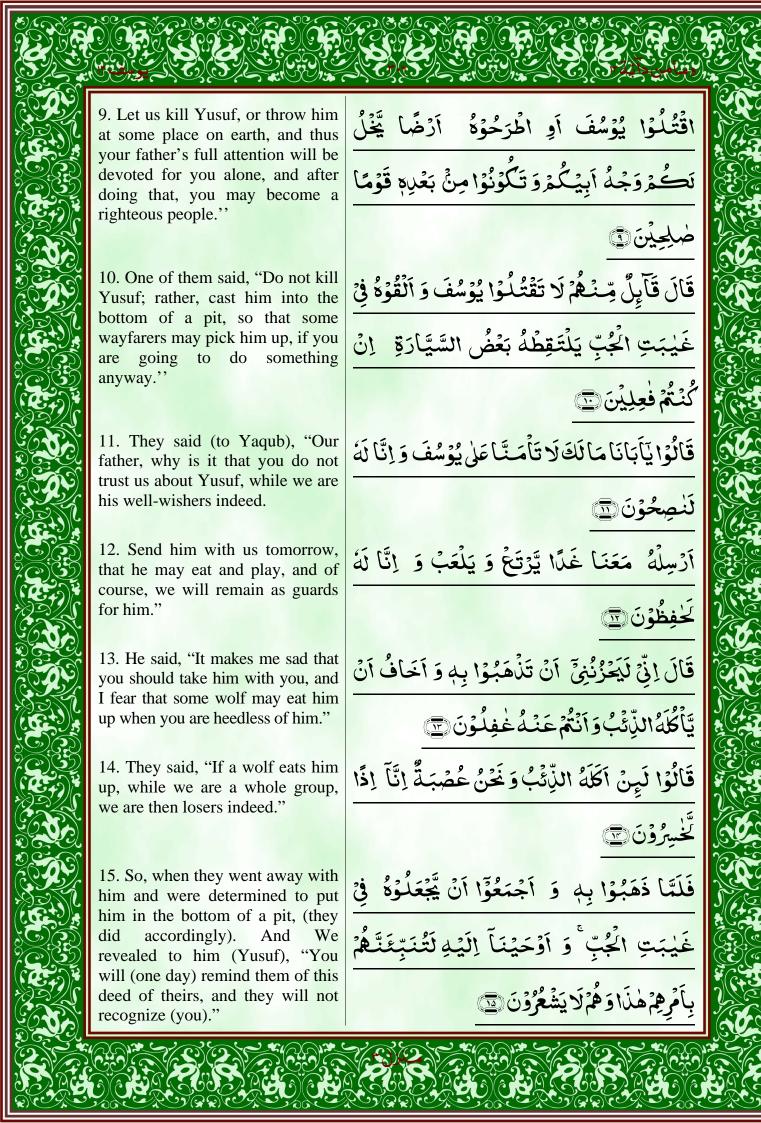


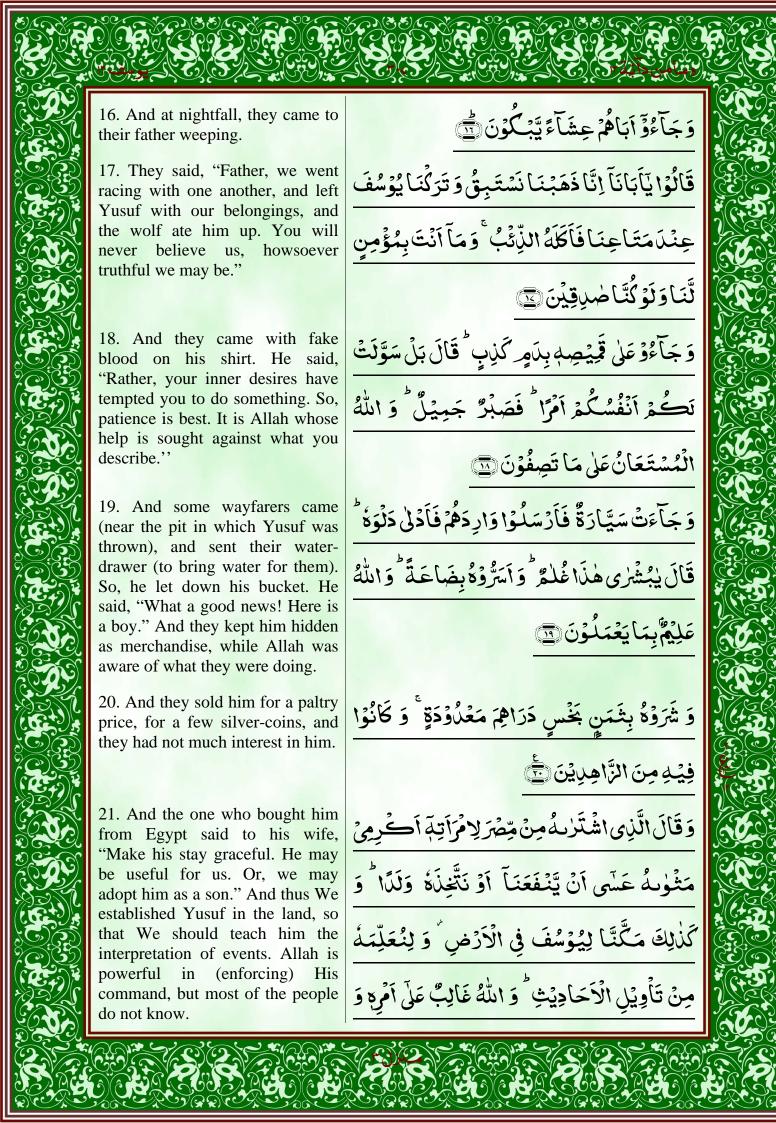


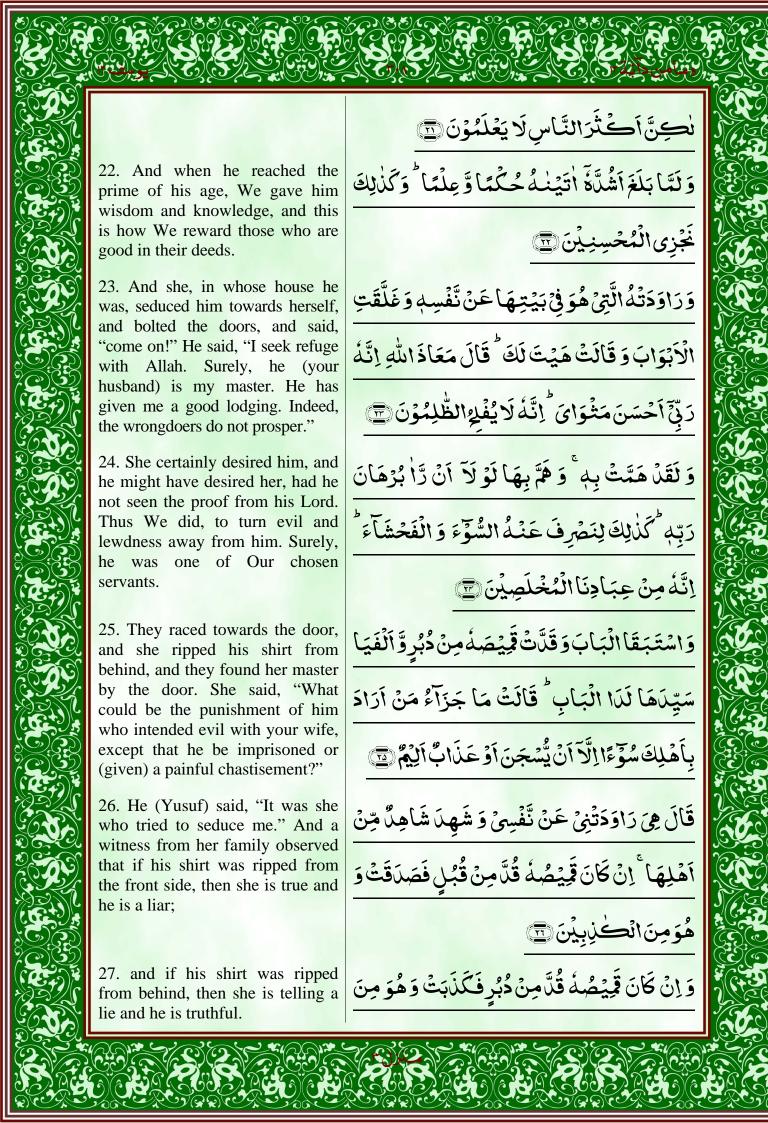




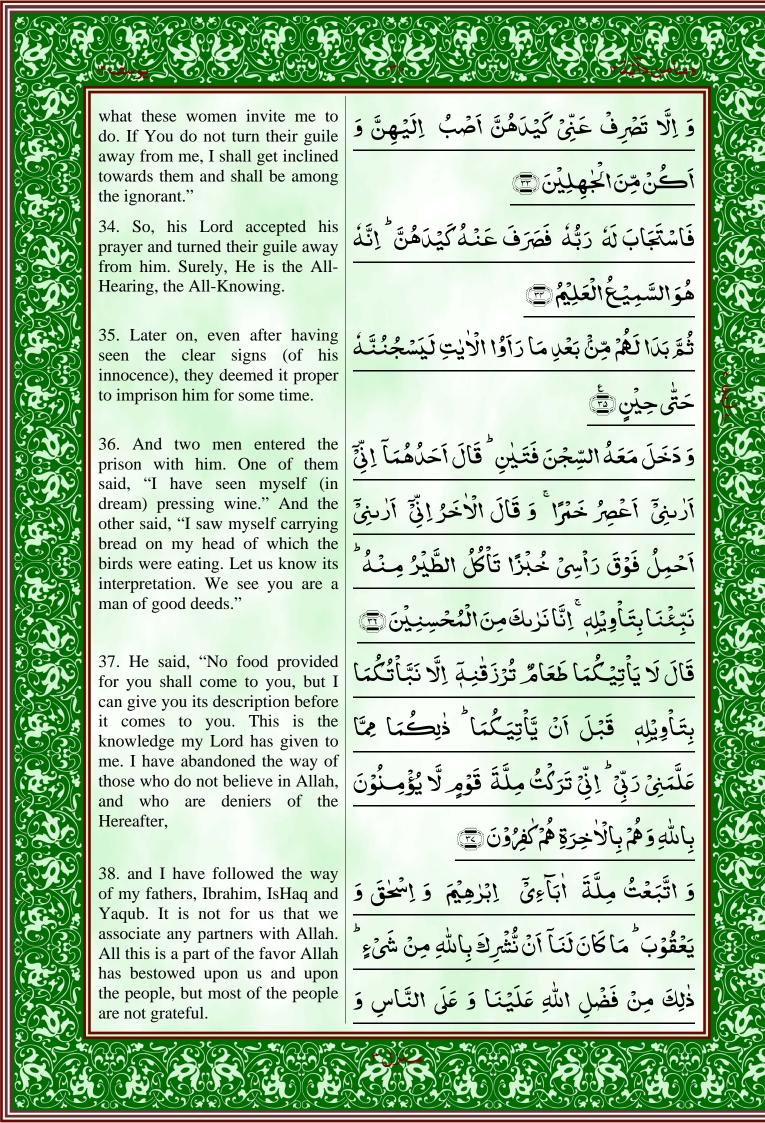






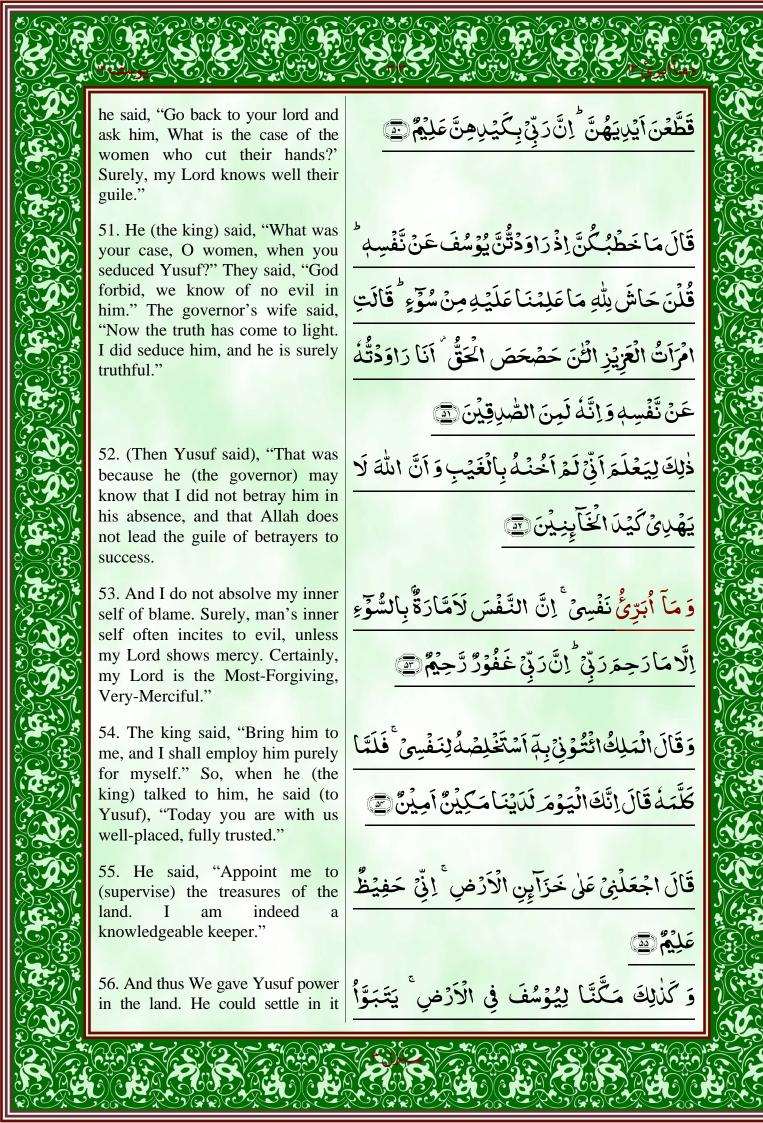


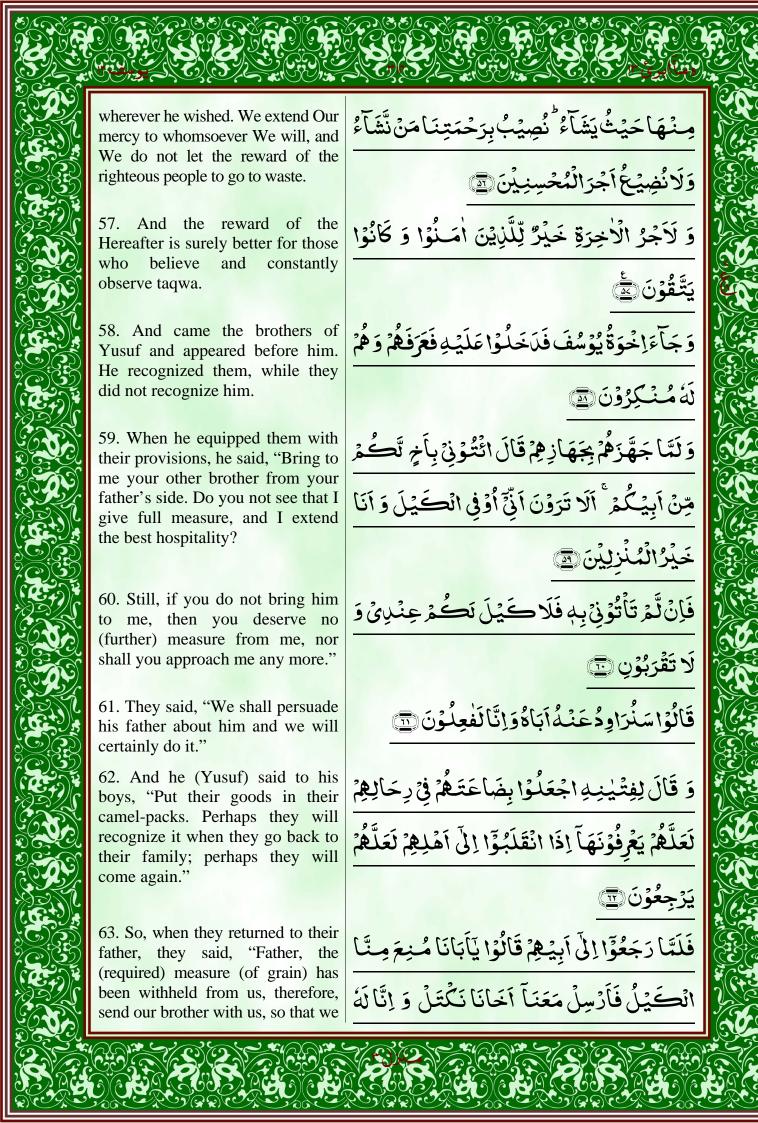


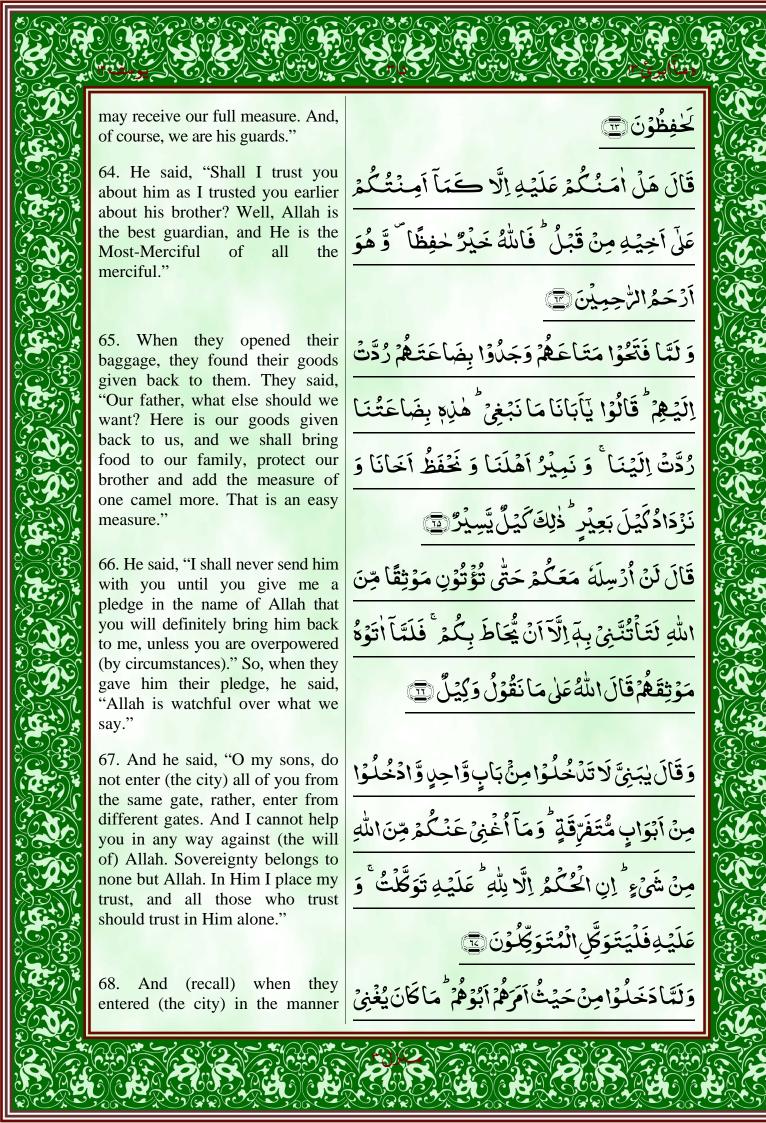


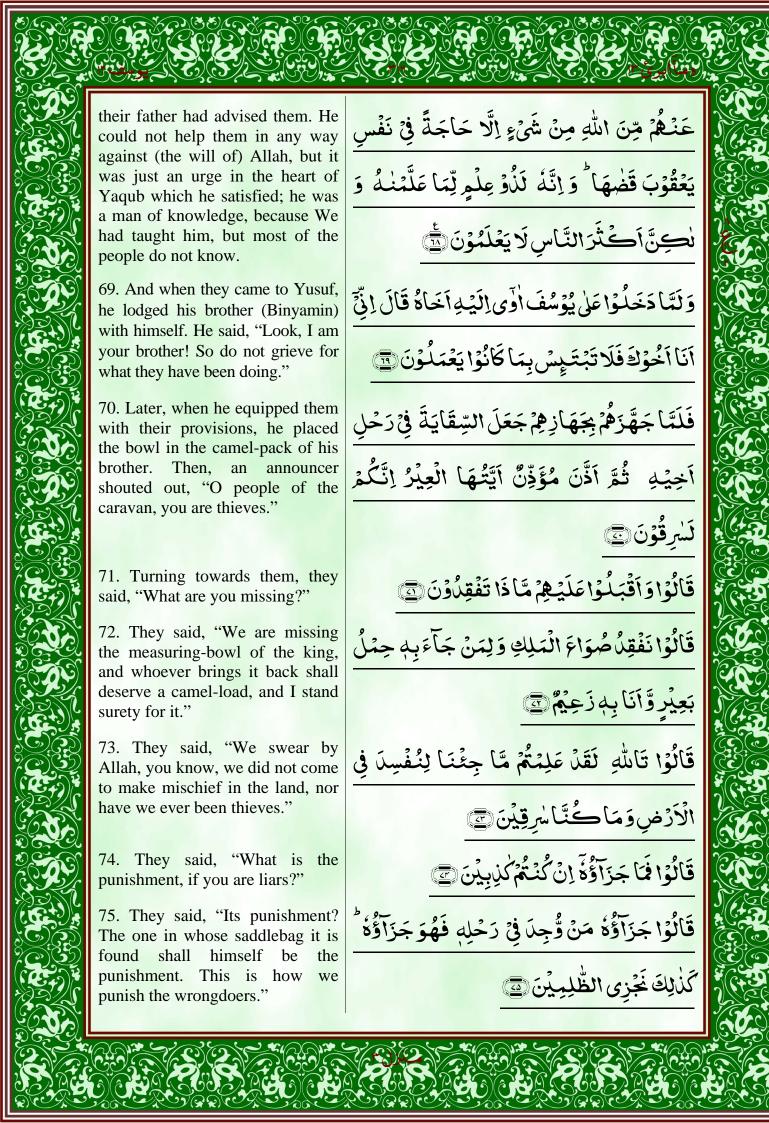






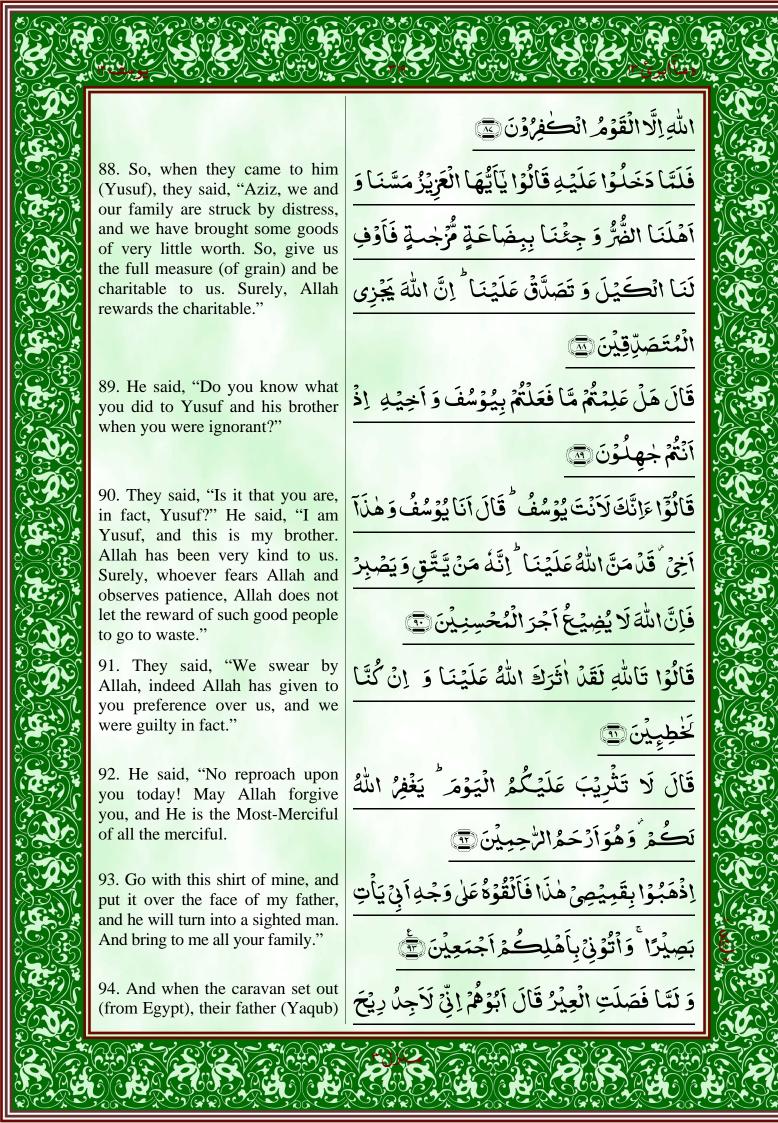






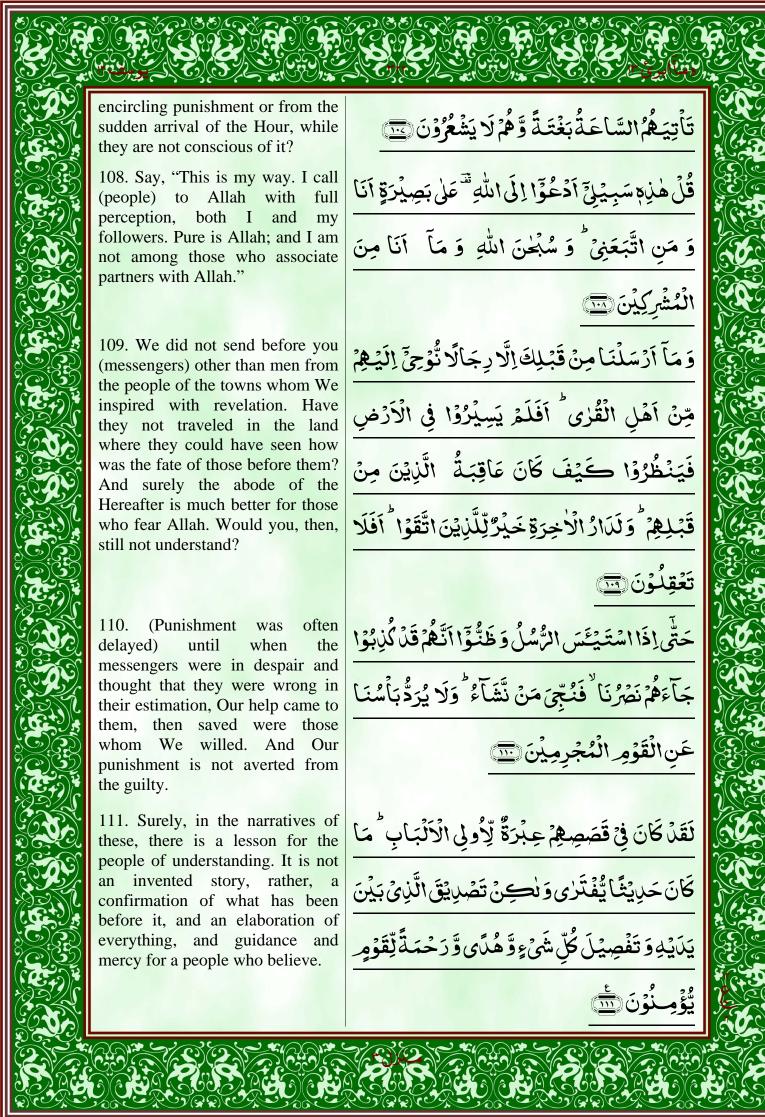




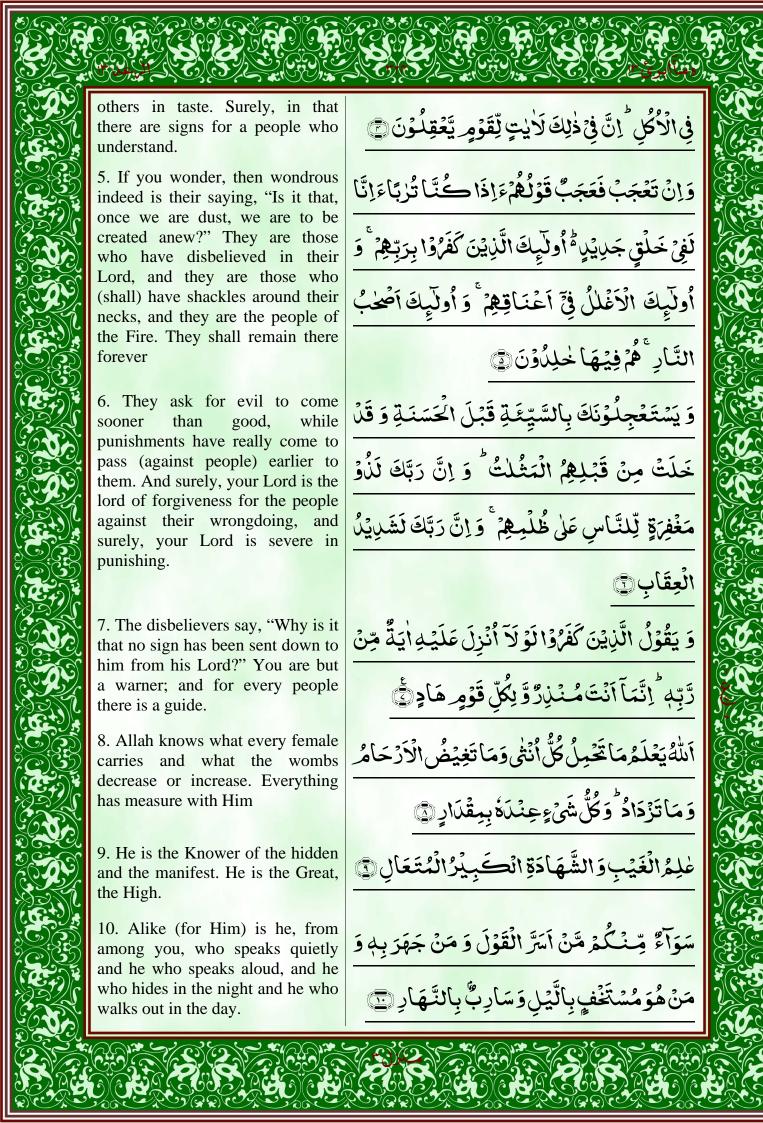


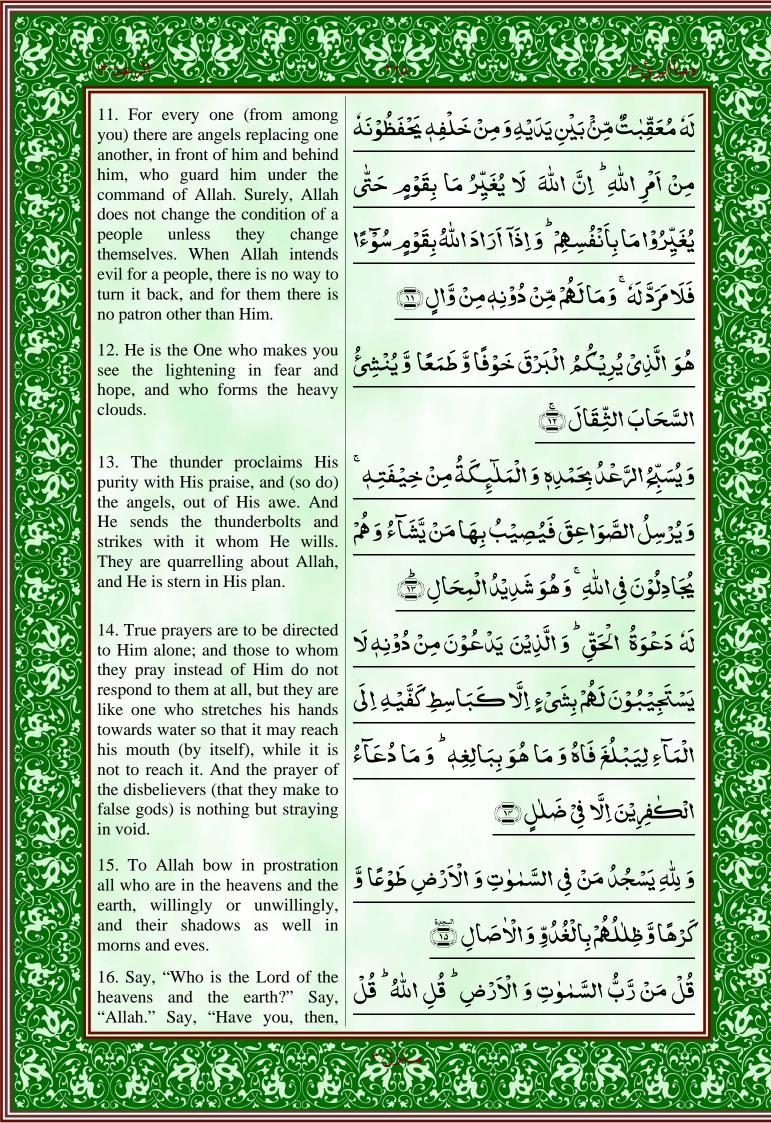






أياتهامم ٣ سُوْرَةُ الرَّعْدِ مِنَانِيَّةُ ٩٢ ركوعاتها٢ بِسۡمِاللّٰهِ الرَّحُمٰنِ الرَّحِيْمِ With the name of Allah, the All-Merciful, the Very-Merciful. اللَّمْ تُلِكَ أَيْتُ الْكِتْبِ ثُو الَّذِي أَنْزِلَ إِلَيْكَ 1. Alif, Lam, Mim Ra. These are the verses of the Book. What has been sent down to you from your مِنْ رَّبِّكَ الْحَقُّ وَ لَكِنَّ آكُثُرَ النَّاس لَا Lord is true, but most of the people do not believe. يُؤْمِـنُوْنَ۞ 2. Allah is the One who raised the ٱللهُ الَّذِي رَفَعَ السَّمُوتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ heavens without pillars that you can see them. Then He positioned اسْتَوٰى عَلَى الْعَرُشِ وَسَخَّرَ الشَّمْسَ وَ الْقَمَرُ كُلُّ Himself on the Throne and subjugated the sun and the moon, each one of them running to an يَّجُرِي لِإَجَلِ مُّسَمًّى للهَرُ الْأَمْرَ يُفَصِّلُ اللهٰتِ appointed time. He manages all matters, elaborating the signs, so that you may be sure of meeting لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوْقِنُونَ ١ your Lord. وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيْهَا رَوَاسِيَ وَ 3. He is the One who spread out the earth and made mountains and rivers on it, and created in it the أَنْهُوًا ۗ وَ مِنْ كُلِّ الشَّمَرِتِ جَعَلَ فِيهَا زَوْجَيْنِ pairs of two from all the fruits. He makes the night cover the day. Surely, in that there are signs for a اثْنَيْنِ يُغْشِى الَّيْلَ النَّهَارَ ۚ إِنَّ فِي ذَٰلِكَ لَاليِّ people who think. لِّقَوْمِ يَّتَفَكَّرُوْنَ ﴿ 4. And in the earth there are tracts وَ فِي الْأَرْضِ قِطَعٌ مُّتَعْبِولْتٌ وَّ جَنَّتٌ مِّن of land neighboring each other, and gardens of grapes, and farms and date palms, some having twin ٱعۡنَابِ وَّ زَرْعُ وَ نَعِيْلُ صِنْوَانٌ وَّ غَيْرُ صِنُوَانٍ trunks and some having a single one. (Although) all of them are يُّسَقِي بِمَآءٍ وَّاحِدٍ ۗ وَ نُفَضِّلُ بَعْضَهَا عَلَى بَعْضِ irrigated with the same water, We make some of them better than



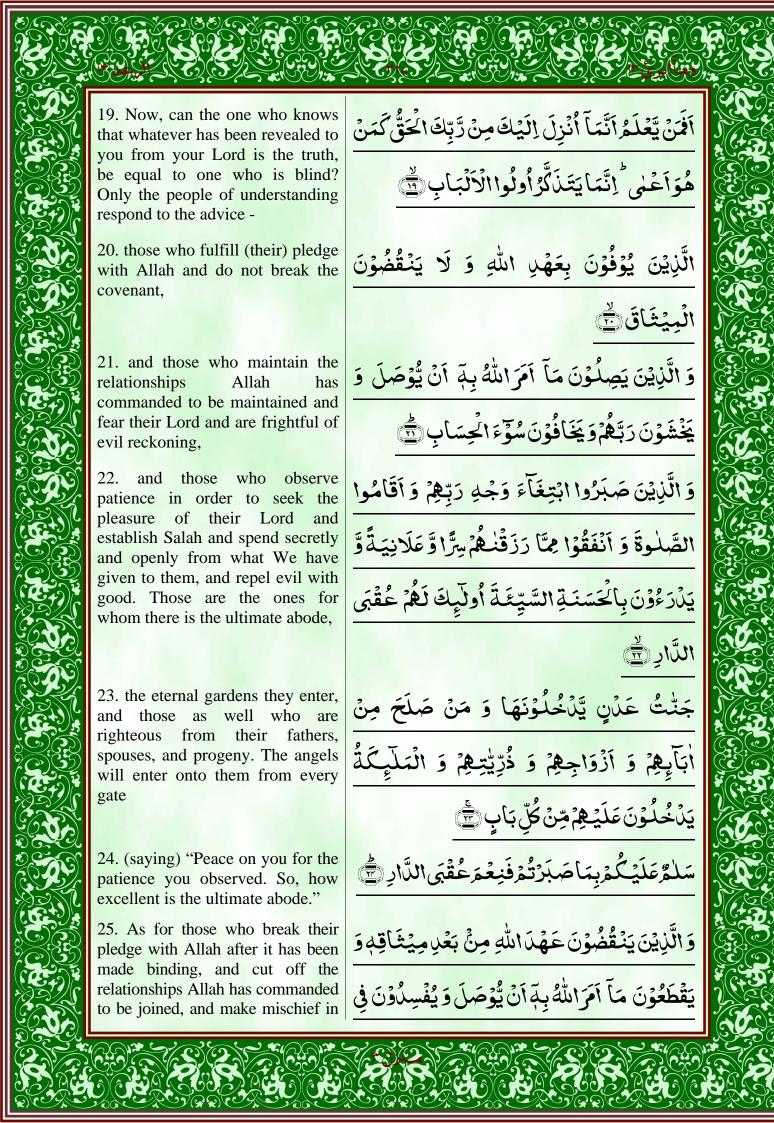


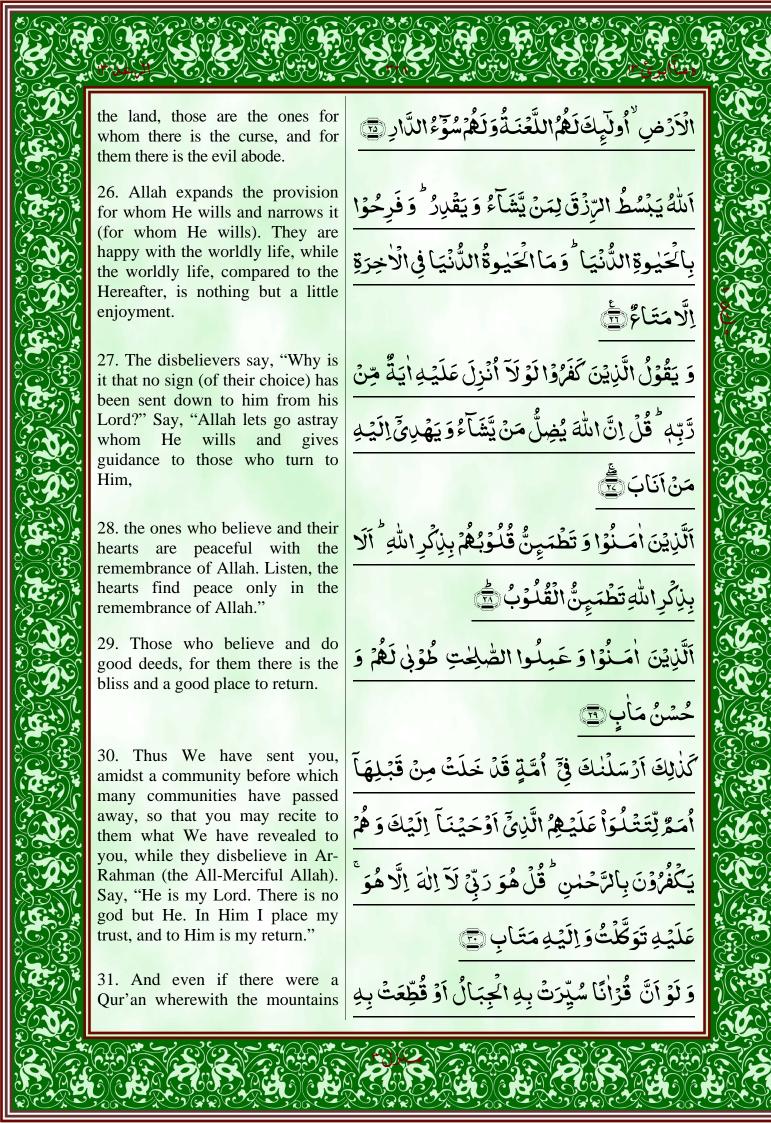
taken as protectors those besides Him who possess no power to cause benefit or harm even to themselves?" Say, "Is it that a blind person and a sighted one are equal, or that all sorts of the darkness and the light are alike?" Or, have they ascribed such with partners Allah who (according to their belief) have created (some of the creation) as He has created, and thus the creation seemed to them alike? Say, "Allah is the Creator of all things, and He is the One, the All-Dominant." 17. He sent down water from the

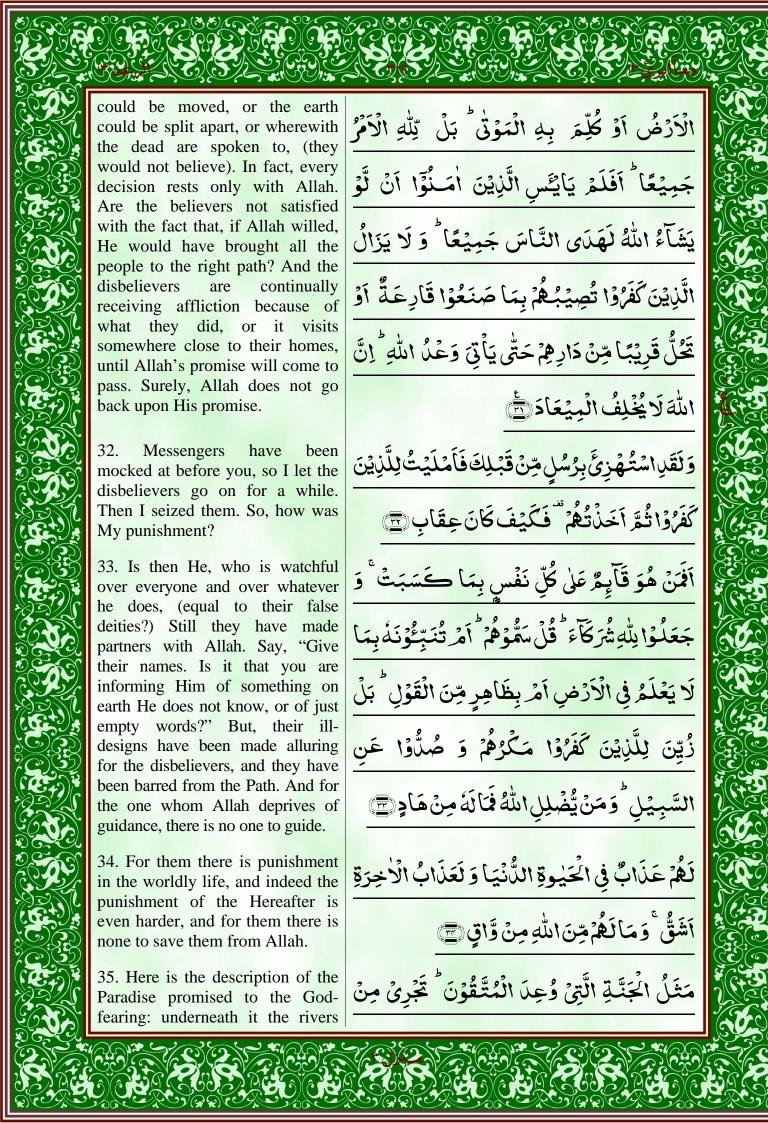
17. He sent down water from the heavens, so the canals flowed according to their capacity, and the flood carried bulging scum. And a similar scum comes up from what they melt in the fire to obtain ornaments or other objects. This is how Allah depicts the truth and the untruth. As for the scum, it goes to be thrown away, while that which benefits people remains on the earth. This is how Allah brings out the parables.

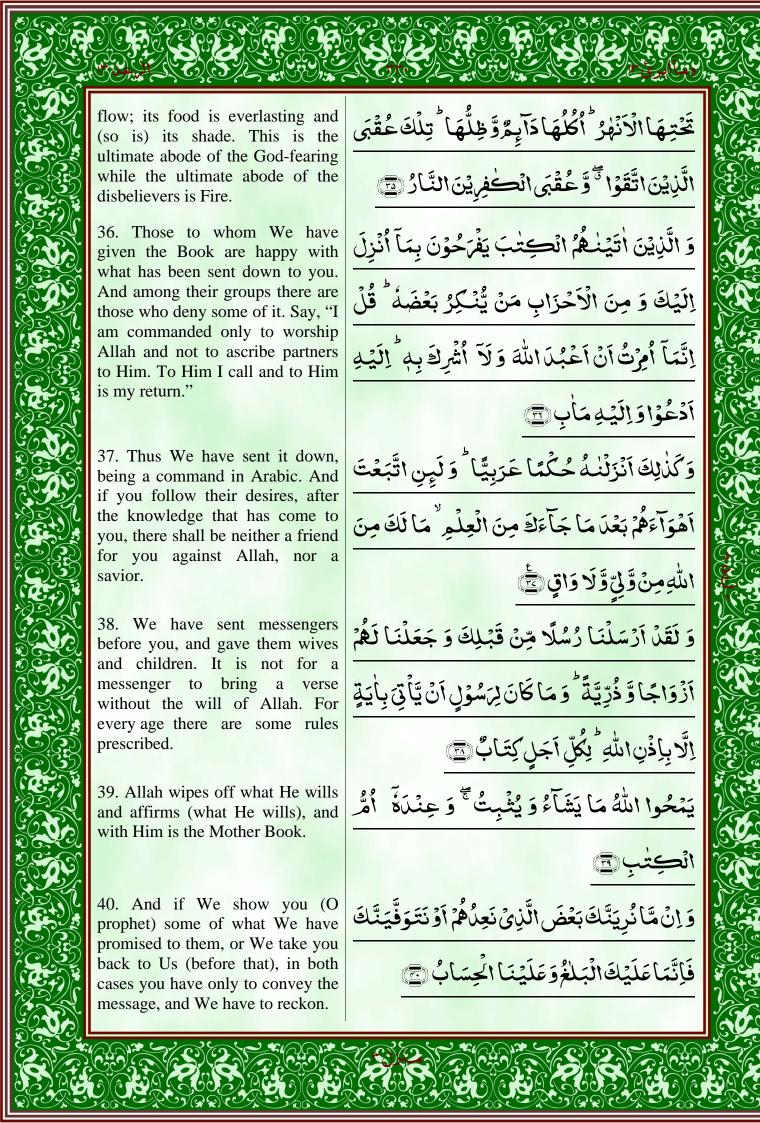
18. For those who obey their Lord there is the best of rewards; and those who do not obey Him (shall be in such a plight that) even if they possess all that is on earth, rather twice as much, they would offer it in ransom (to redeem themselves from the punishment). For these there is the worst of reckoning, and their abode is Hell, which is an evil bed to rest.

أَفَاتَّخَذُتُمْ مِّن دُونِهٖ أَوْلِيَاءَ لَا يَمْلِكُونَ لِإَنْفُسِهِمْ نَفُعًا وَّ لَا ضَرًّا ۗ قُلْ هَلَ يَسْتَوى الْأَعْلَى وَالْبَصِيْرُ لِهُ آمْ هَلْ تَسْتَوِى الظُّلُمْتُ وَ النُّورُ أَمْ جَعَلُوا لِلهِ شُرَكَآءَ خَلَقُوا كَخَلْقِهٖ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ فَقُل اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَّهُوَ الْوَاحِدُ الْقَهَّارُ 🖭 ٱنْزَلَ مِنَ السَّمَاءِ مَآءً فَسَالَتُ اَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَّابِيًا ۗ وَ هِمَّا يُوْقِدُوْنَ عَلَيْهِ فِي النَّارِ ابْتِغَآءَ حِلْيَةٍ أَوْمَتَاعٍ زَبَلٌ مِّثُلُّهُ " كَذٰلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَ الْبَاطِلَ ۗ فَأَمَّا الزَّبَلُ فَيَنْهَبُ جُفَآءً وَامَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ في الْأَرْضِ مُكَنْ لِكَ يَضِرِبُ اللَّهُ الْاَمْشَالَ عَلَى لِلَّذِيْنَ اسْتَجَابُوْا لِرَبِّهِمُ الْحُسْنِي ۚ وَ الَّذِيْنَ لَمُ يَسْتَجِيْبُوْالَهُ لَوُ أَنَّ لَهُمْ مَّا فِي الْأَرْضِ جَمِيْعًا وَّ مِثْلَةُ مَعَدُ لَافْتَدَوْا بِهِ أُولَيْكَ لَهُمْ سُوْءُ الْحِسَابُ وَمَأُوبُهُمْ جَهَنَّهُم وَبِئُسَ الْمِهَادُ ﴿

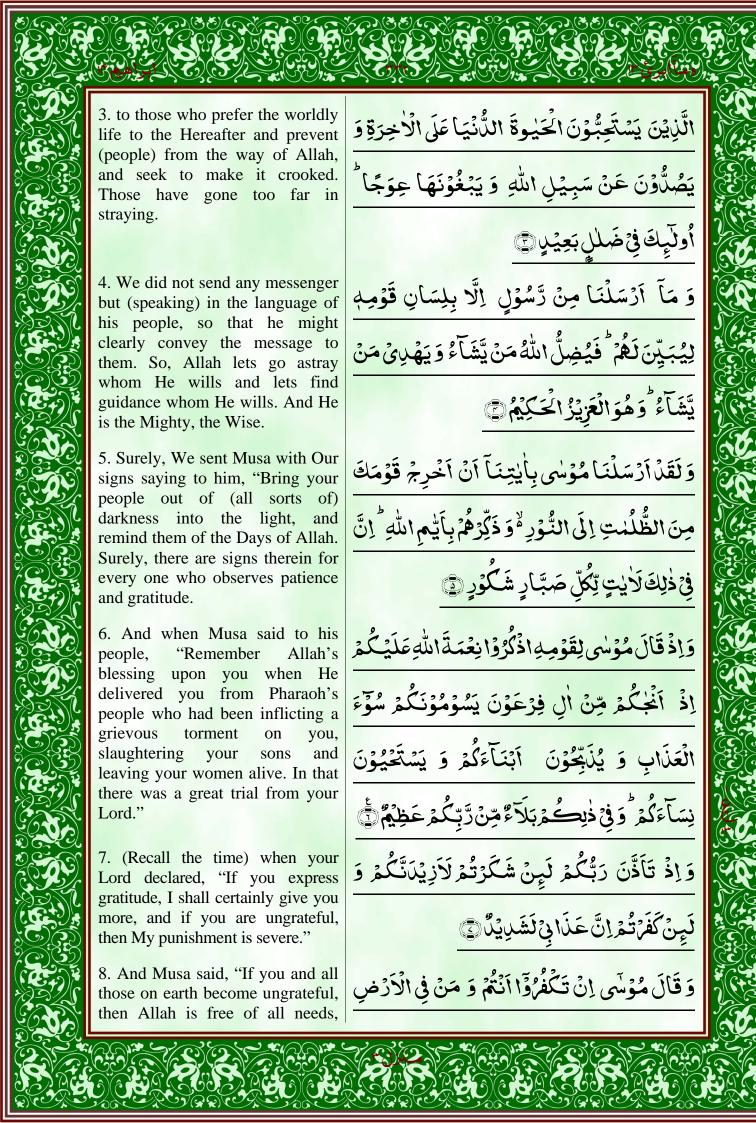


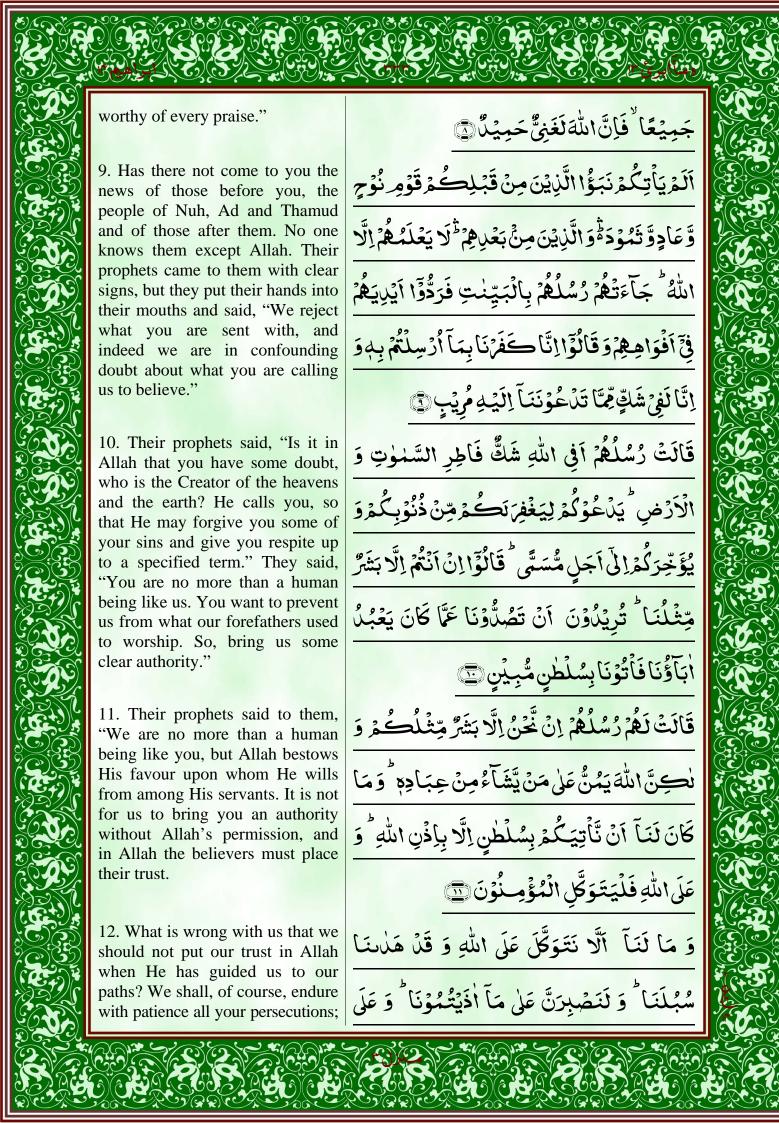


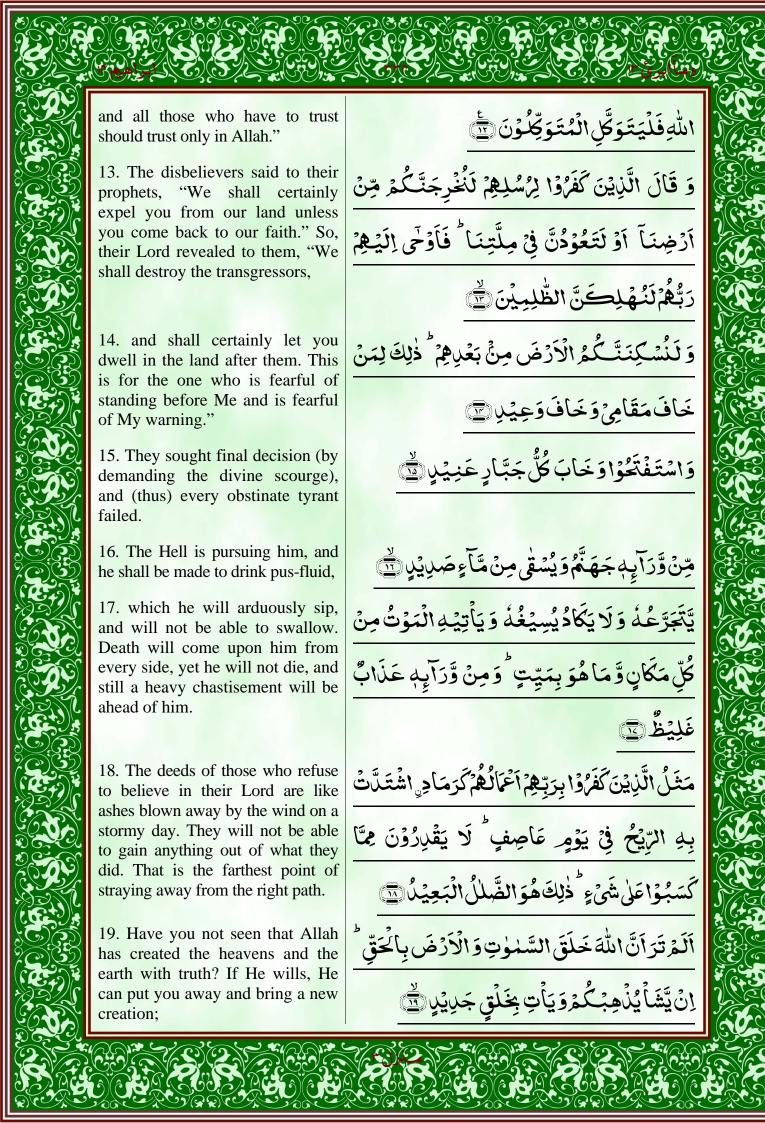




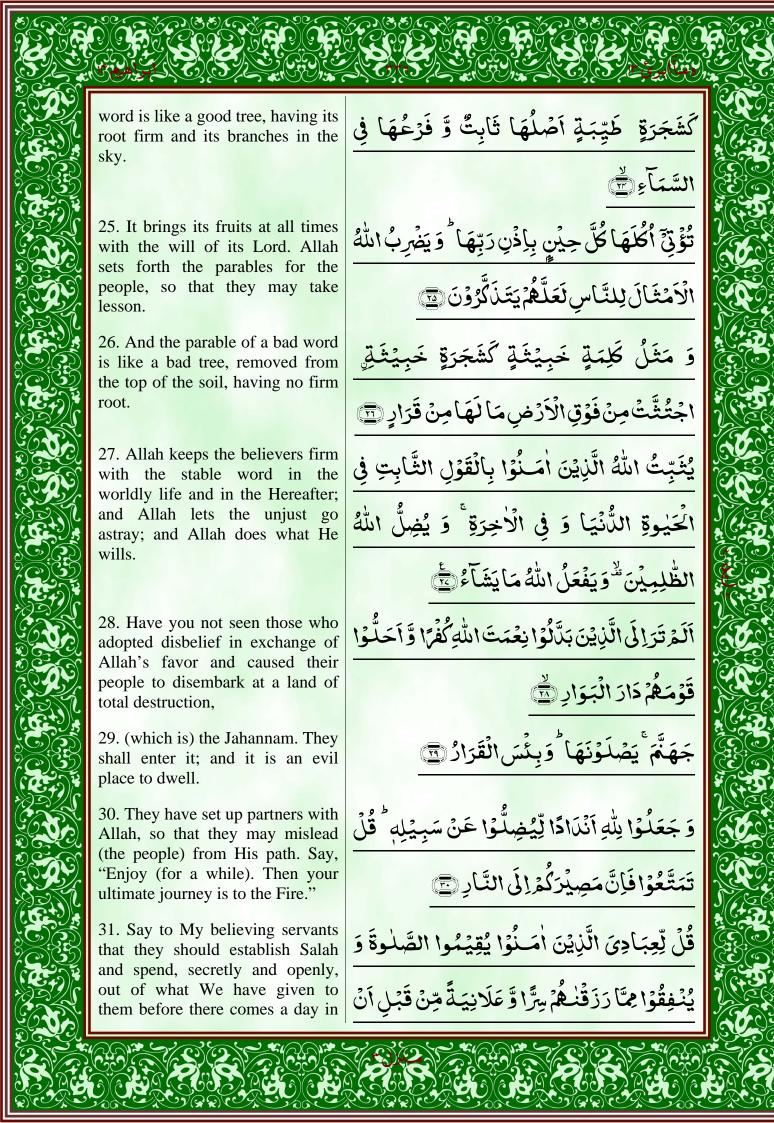




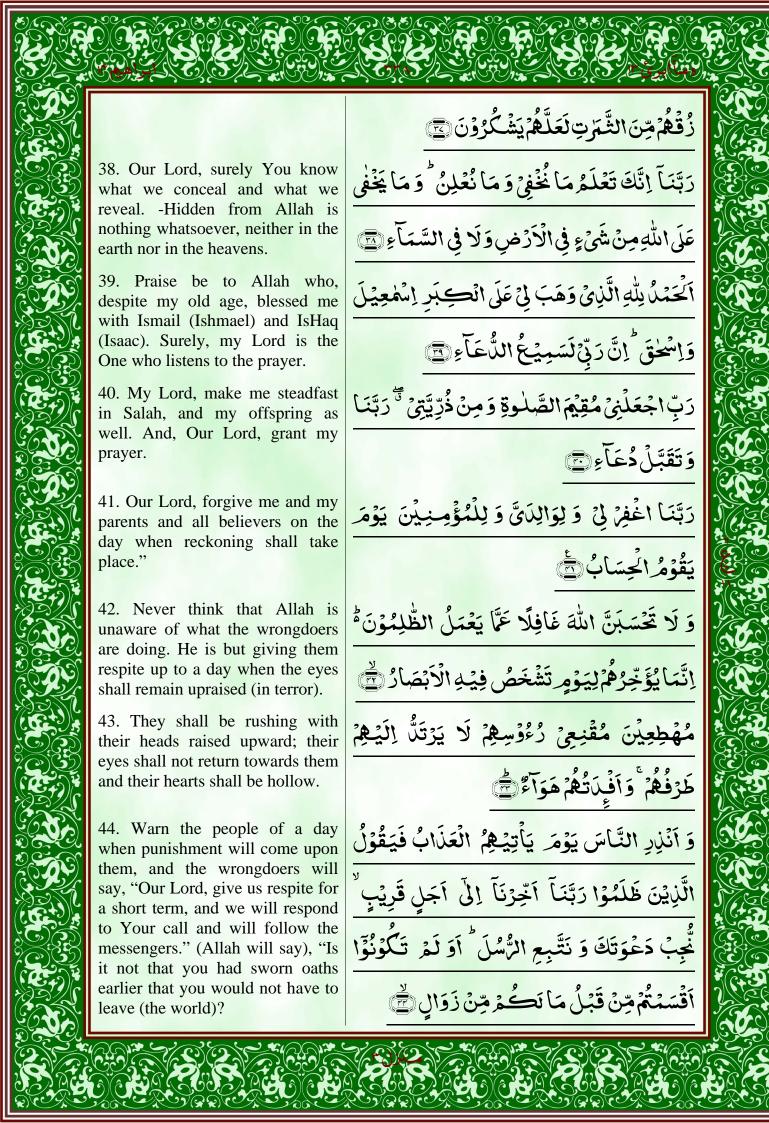


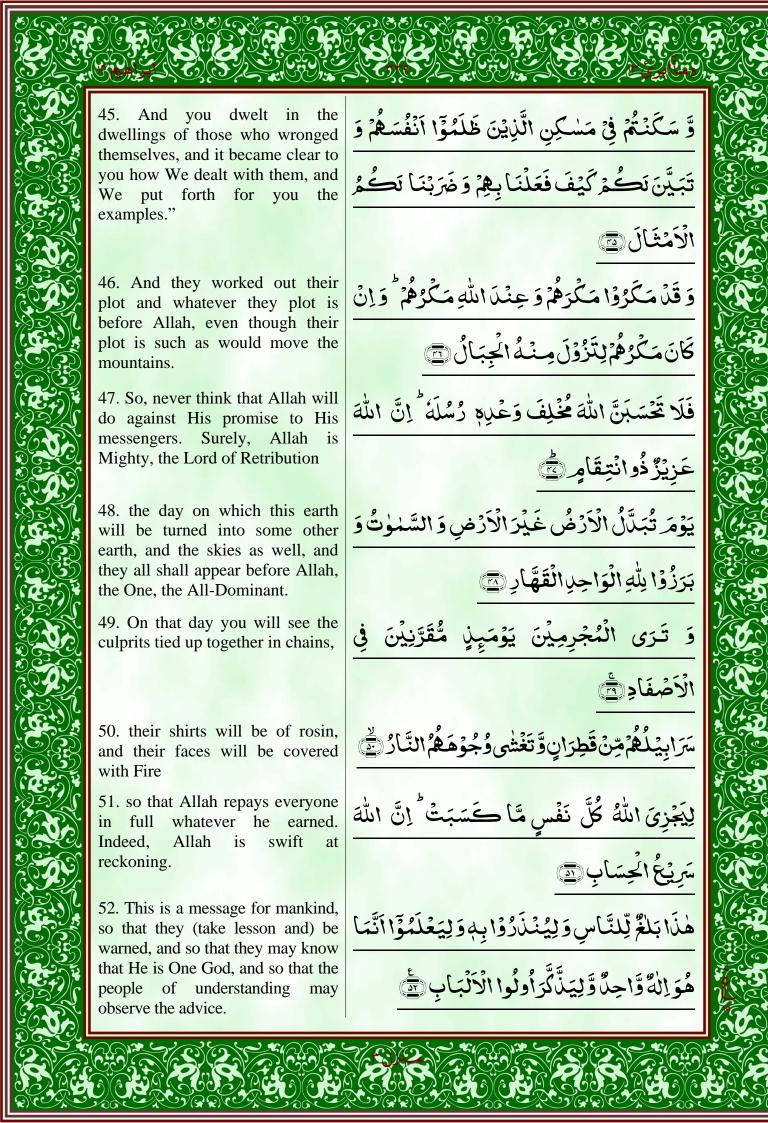


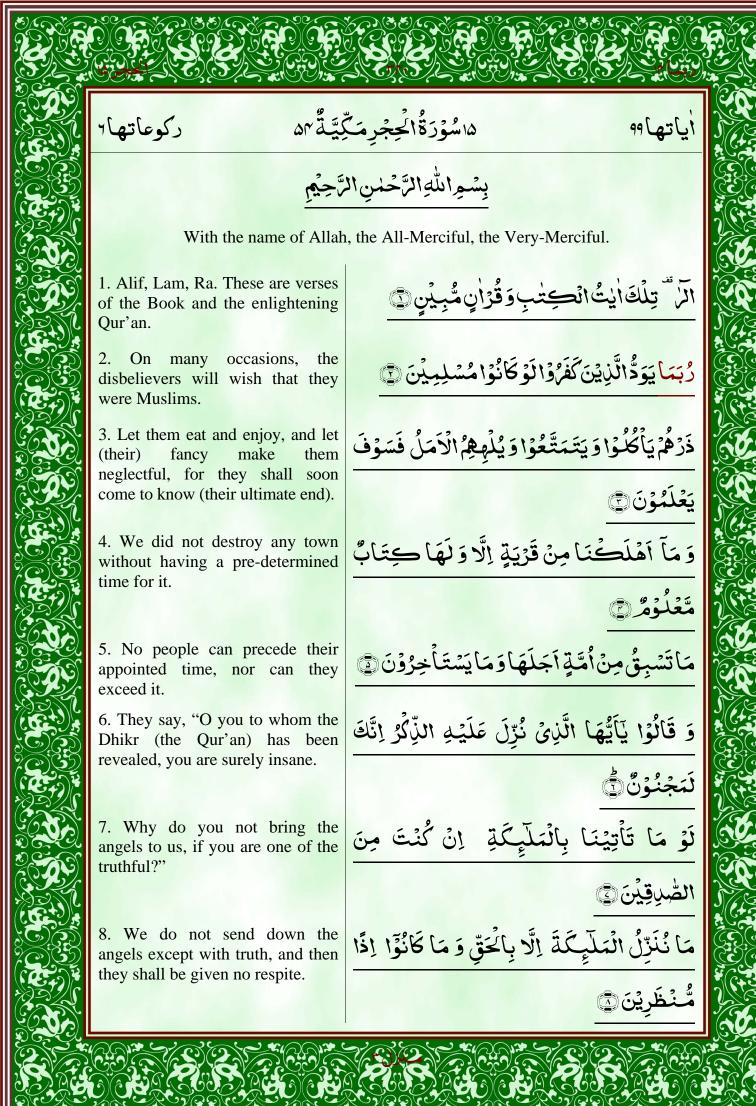




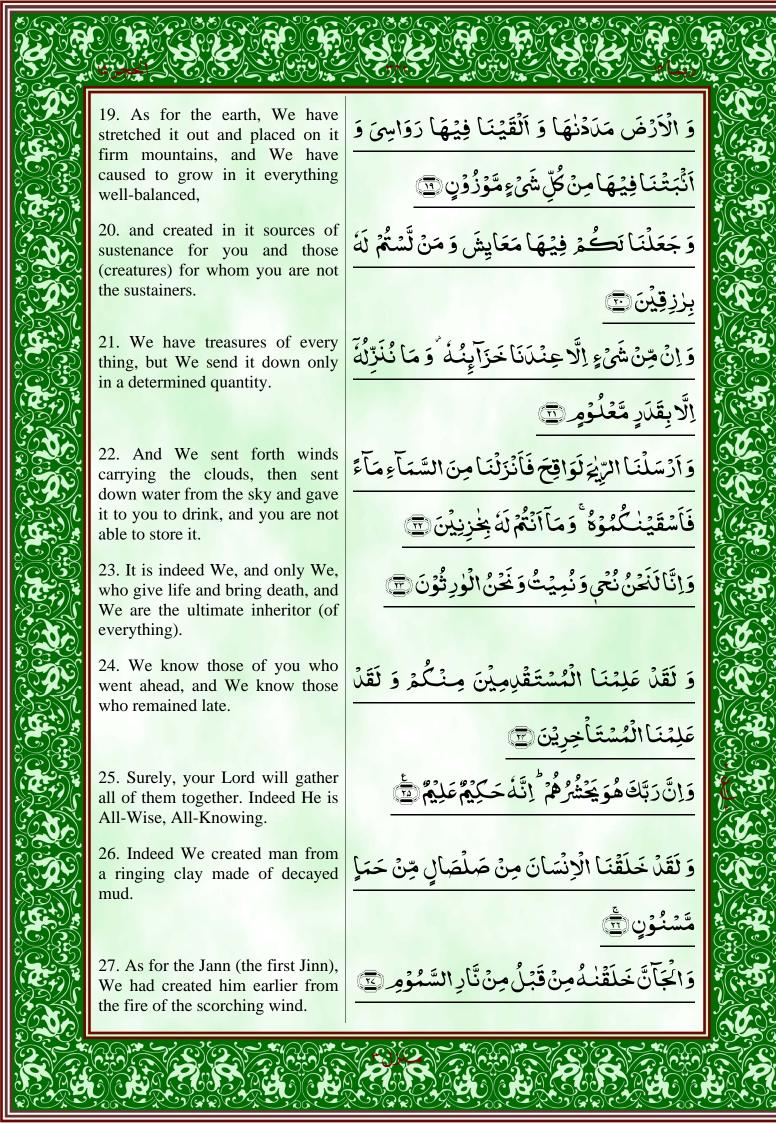


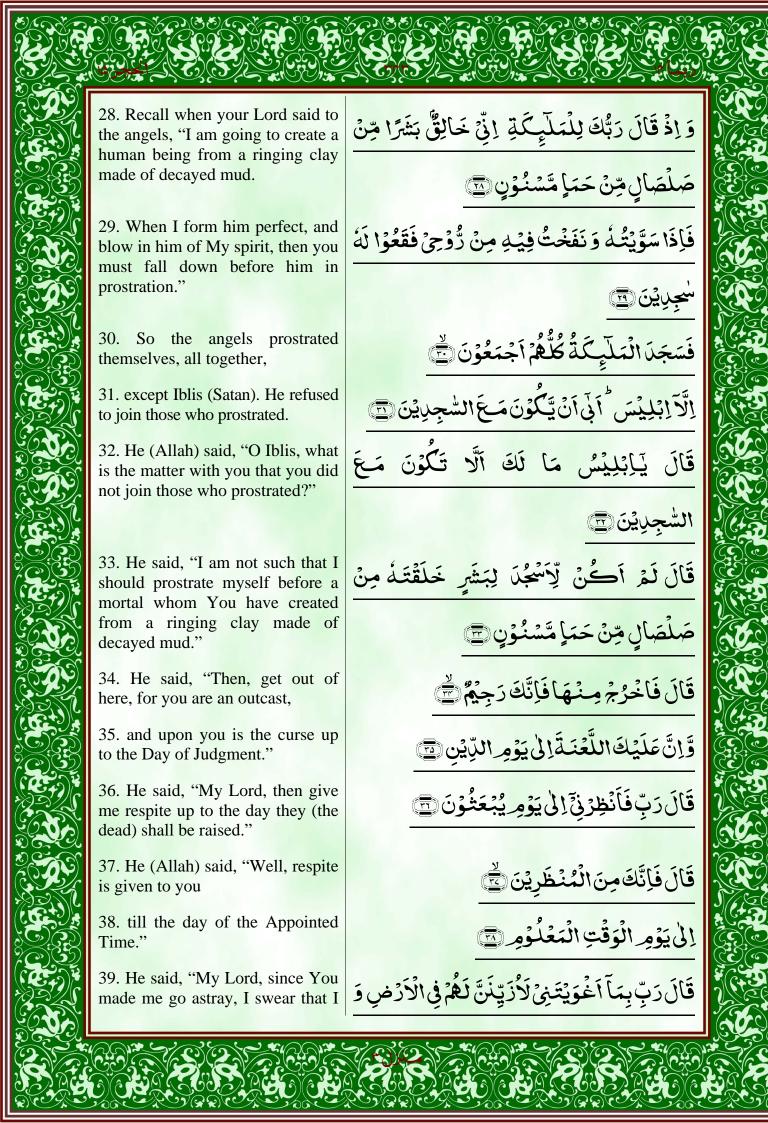


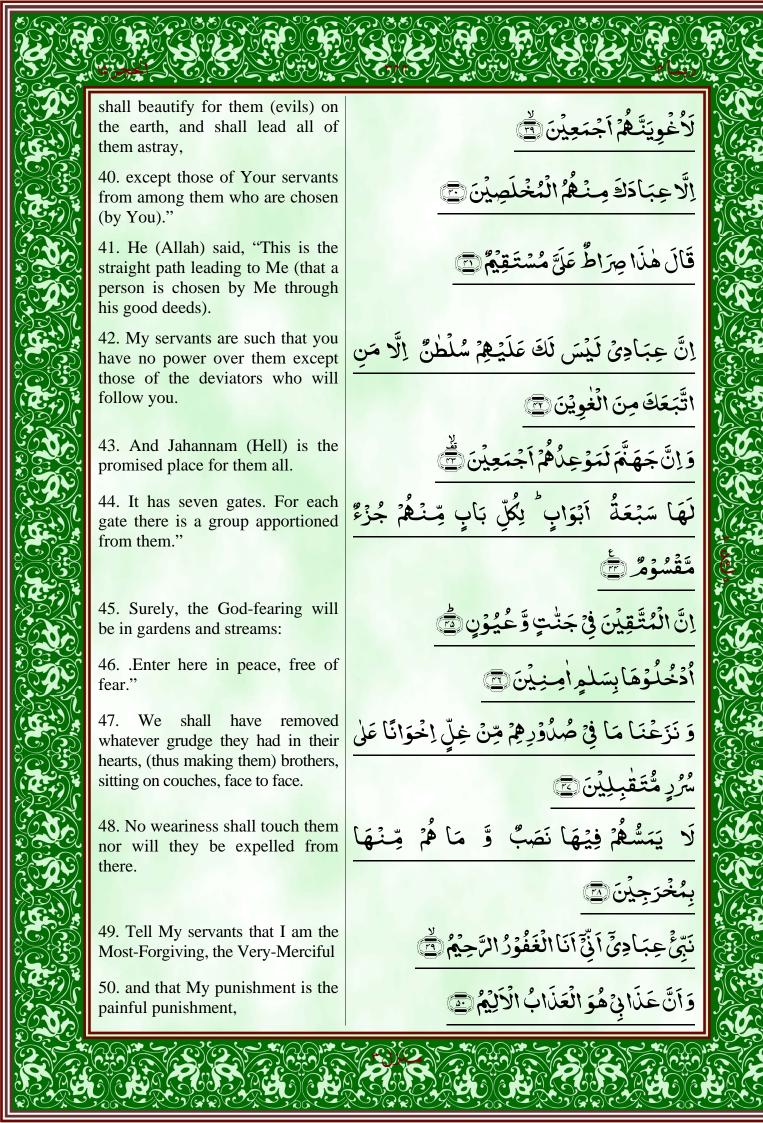




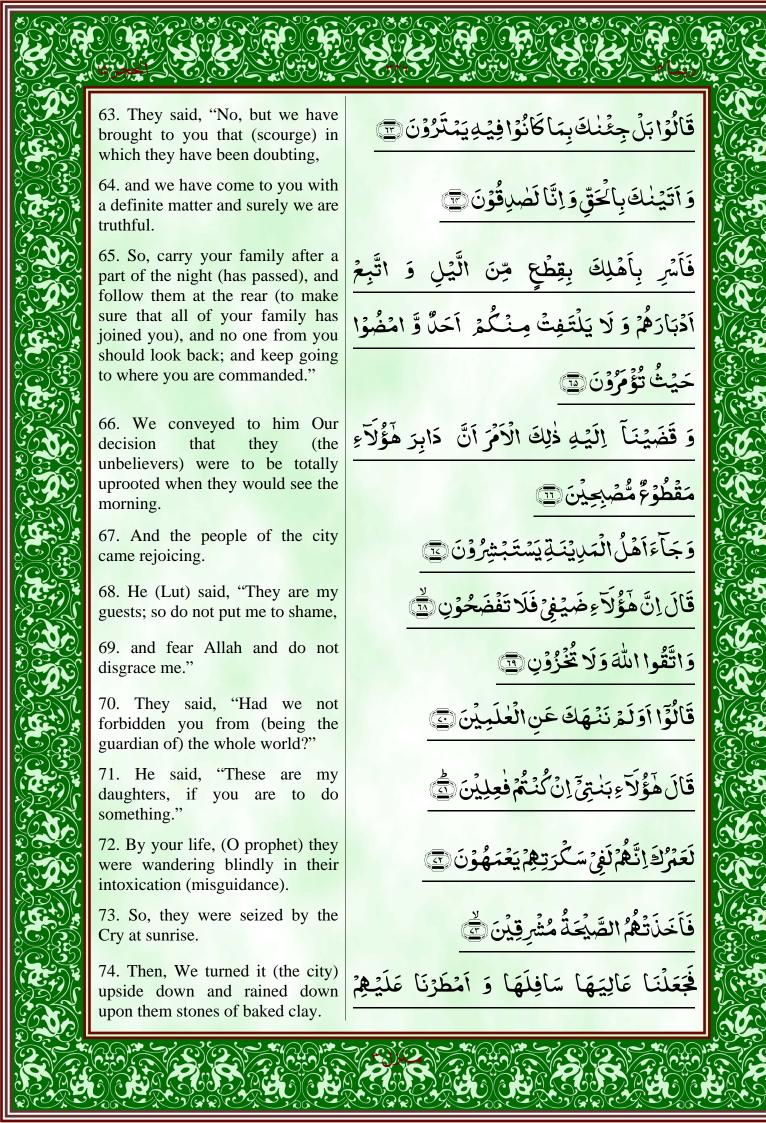


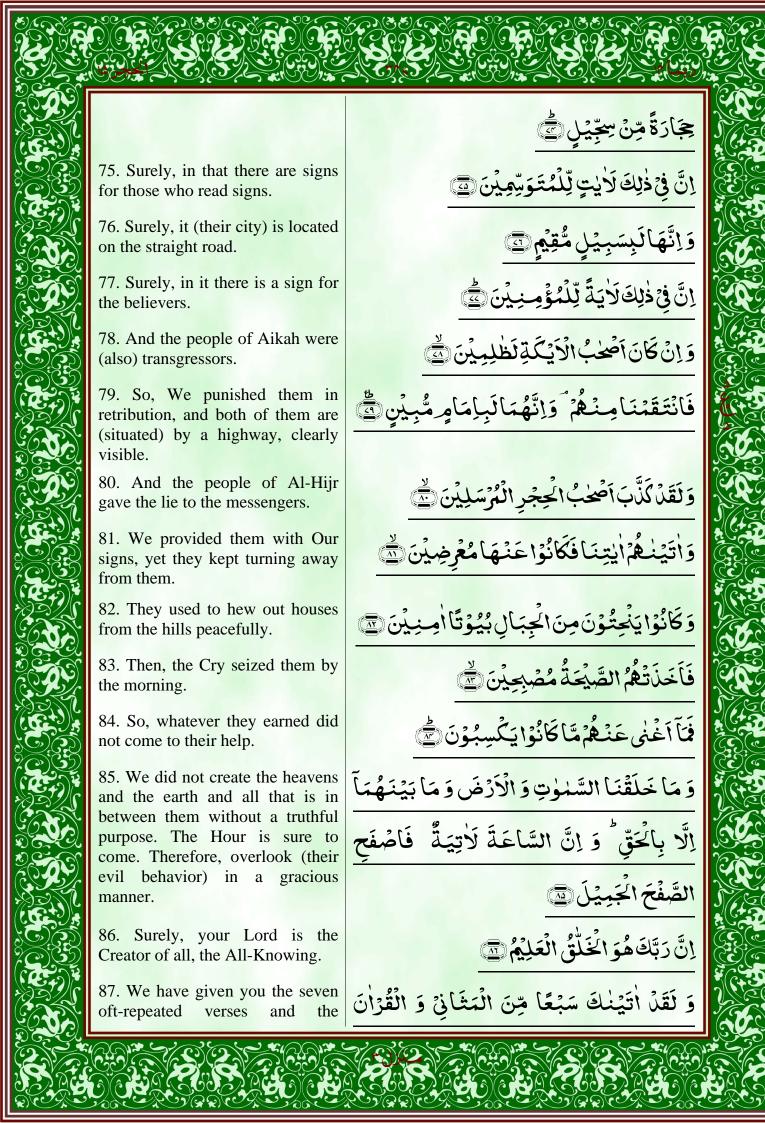




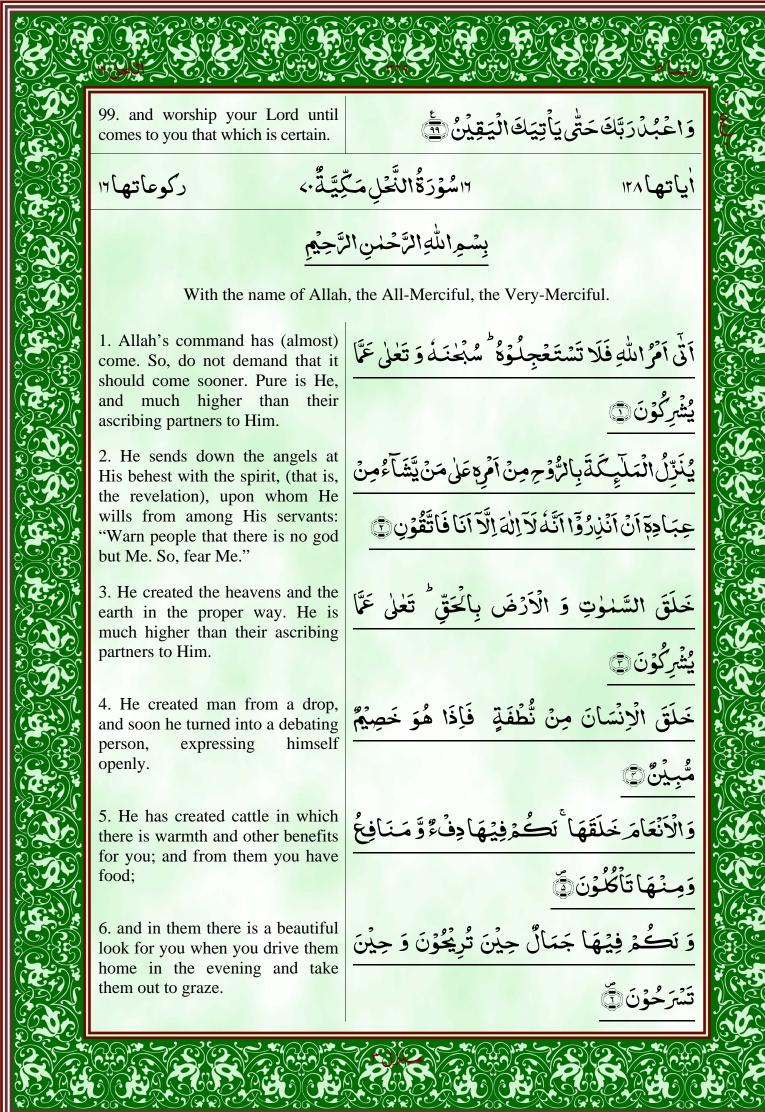


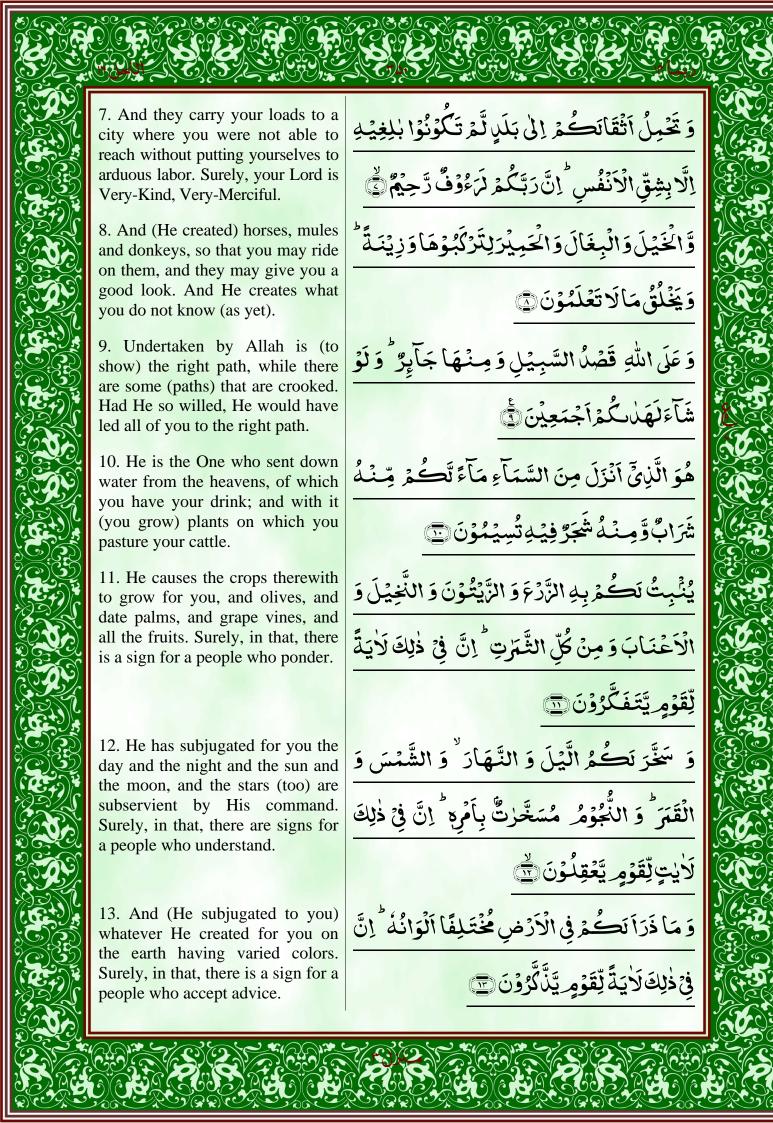


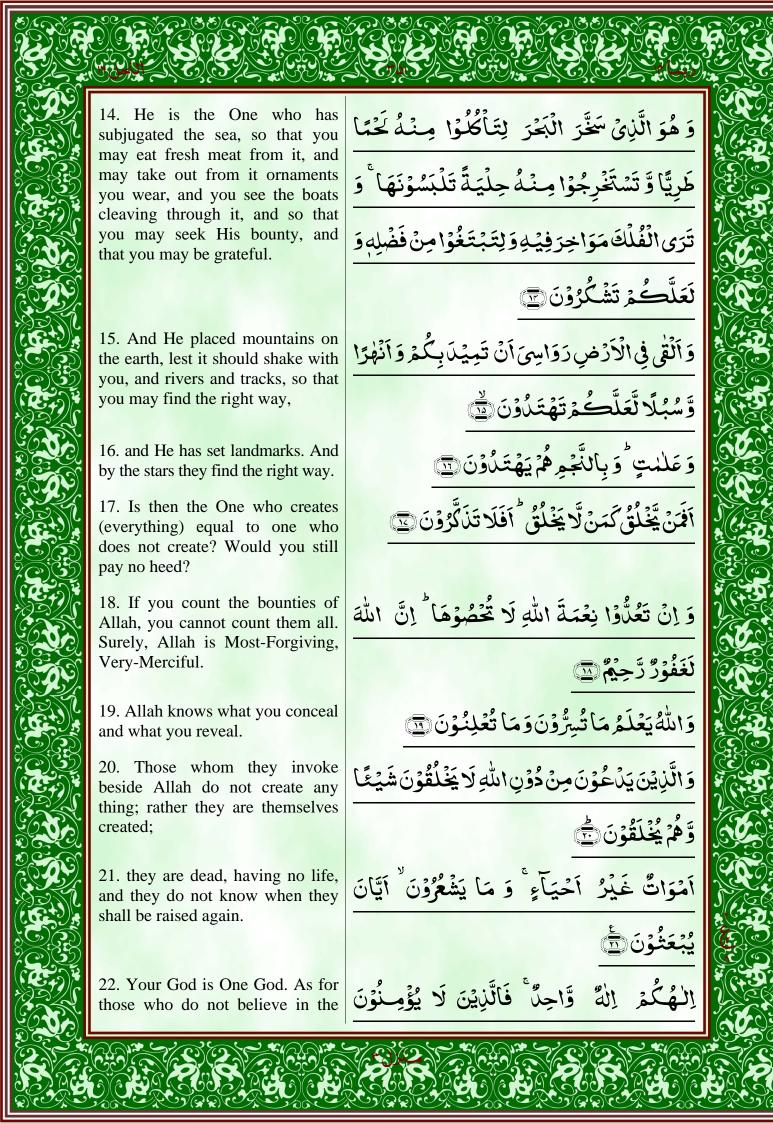


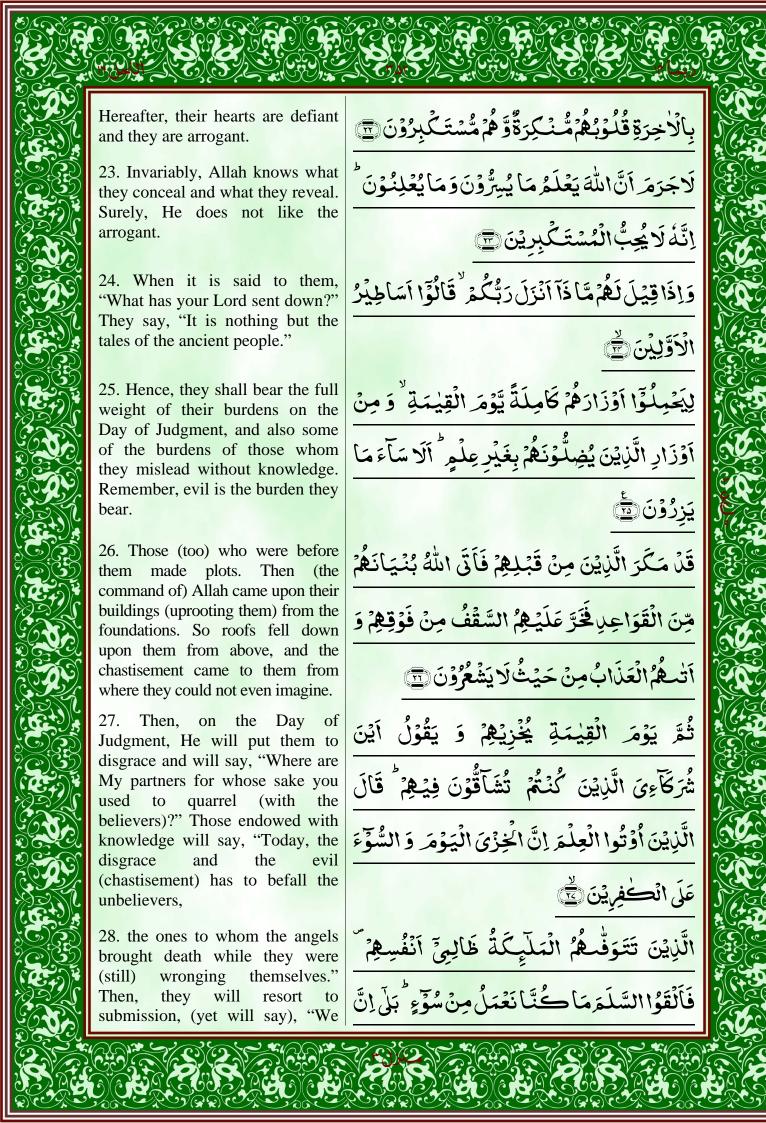


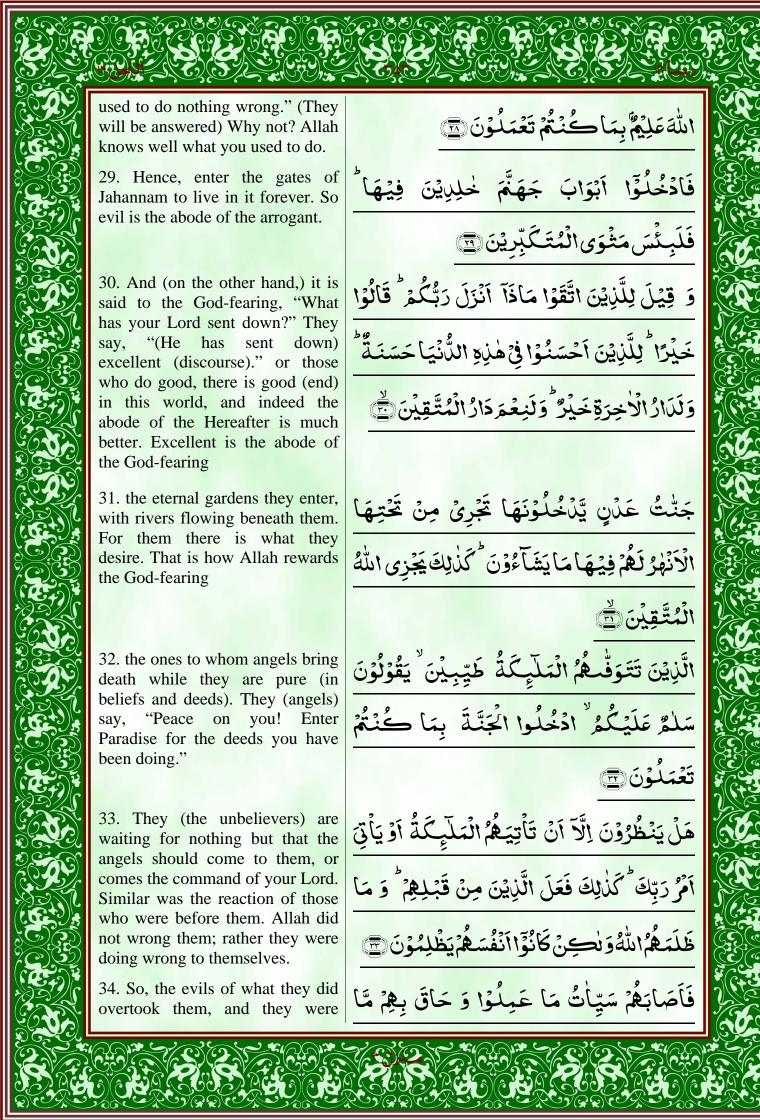




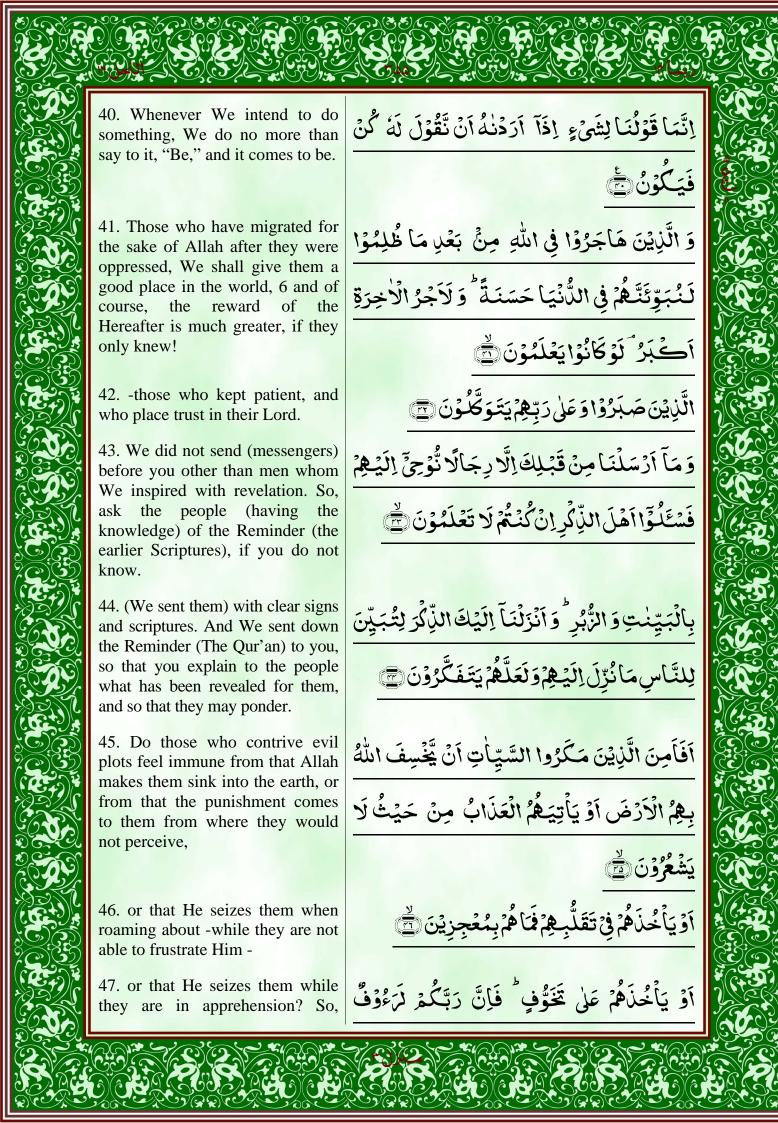


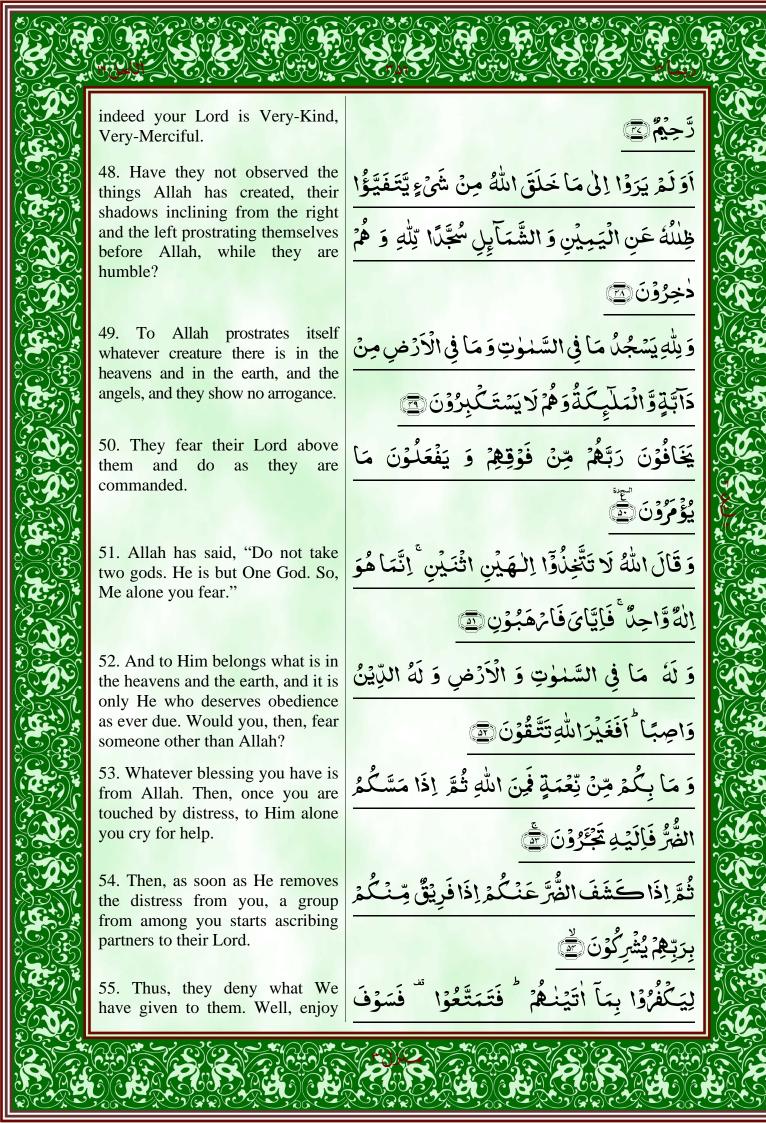




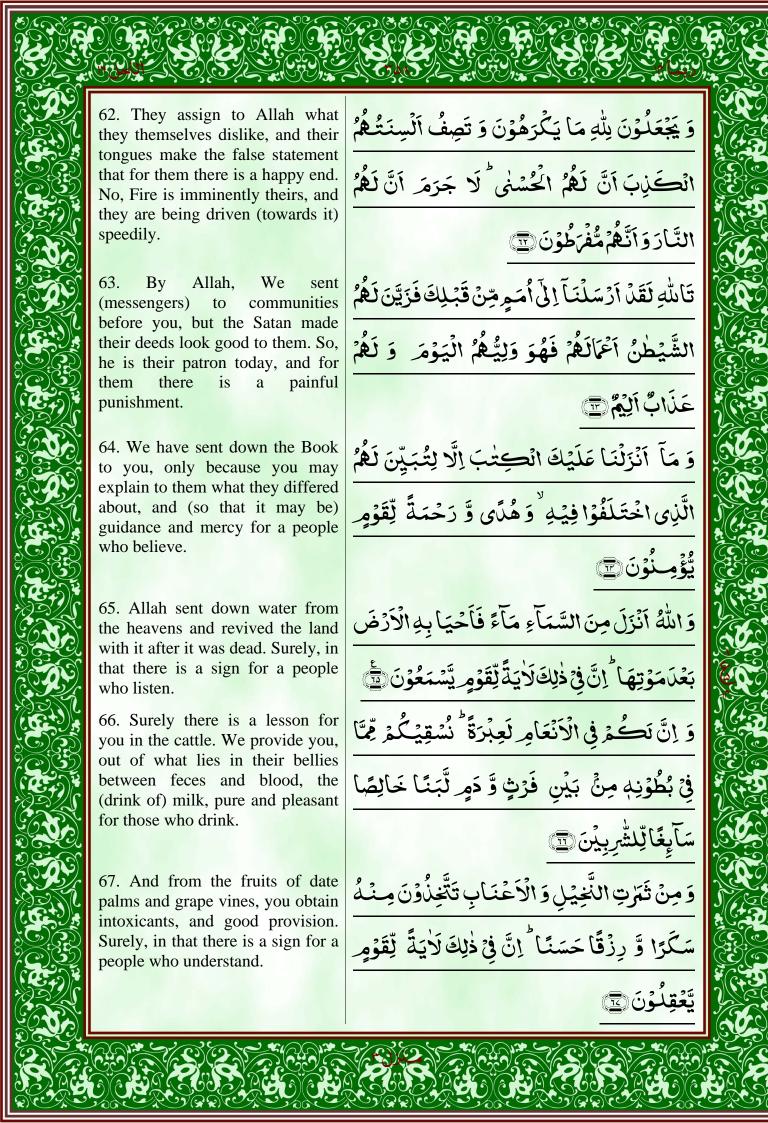


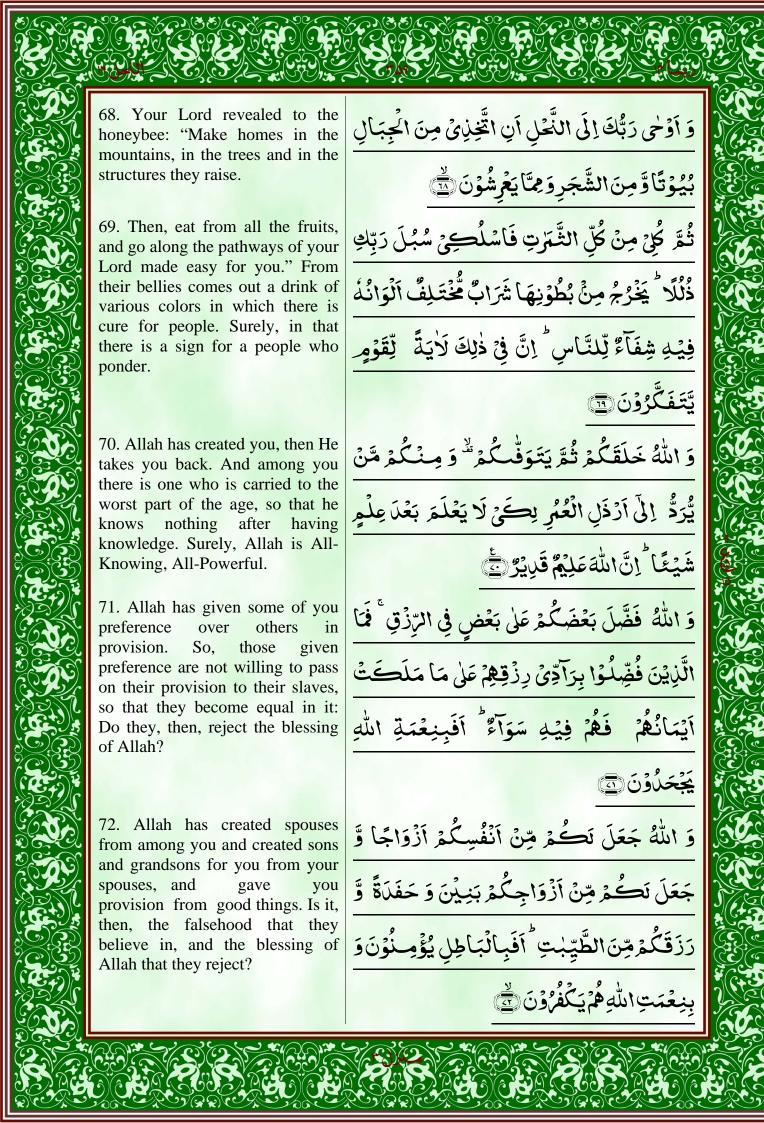






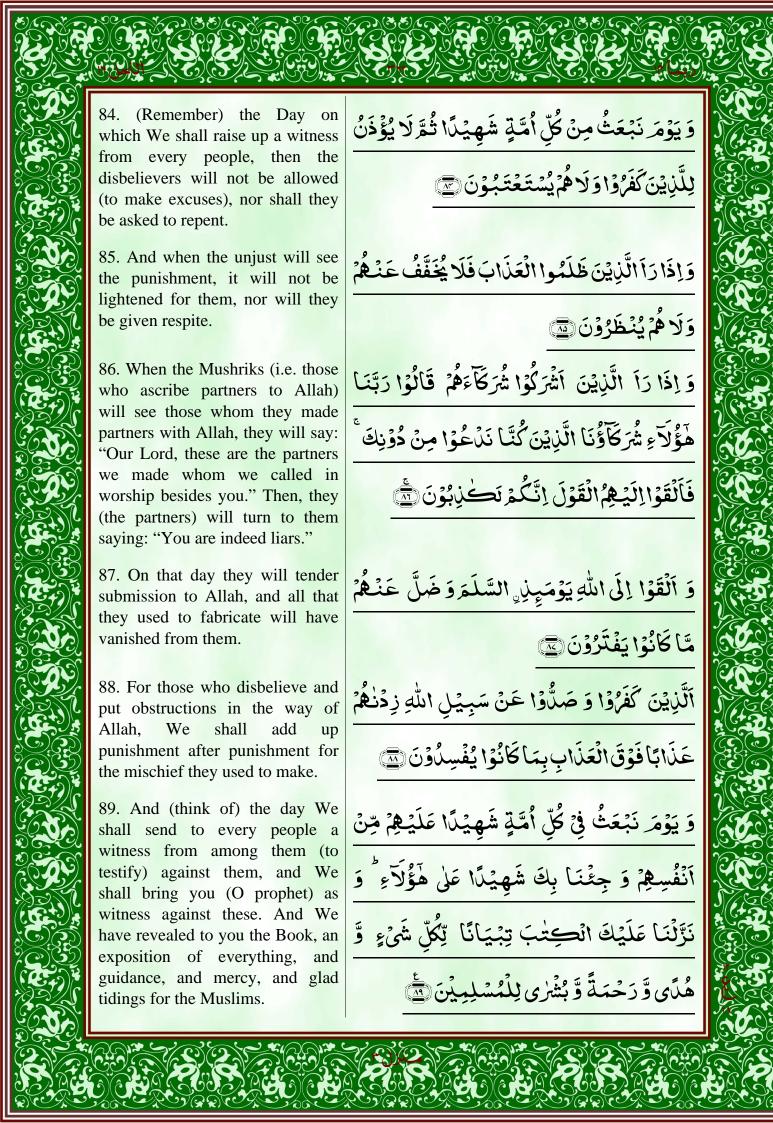


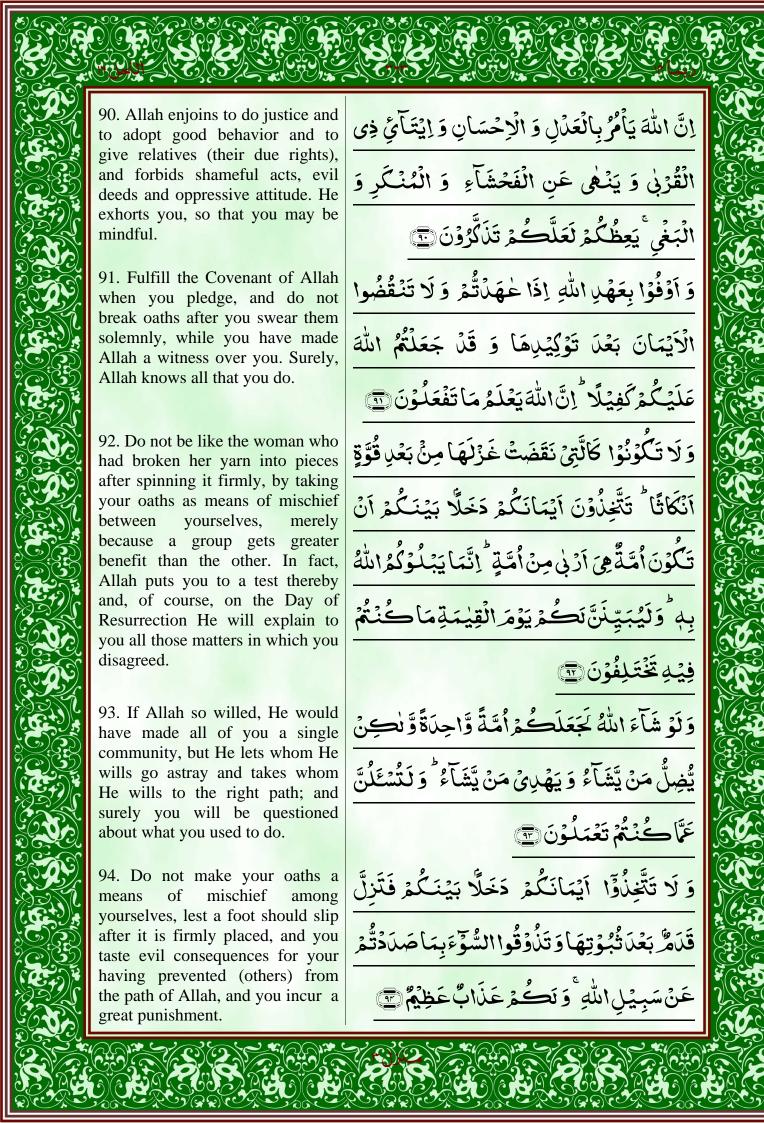




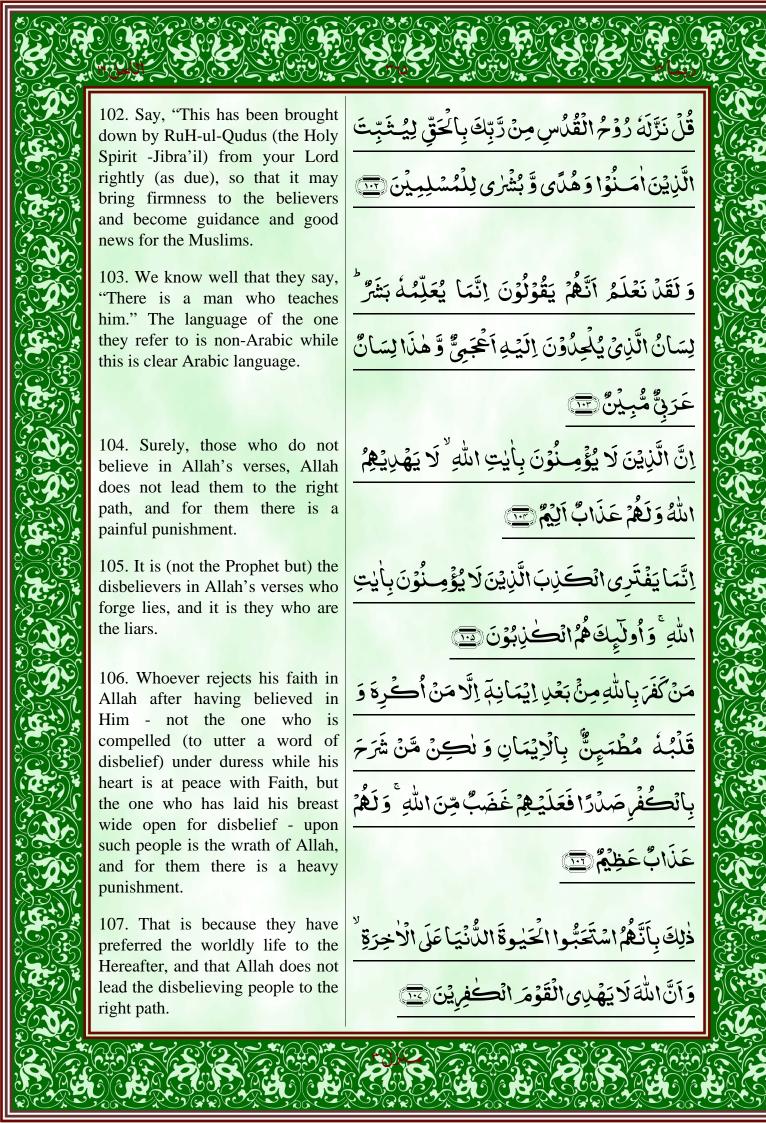


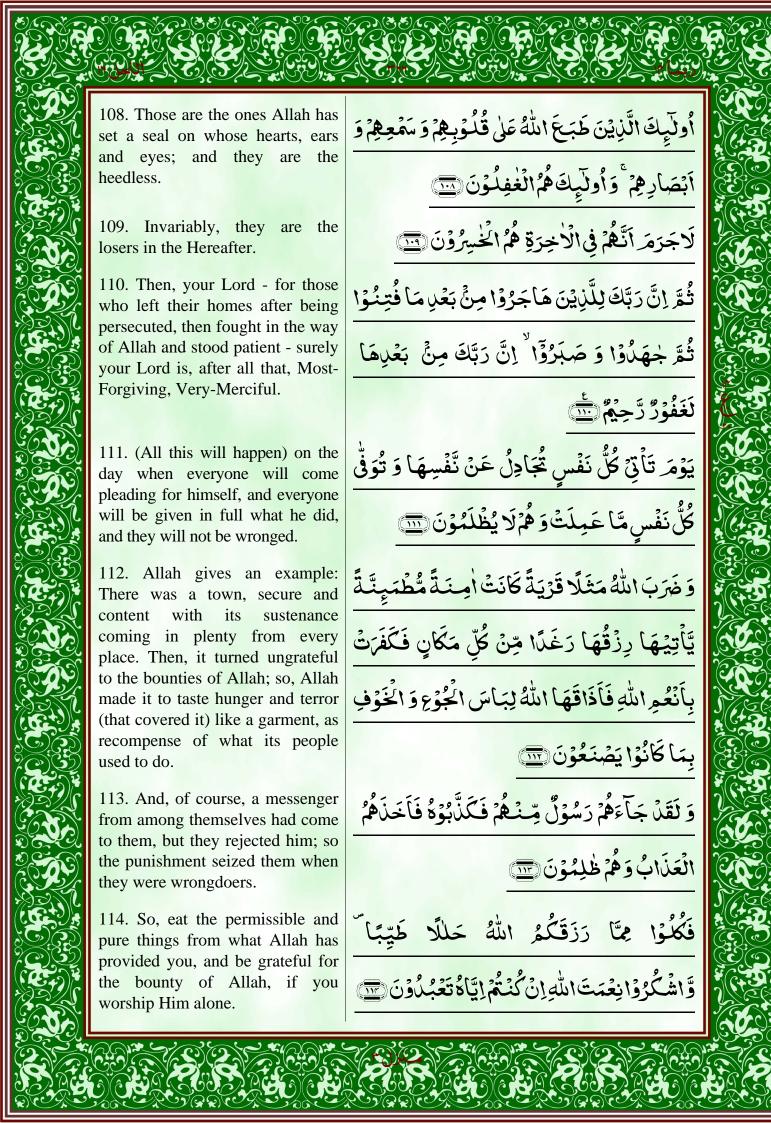


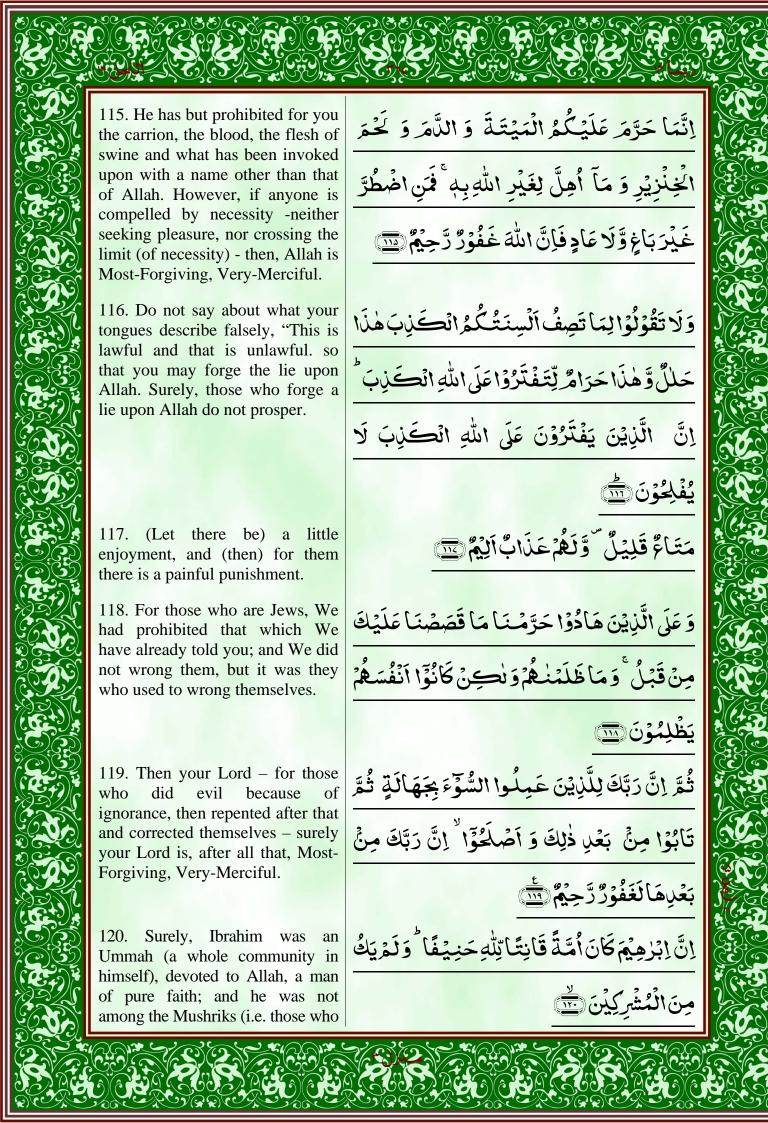






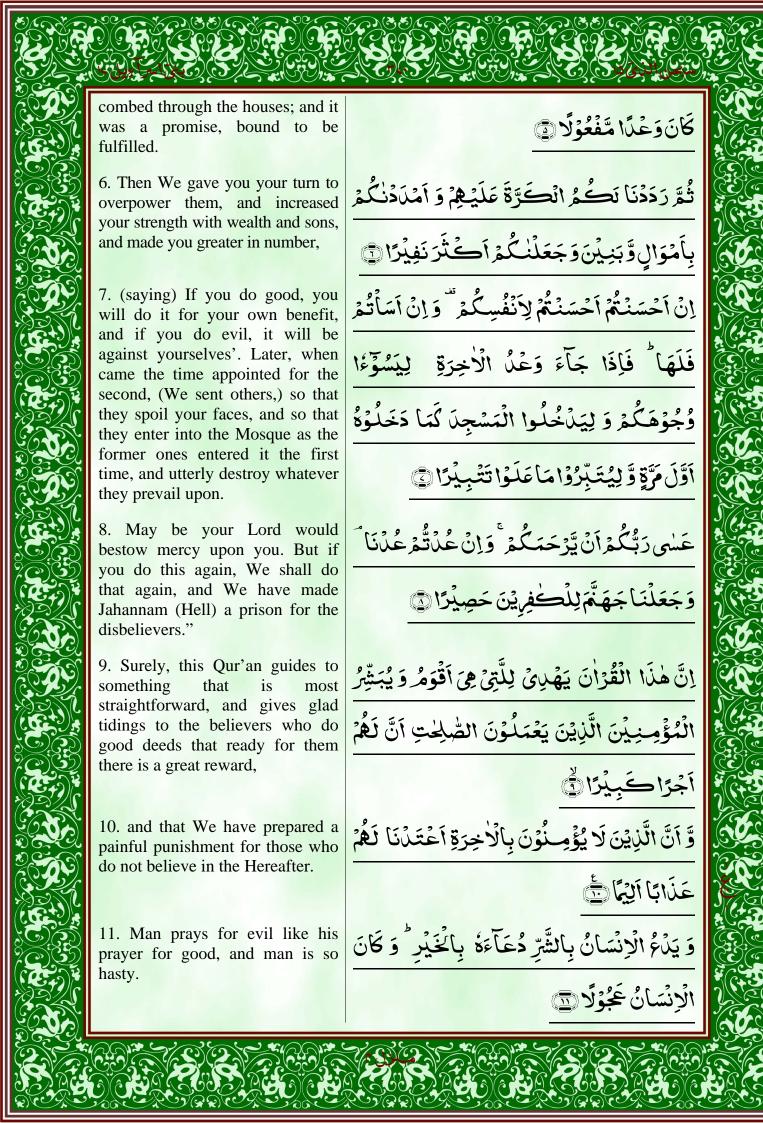


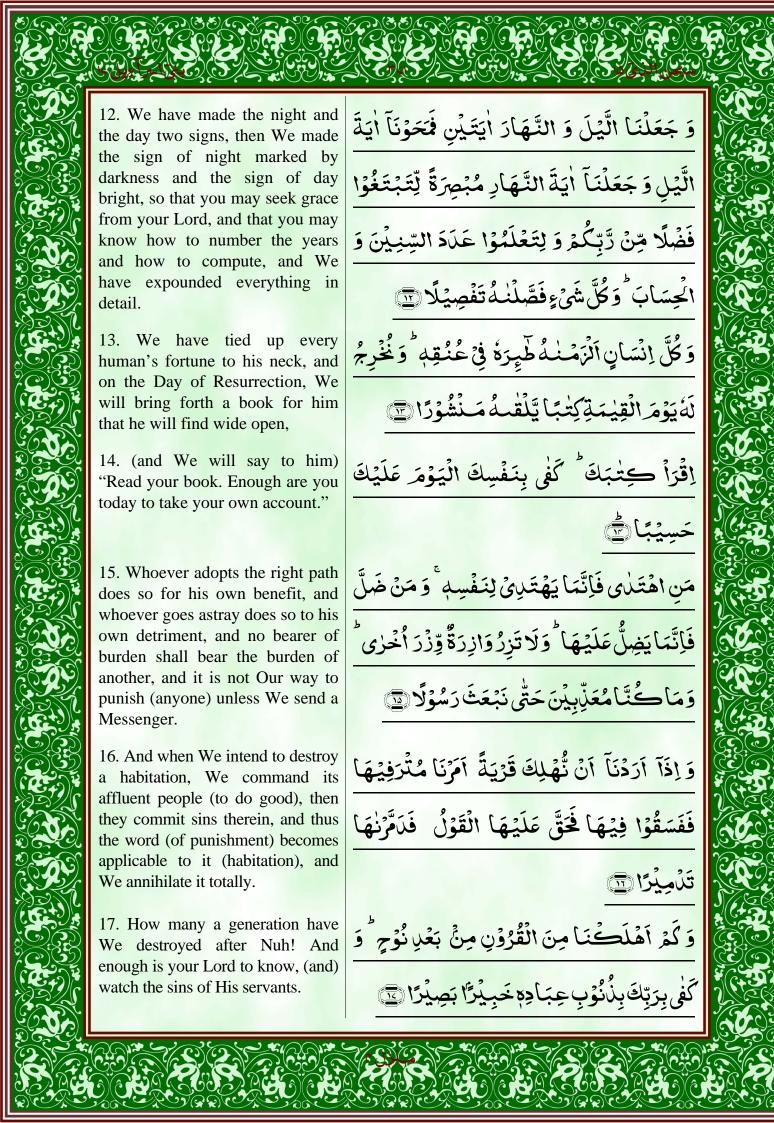


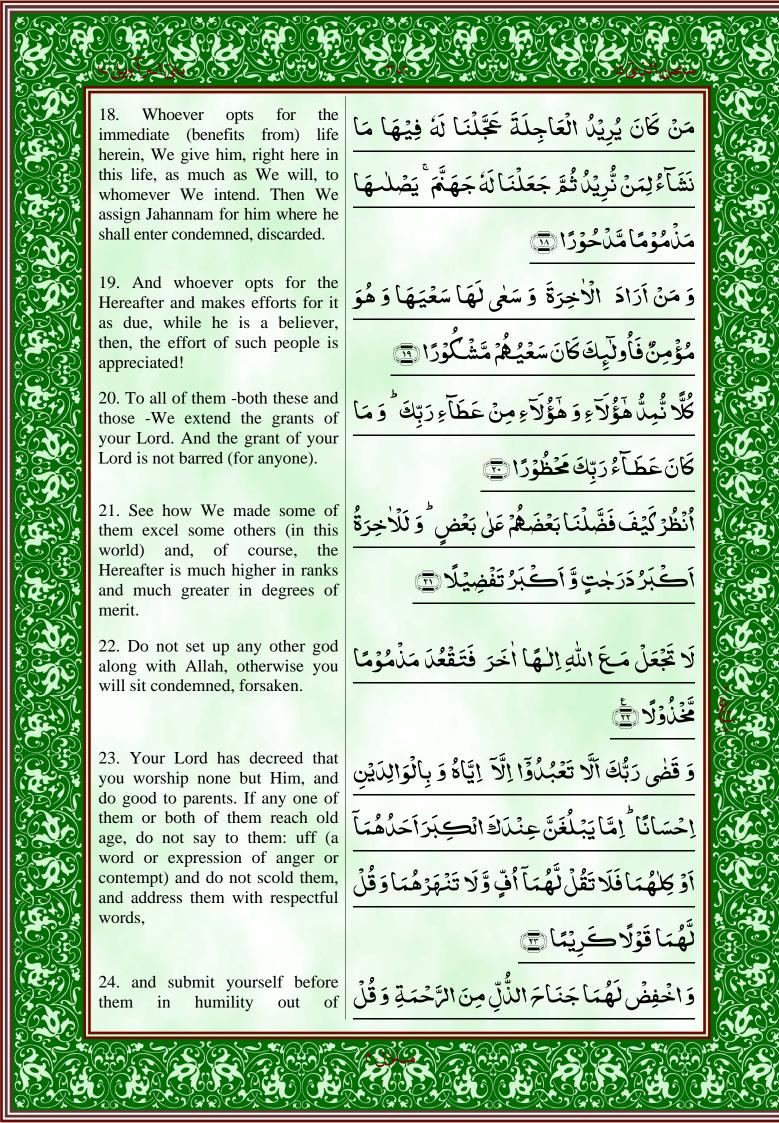




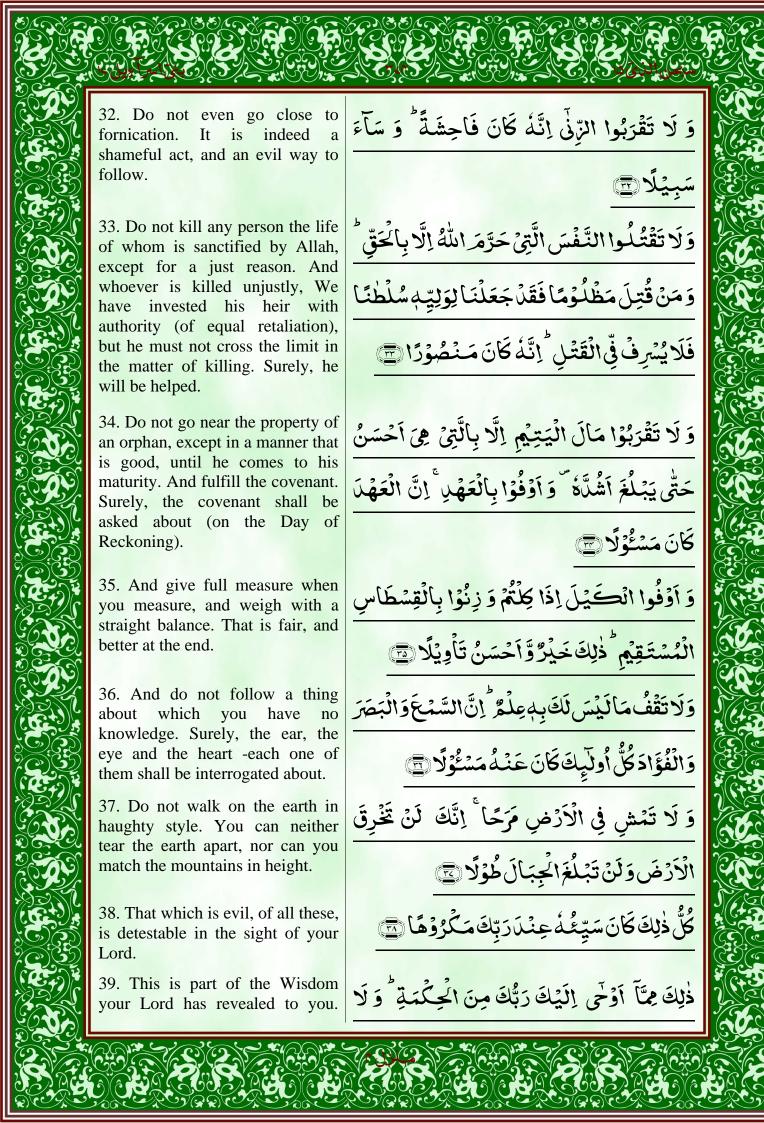


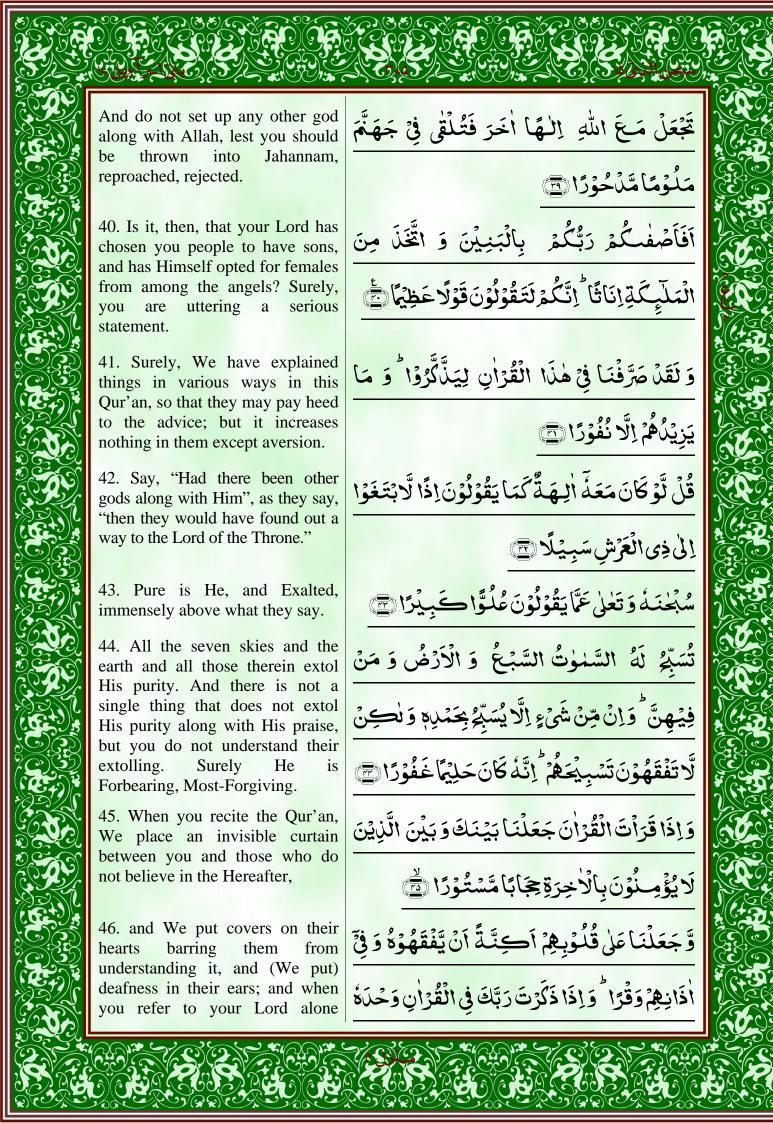




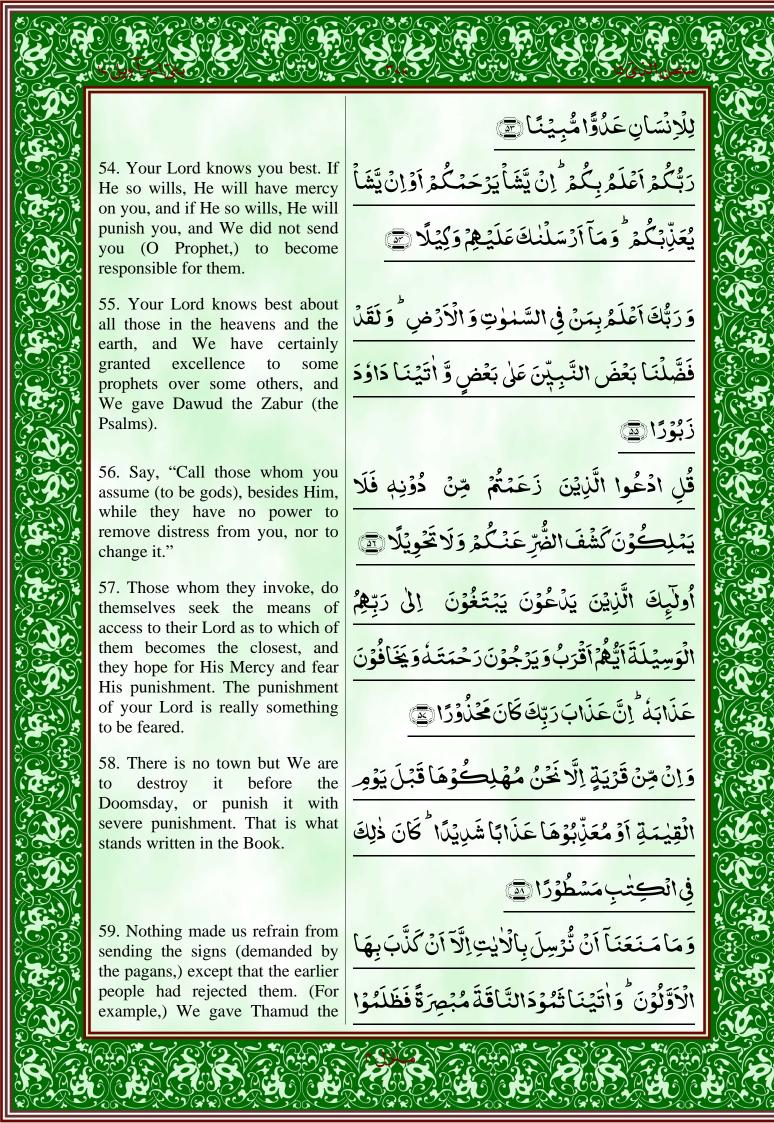


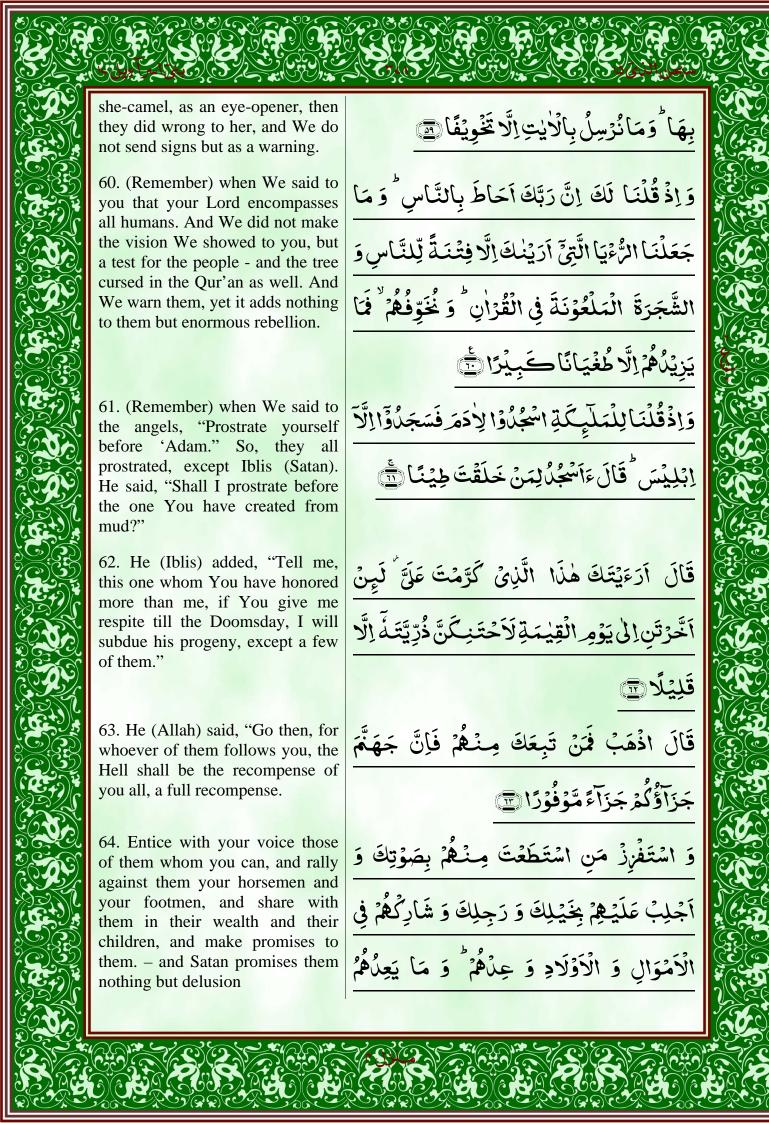


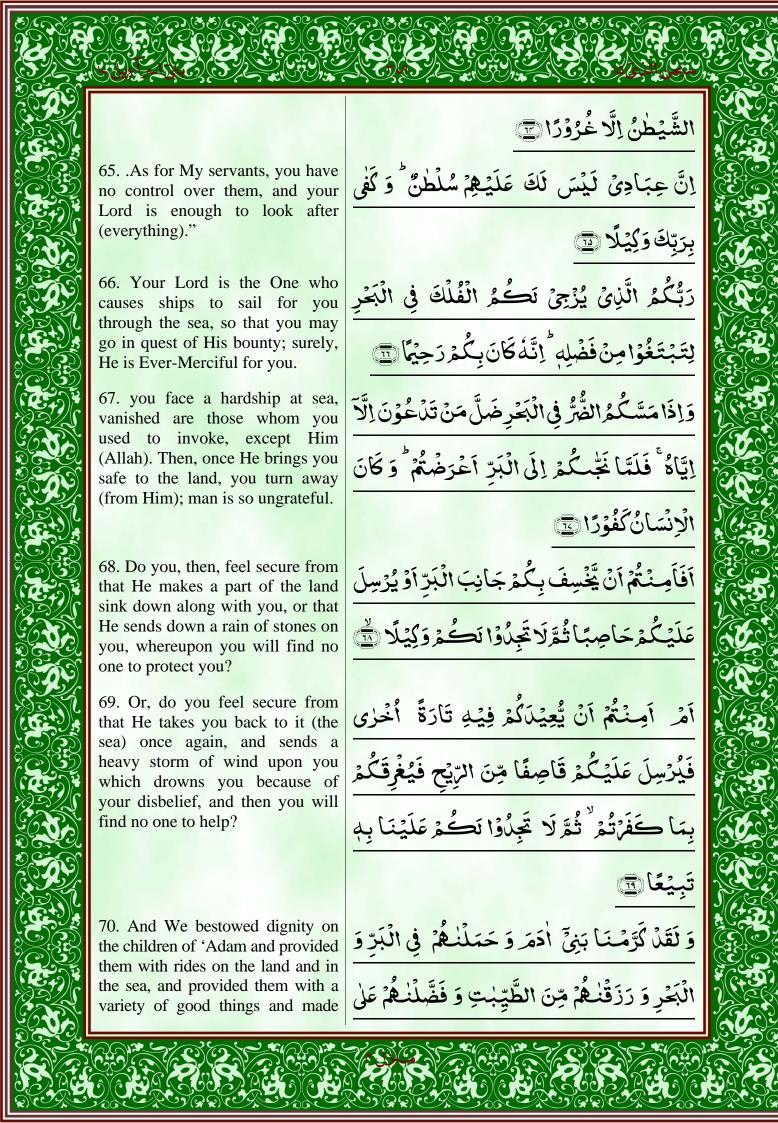


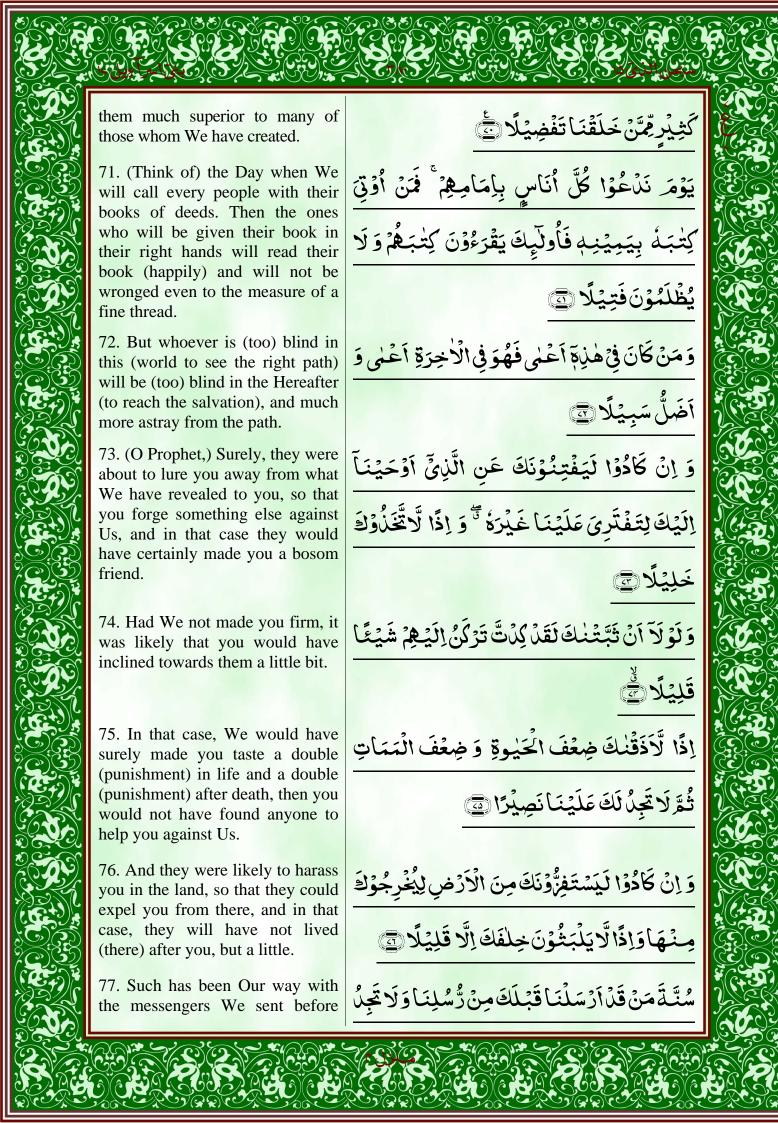




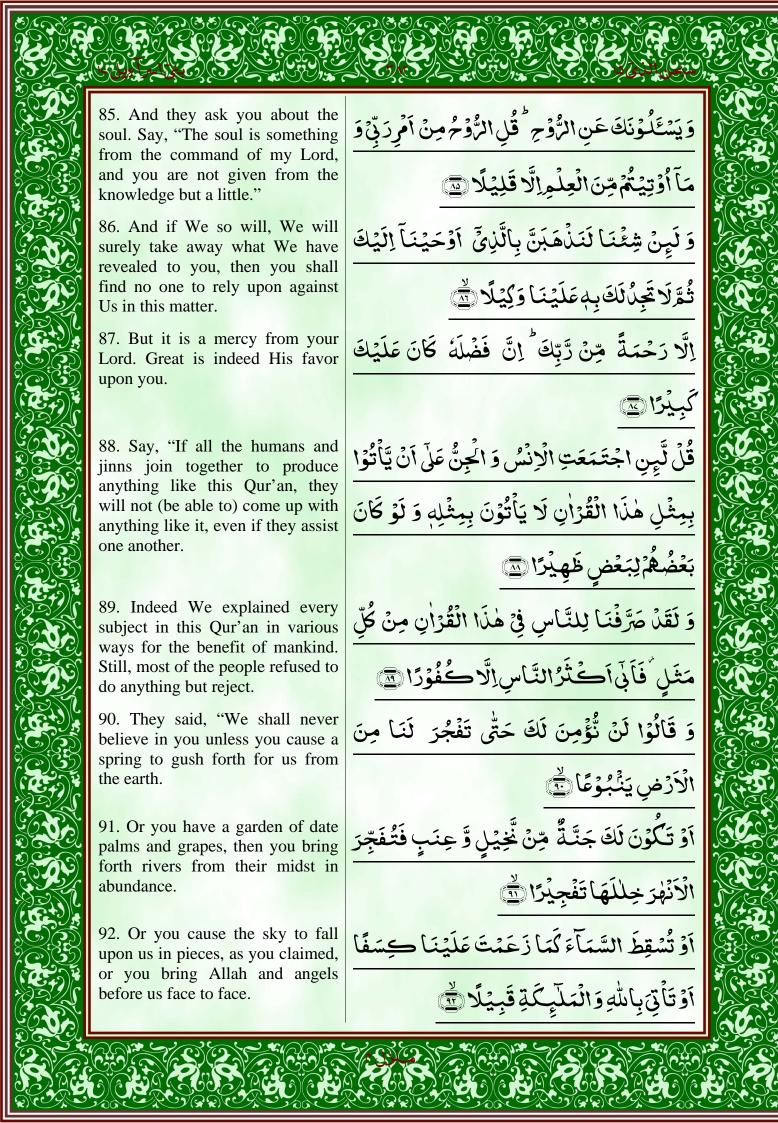




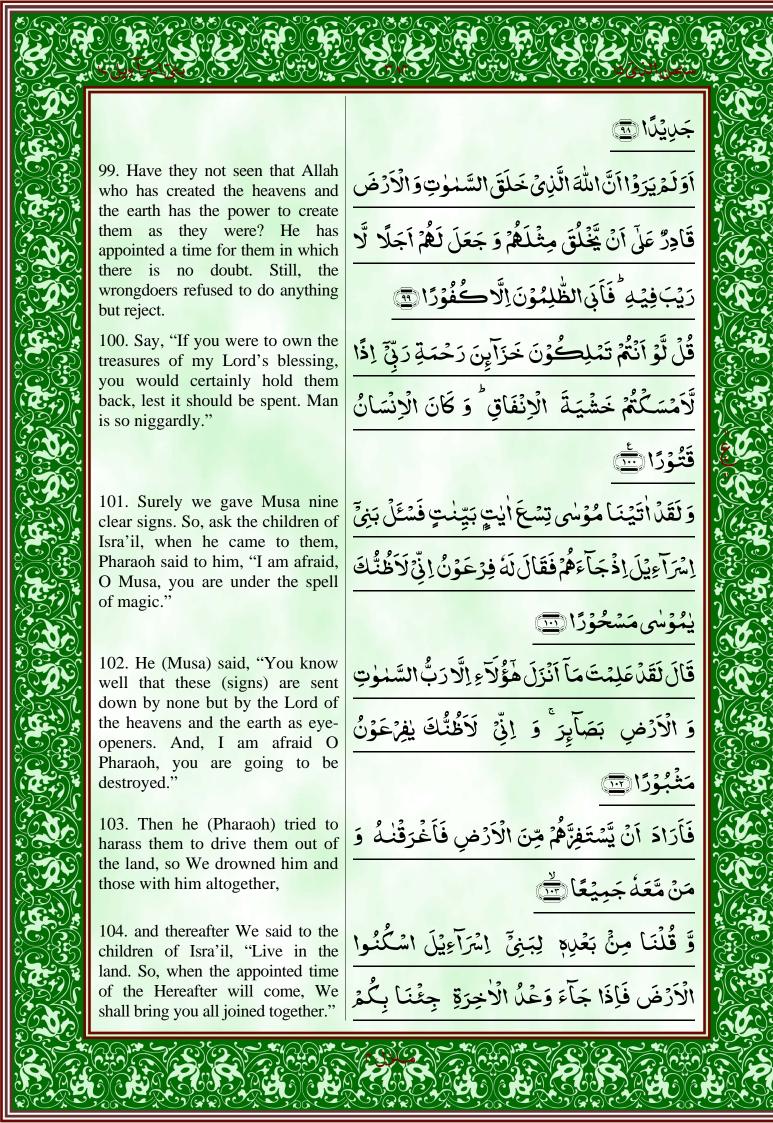


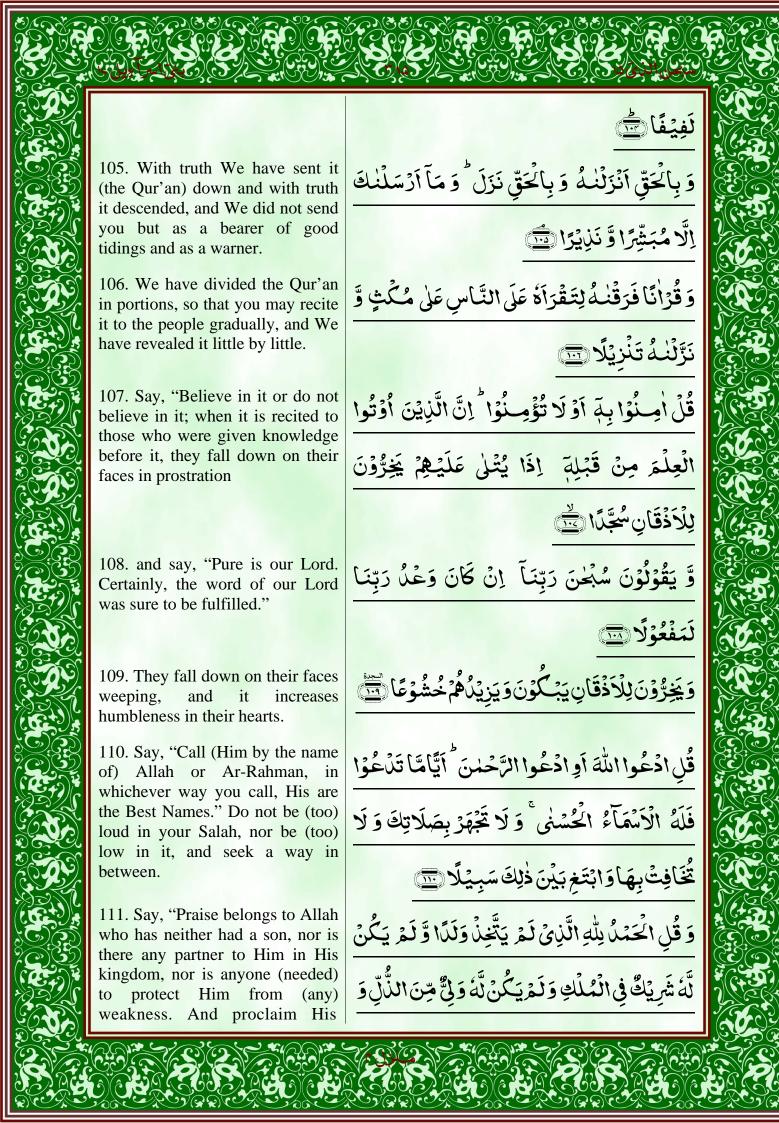








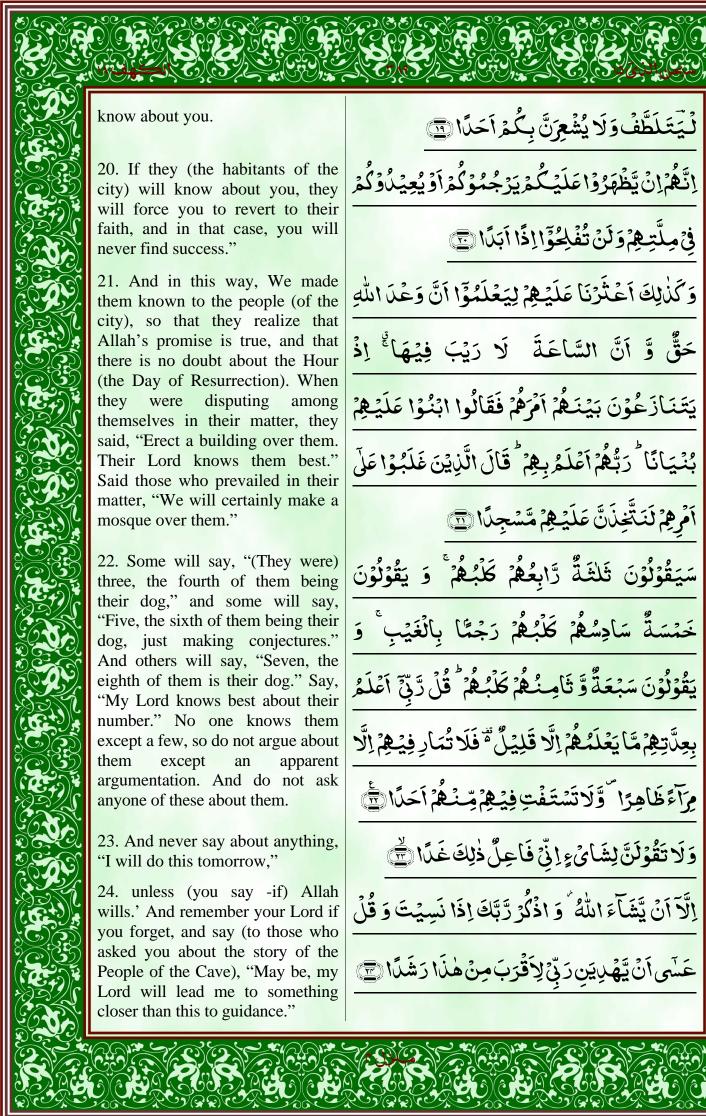






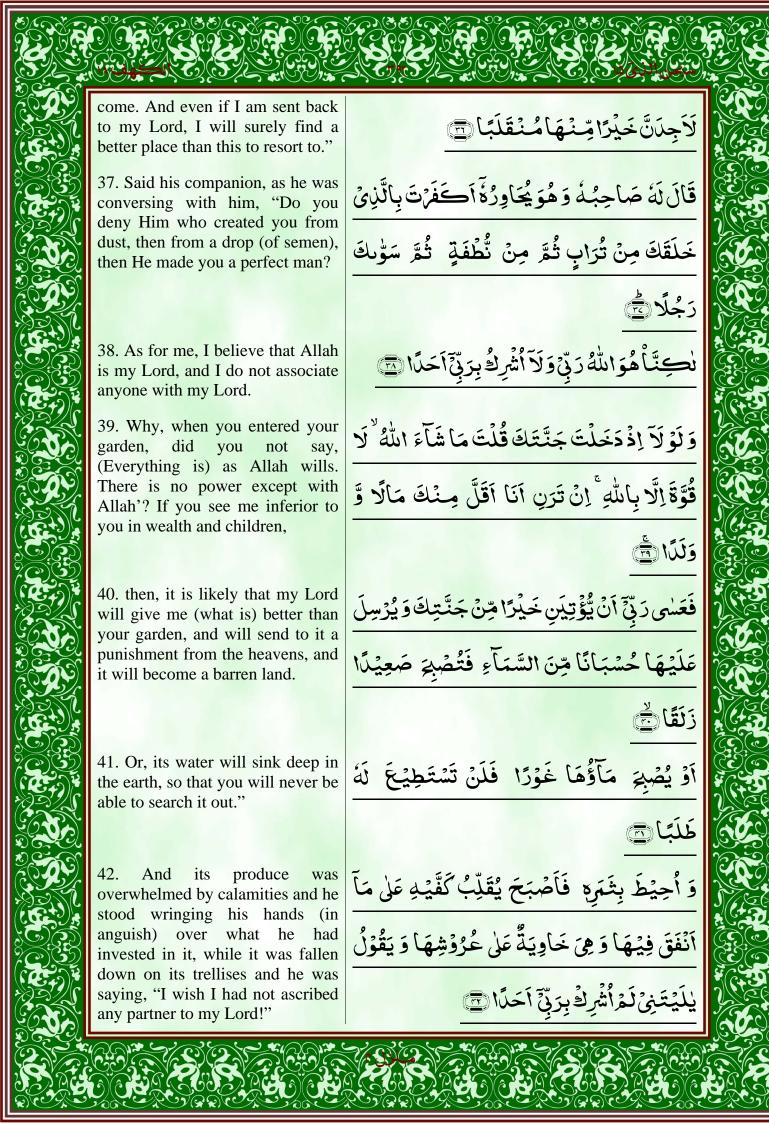


16. When you have turned away وَإِذِ اعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأْ وَآ from them, and those whom they worship, except Allah, then seek إِلَى الْكَهْفِ يَنْشُرُ لَكُمْ رَبُّكُمْ مِينٌ رَّحْمَتِهِ refuge in the cave, and your Lord will extend His mercy for you, and provide you ease in your وَيُهَيِّئُ نَكُمْ مِّنَ اَمْرِكُمْ مِّرْفَقًا 🟐 matters." 17. You would see the sun, when وَ تَرَى الشَّمْسَ إِذَا طَلَعَتْ تَّزُورُ عَنْ كَهْفِهِمْ it rose, turning away from their Cave towards the right; and when ذَاتَ الْيَمِيْنِ وَ إِذَا غَرَبَتُ تَّقْرِضُهُمْ ذَاتَ it set, it bypassed them towards the left, and they were (lying) in the hollow thereof. That is one of الشِّمَالِ وَهُمْ فِي فَجُوةٍ مِّنْ لُم فَلِكَ مِنْ أَيْتِ اللهِ the signs of Allah. Whomsoever Allah guides is the one who gets the right path and whomsoever He مَنْ يَهْدِ اللهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضْلِلْ فَلَنْ lets go astray, for him you will find no one to help, no one to تَجِدَ لَهُ وَلِيًّا مُّرْشِدًا ﴿ lead. وَ تَحْسَبُهُمُ آيُقَاظًا وَّ هُمْ رُقُودٌ ۗ و نُقَلِّبُهُمْ ذَاتَ 18. And you would think they were awake while they were asleep. We turned them on their الْيَمِيْنِ وَ ذَاتَ الشِّمَالِ " وَ كَلْبُهُمْ بَاسِطُّ sides, right and left. And their dog had its forelegs stretched out to the doorstep. If you had a look at ذِرَاعَيْهِ بِالْوَصِيْدِ لُواظَّلَعْتَ عَلَيْهِمُ لَوَلَّيْتَ them, you would have fled away from them and would have been filled with awe of them. مِنْهُمْ فِرَارًا وَ لَمُلِئْتَ مِنْهُمْ رُعْبًا عَ وَكَذَٰ لِكَ بَعَثَنْهُمُ لِيَتَسَآءَكُوا بَيْنَهُمُ ۚ قَالَ قَآ بِلَّ 19. In this way We raised them up until they asked each other. One of them said, "How long did you مِّنْهُمْ كَمْ لَبِثْتُمُ ۚ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ tarry?" They said, "A day, or part of a day." They said, "Your Lord knows best how long you tarried." يَوْمِ فَالُوْا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمُ فَابْعَثُوا So, send one of you with this silver (coin) of yours to the city and let him look around which of أَحَدَّكُمْ بِوَرِقِكُمْ هٰذِهِ ۚ إِلَى الْمَدِيْنَةِ فَلْيَنْظُرُ the eatables are the purest and let him bring you some food from أَيُّهَا اللَّهُ عَامًا فَلْيَأْتِكُمْ بِرِزْقِ مِّنْهُ وَ there. And he must act in polite manner, and must not let anyone

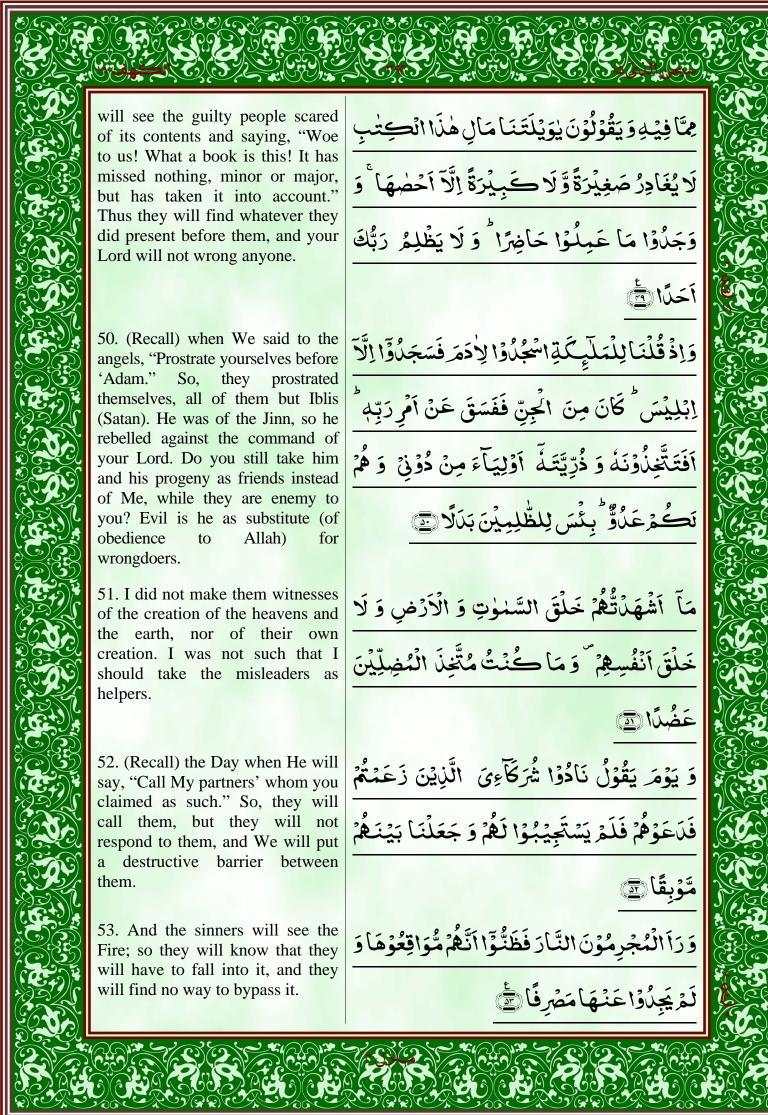




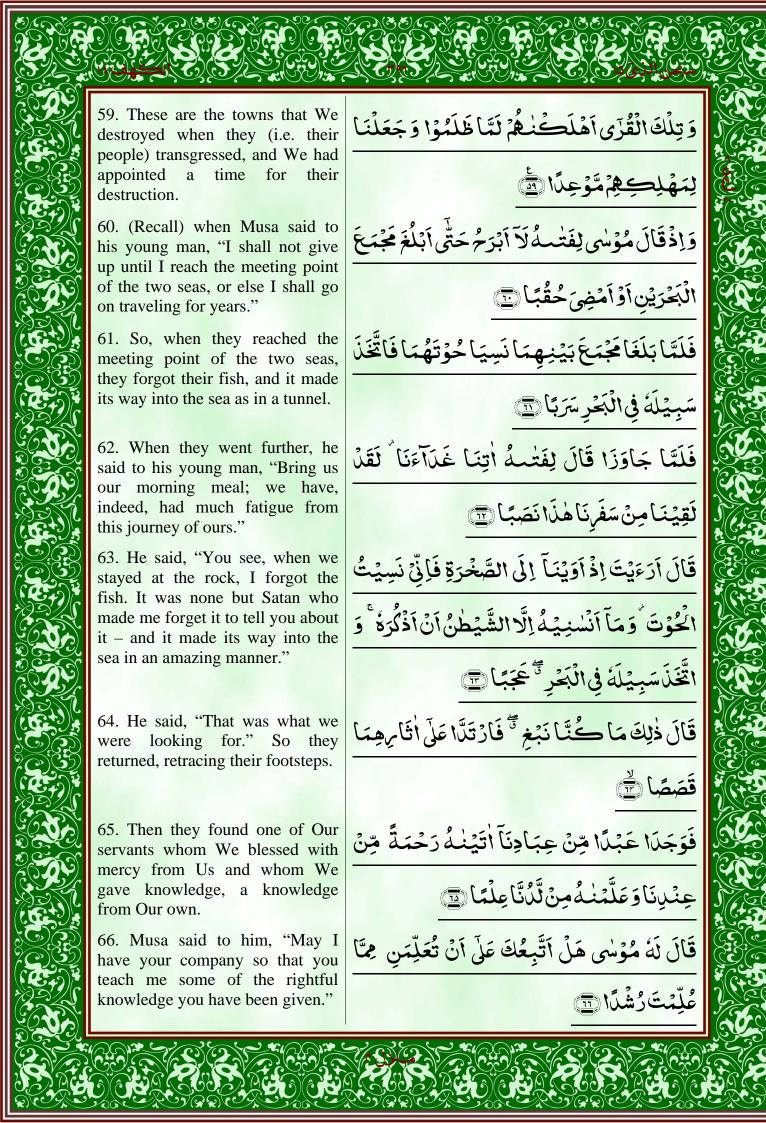


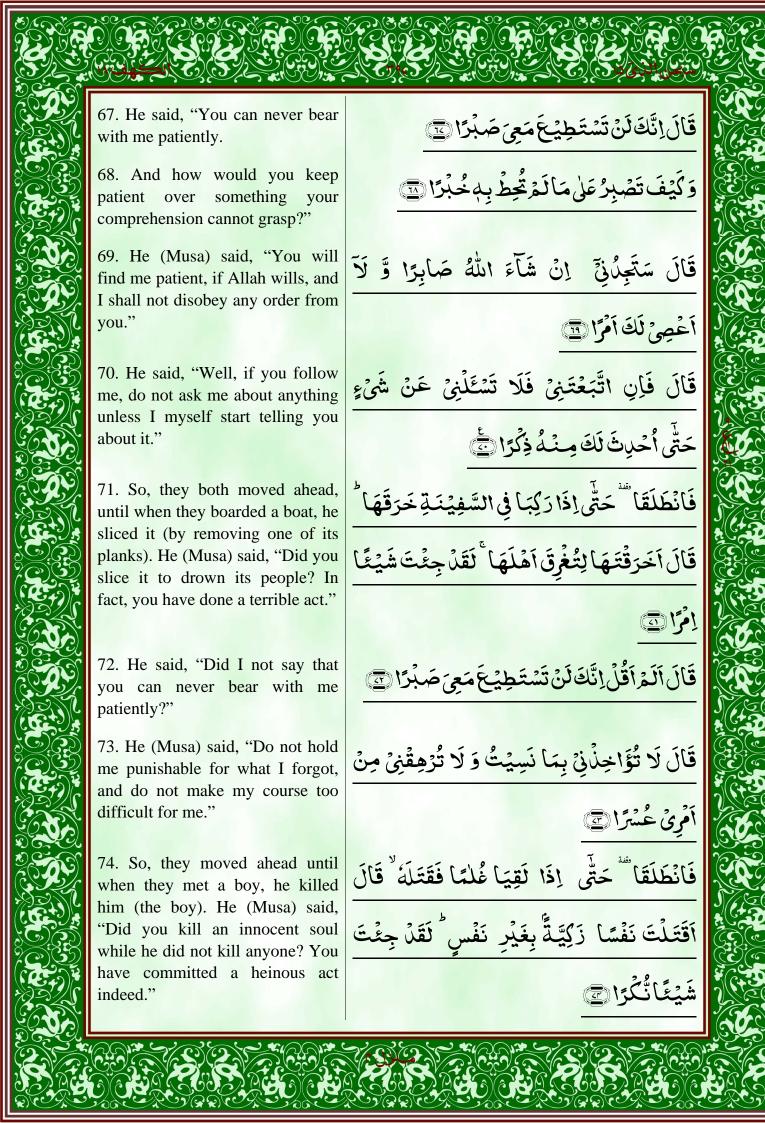


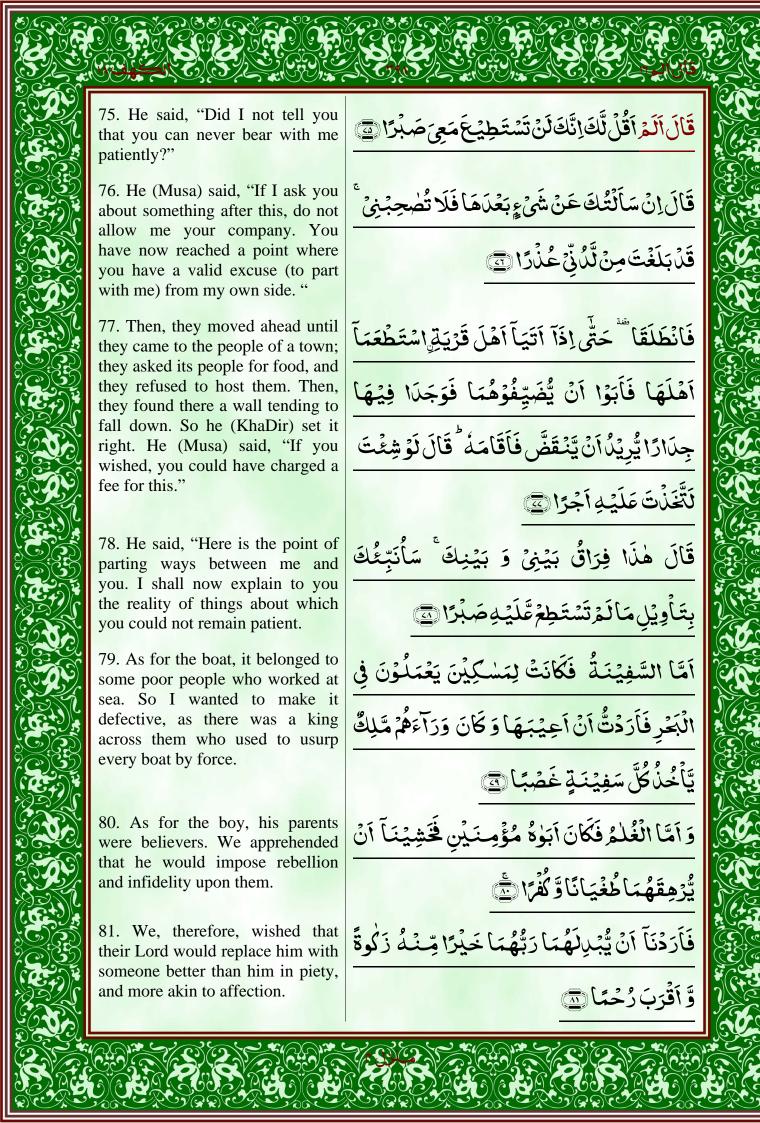




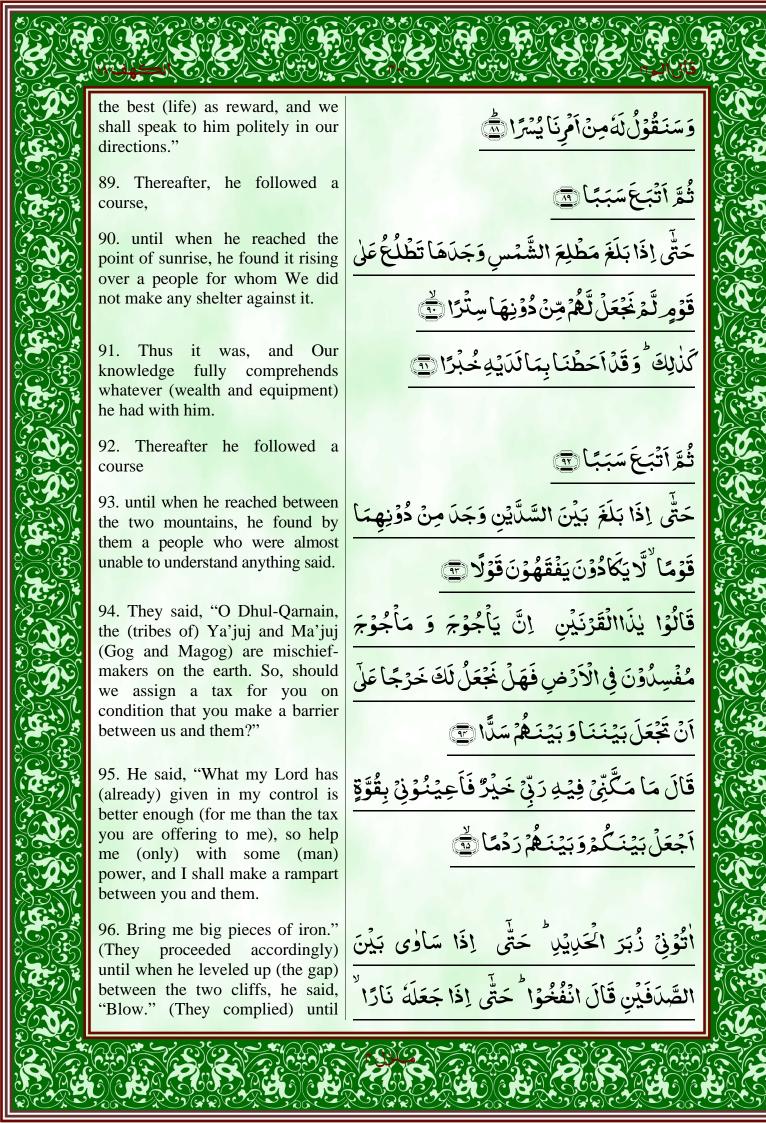










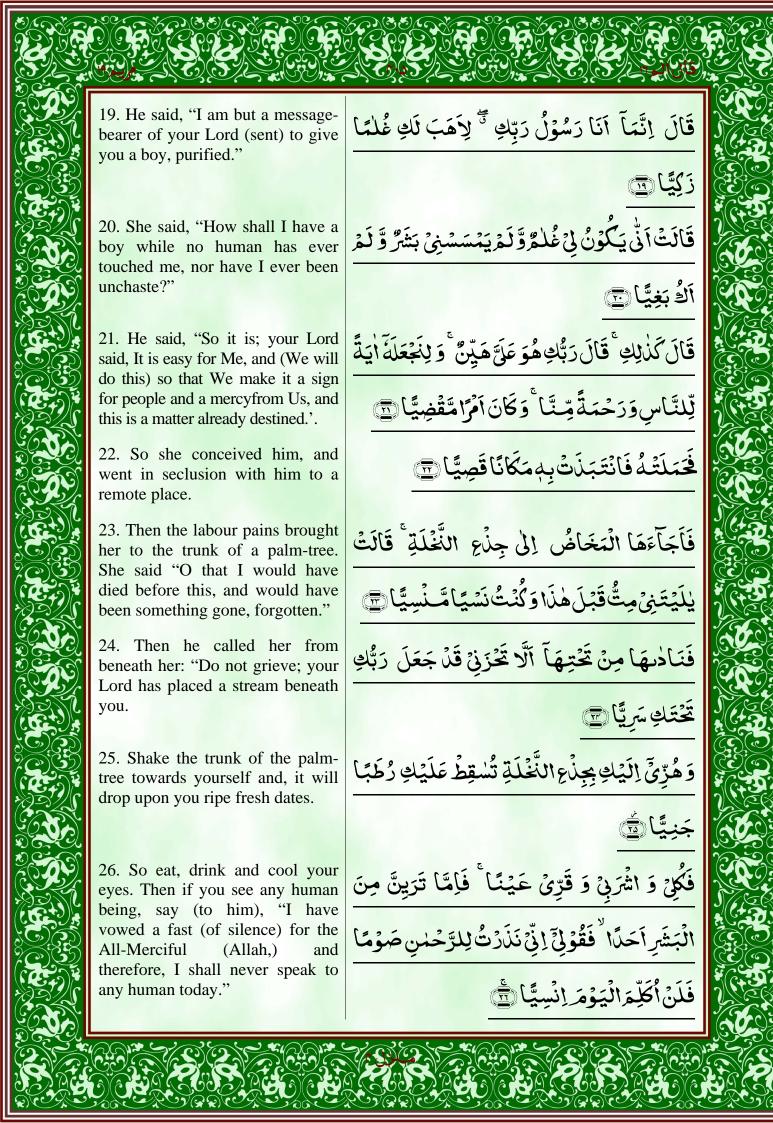




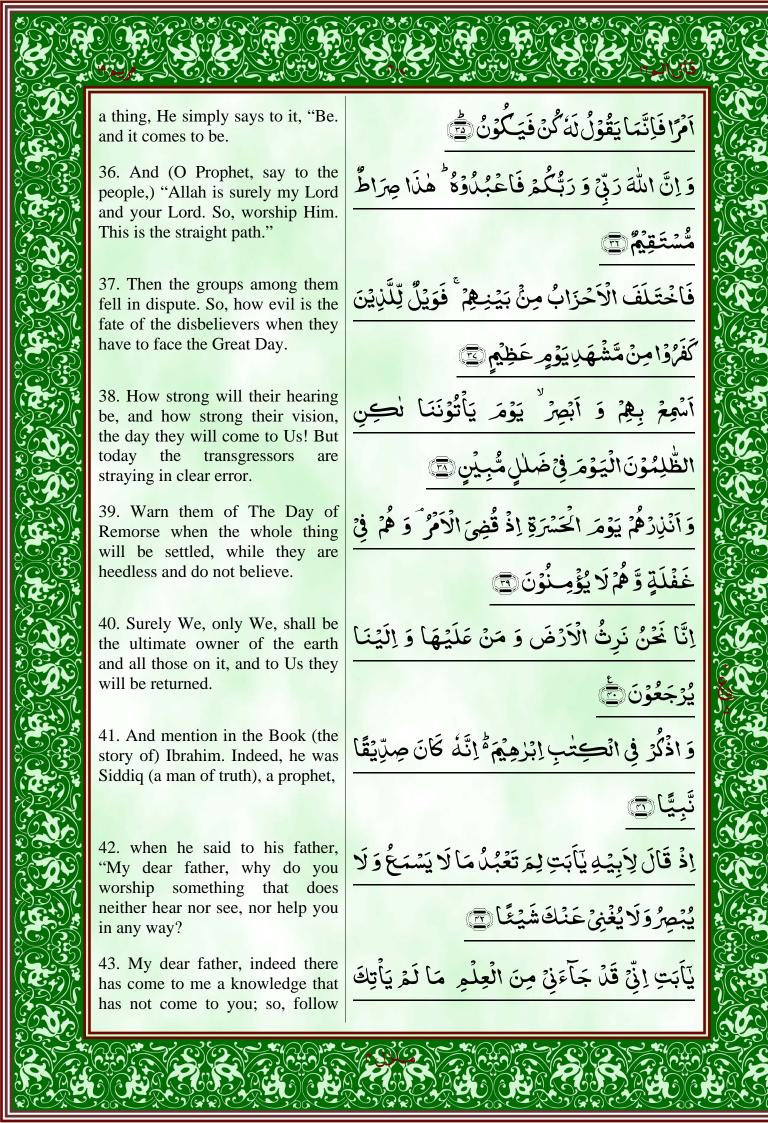


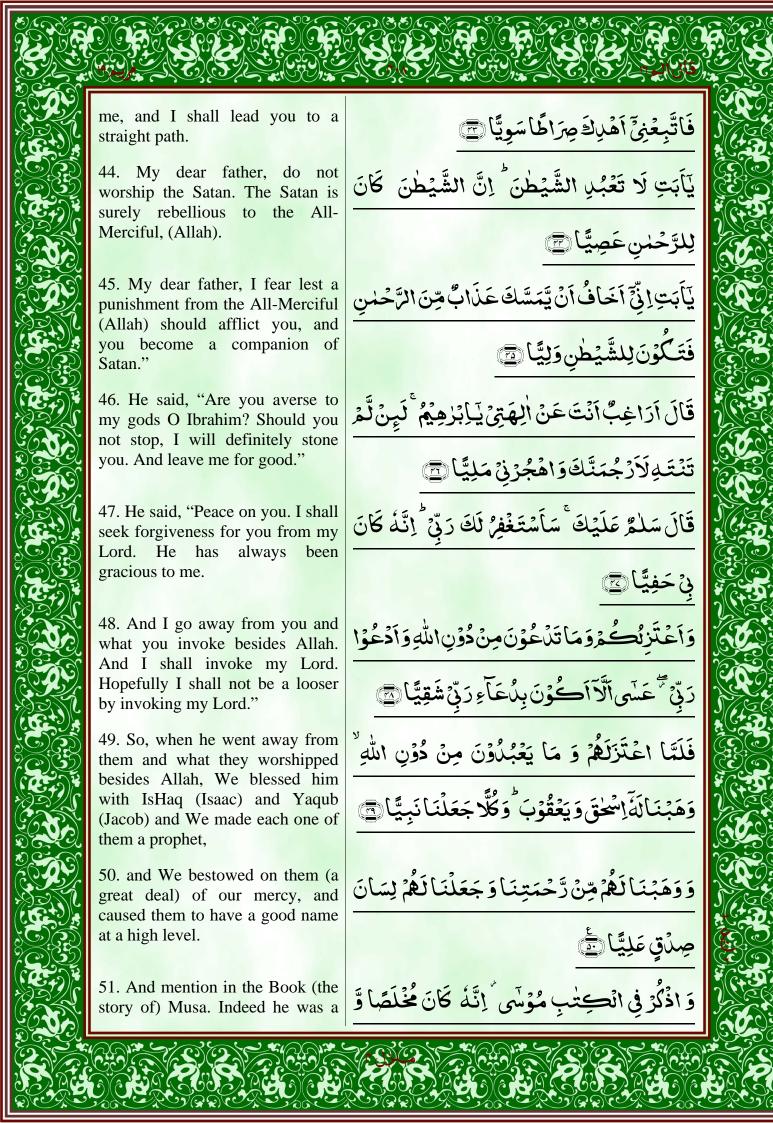


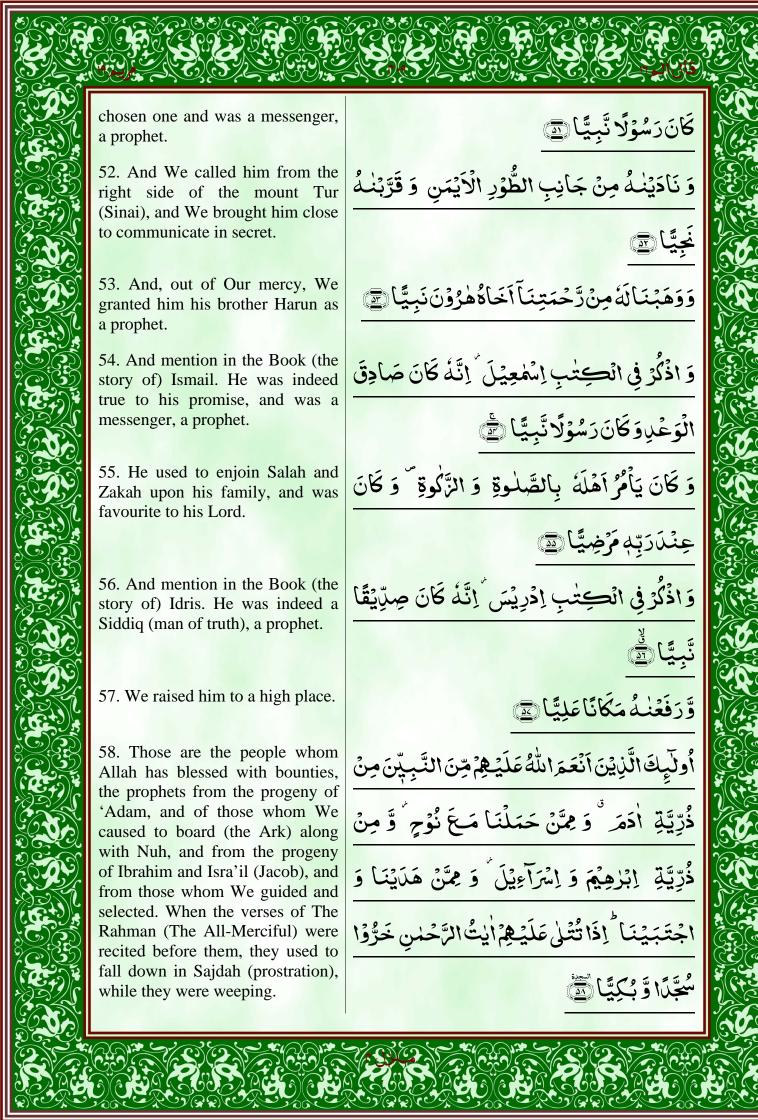




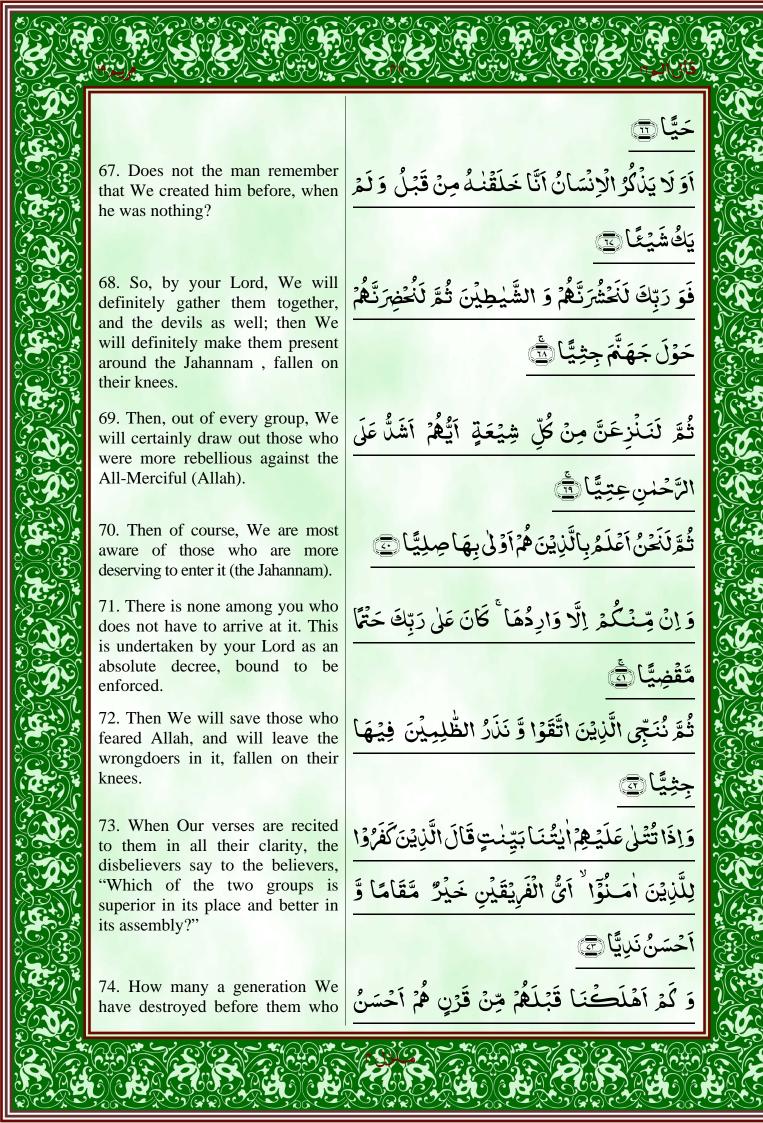


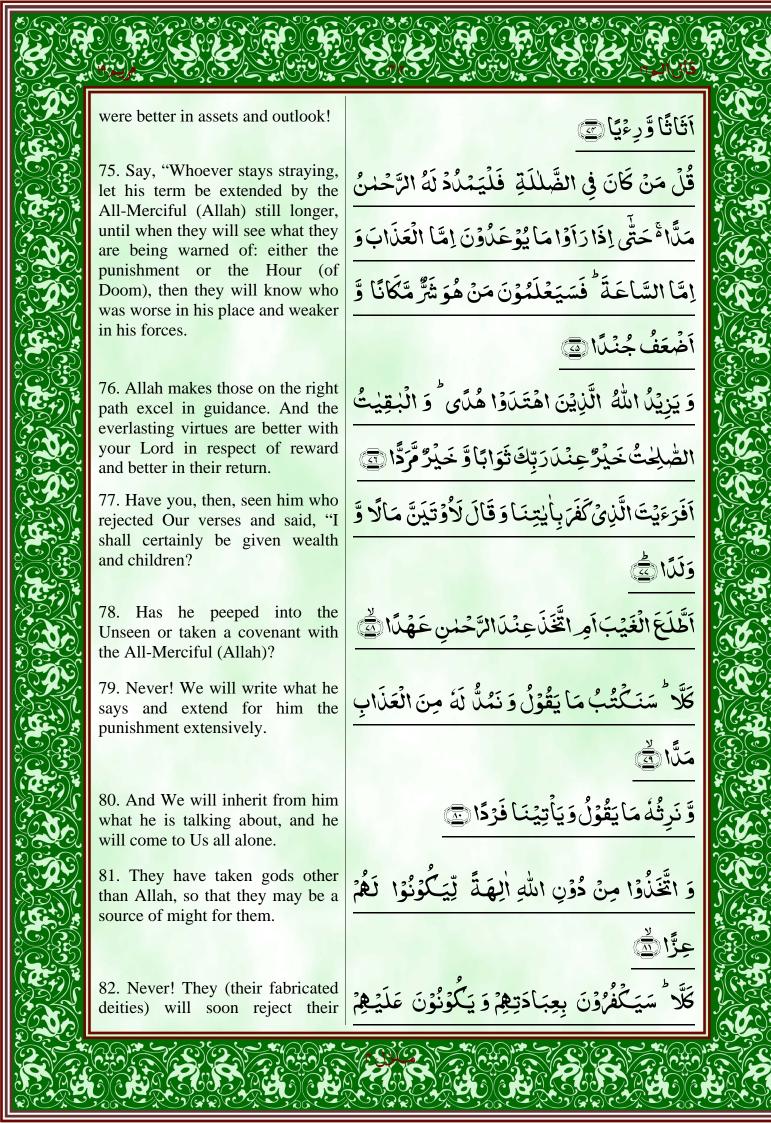




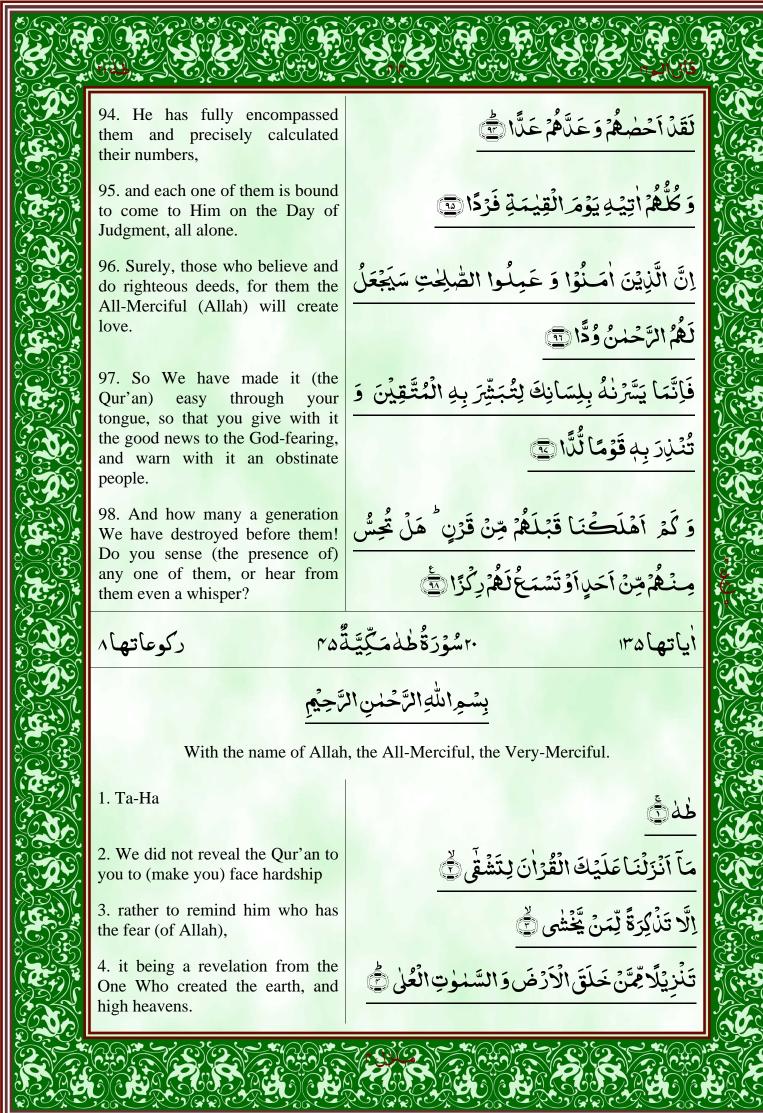




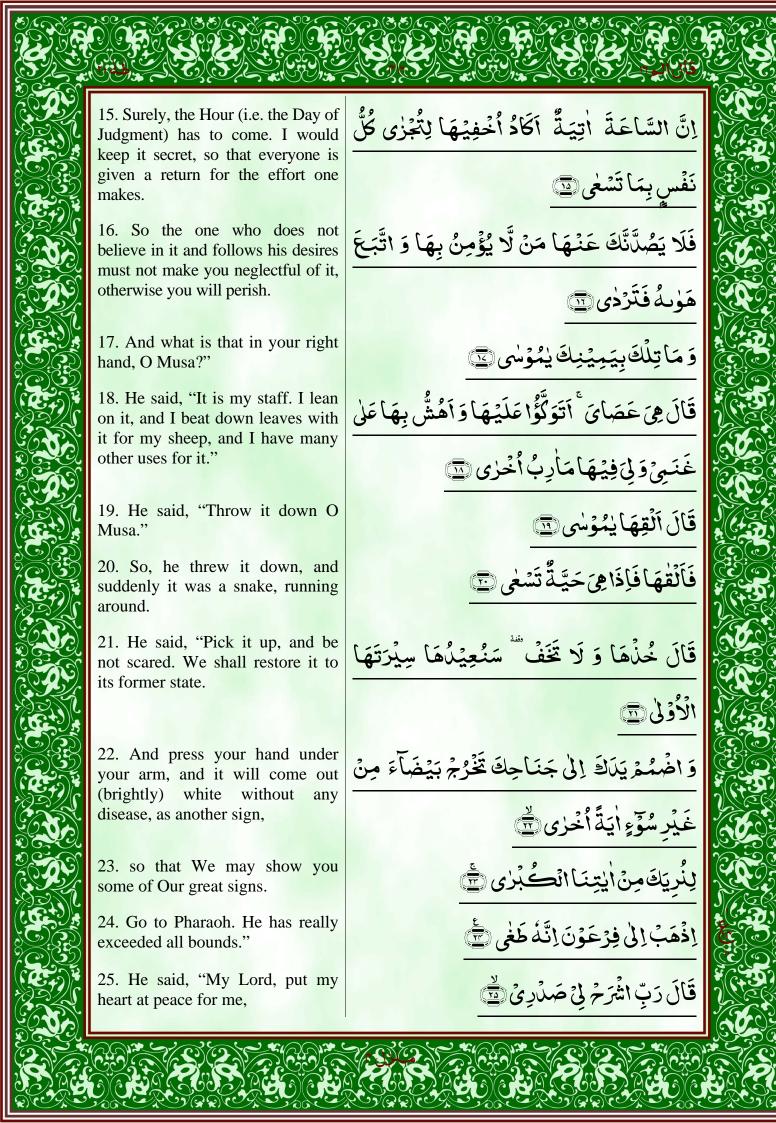


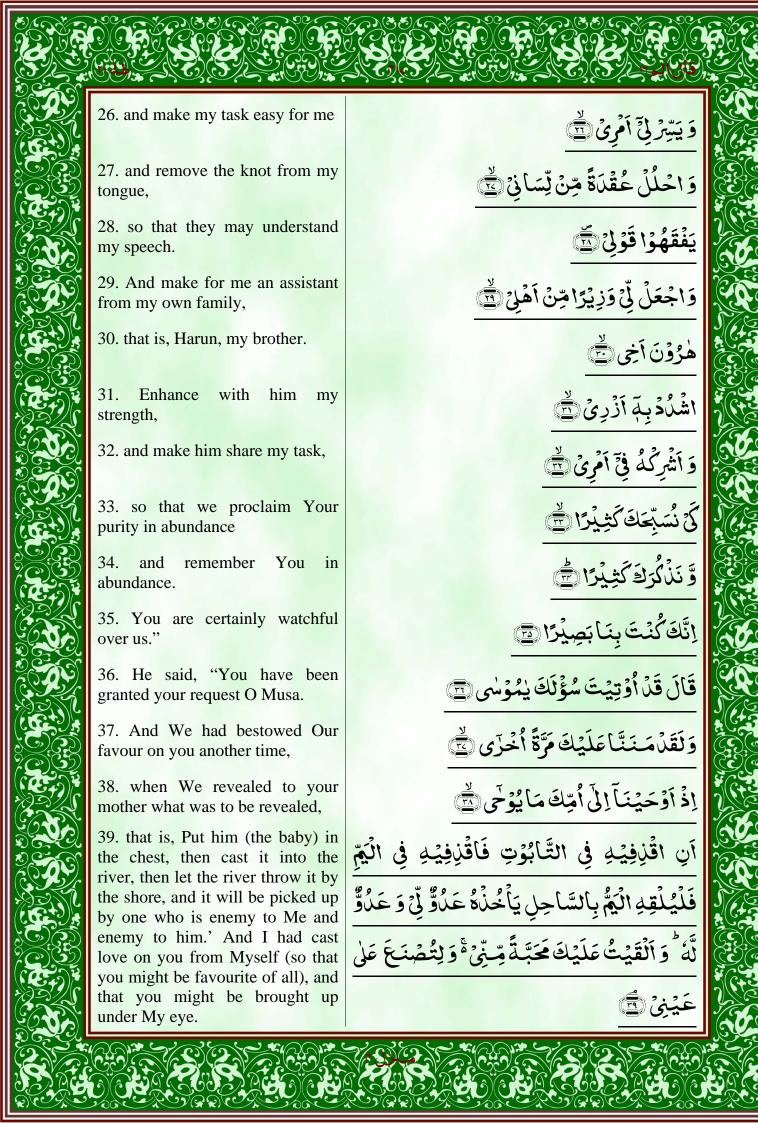




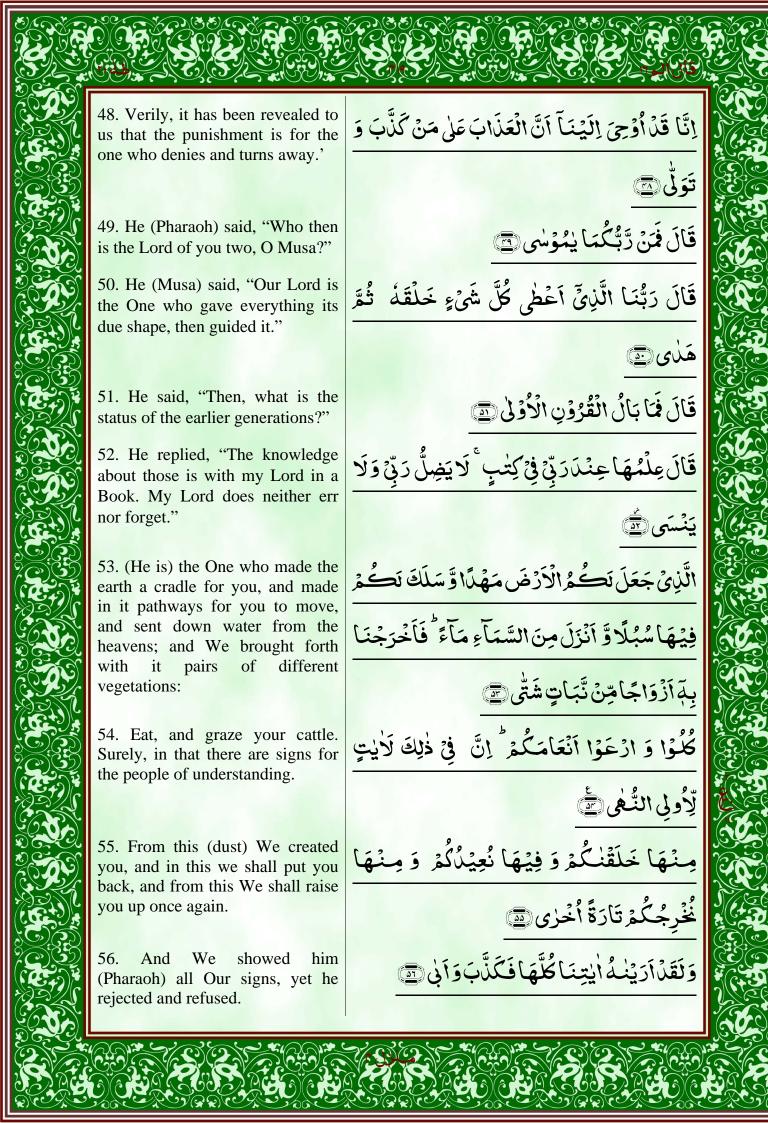




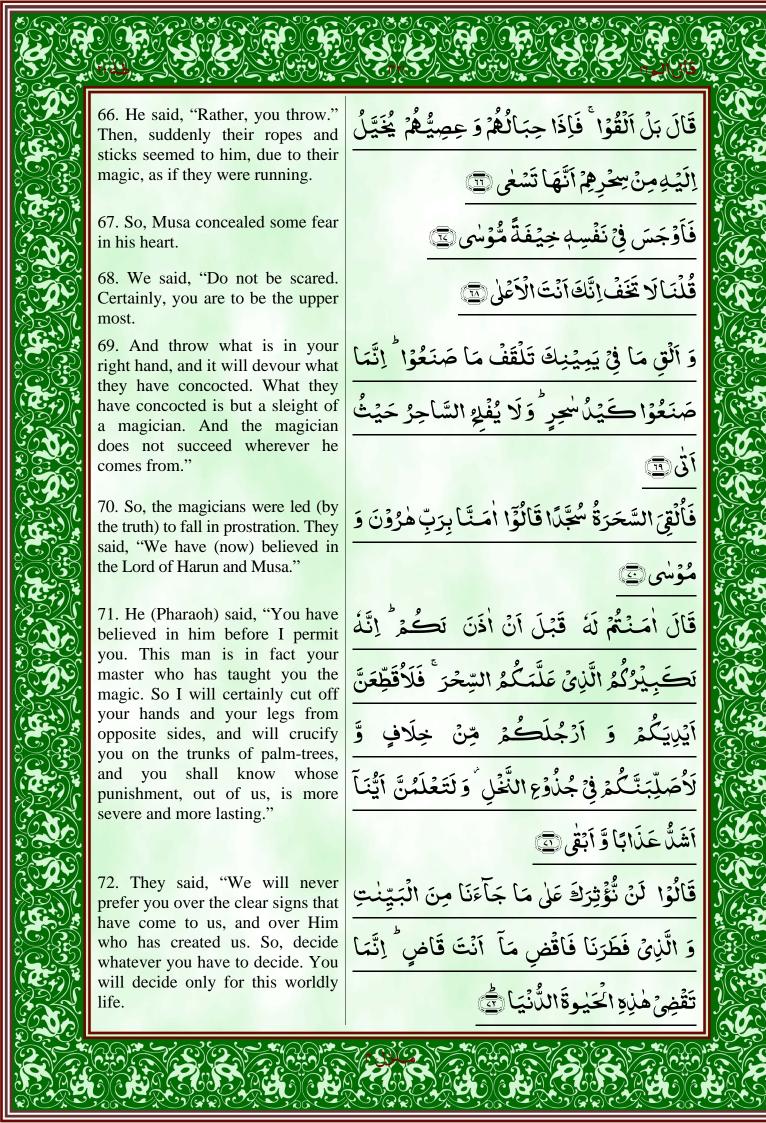


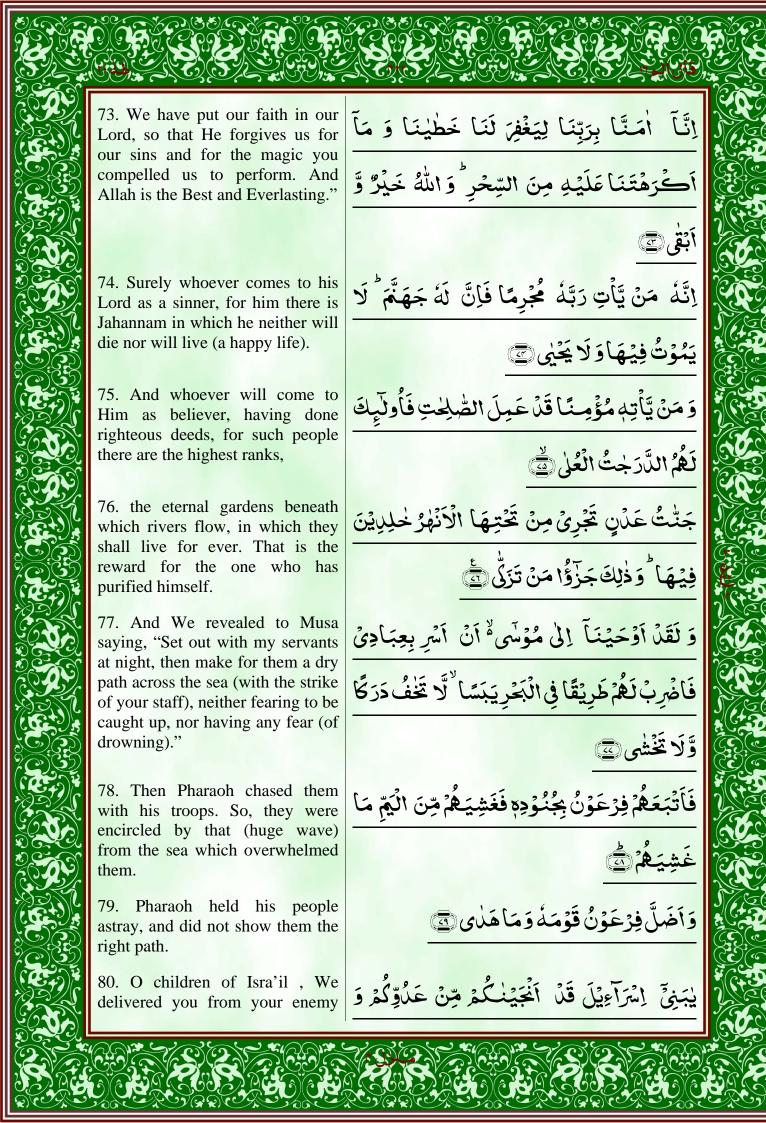


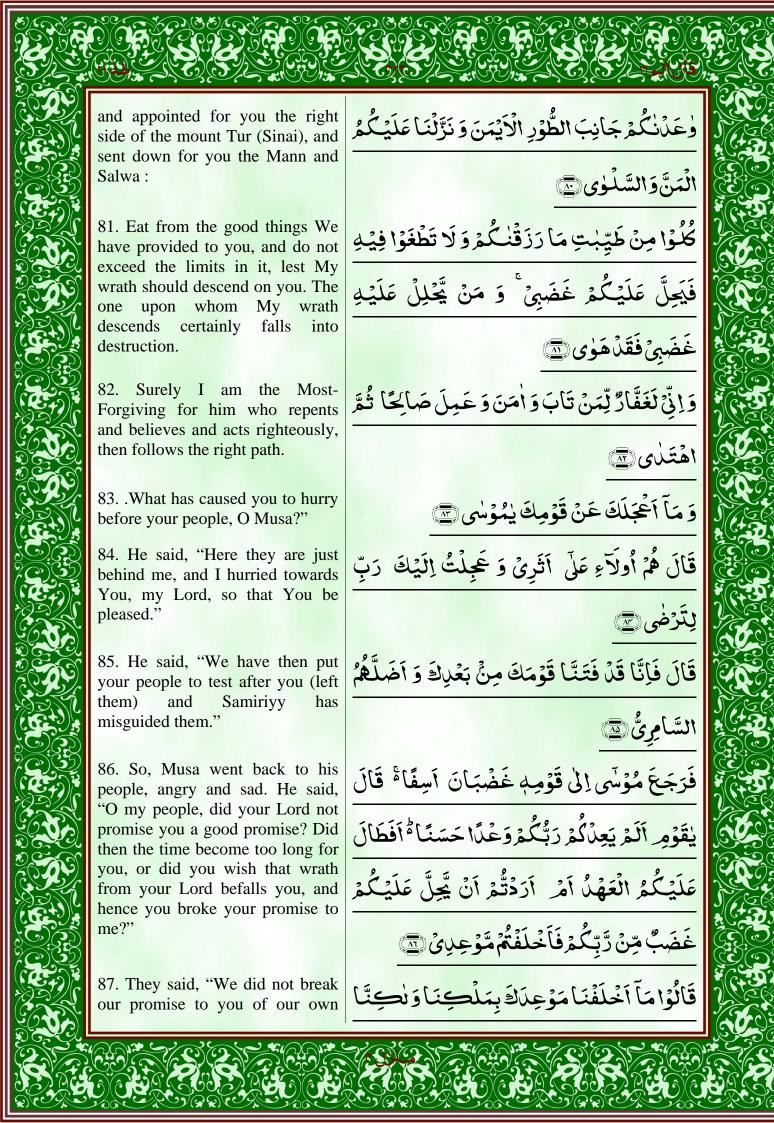


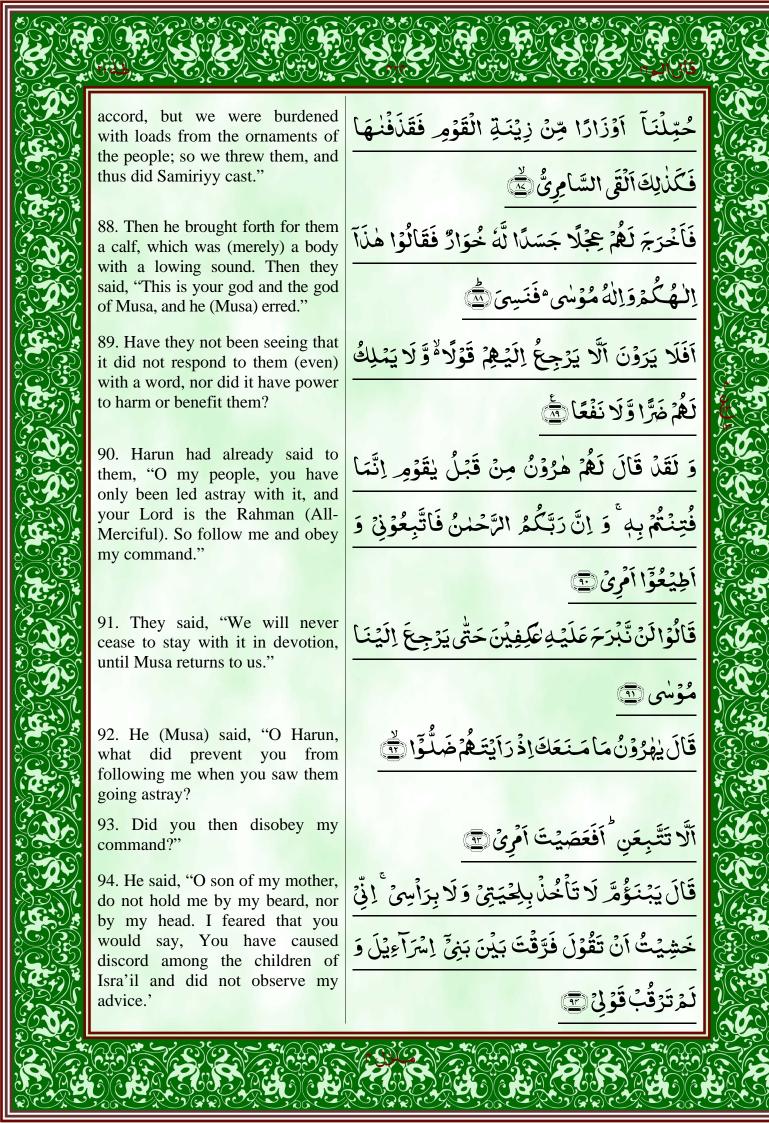


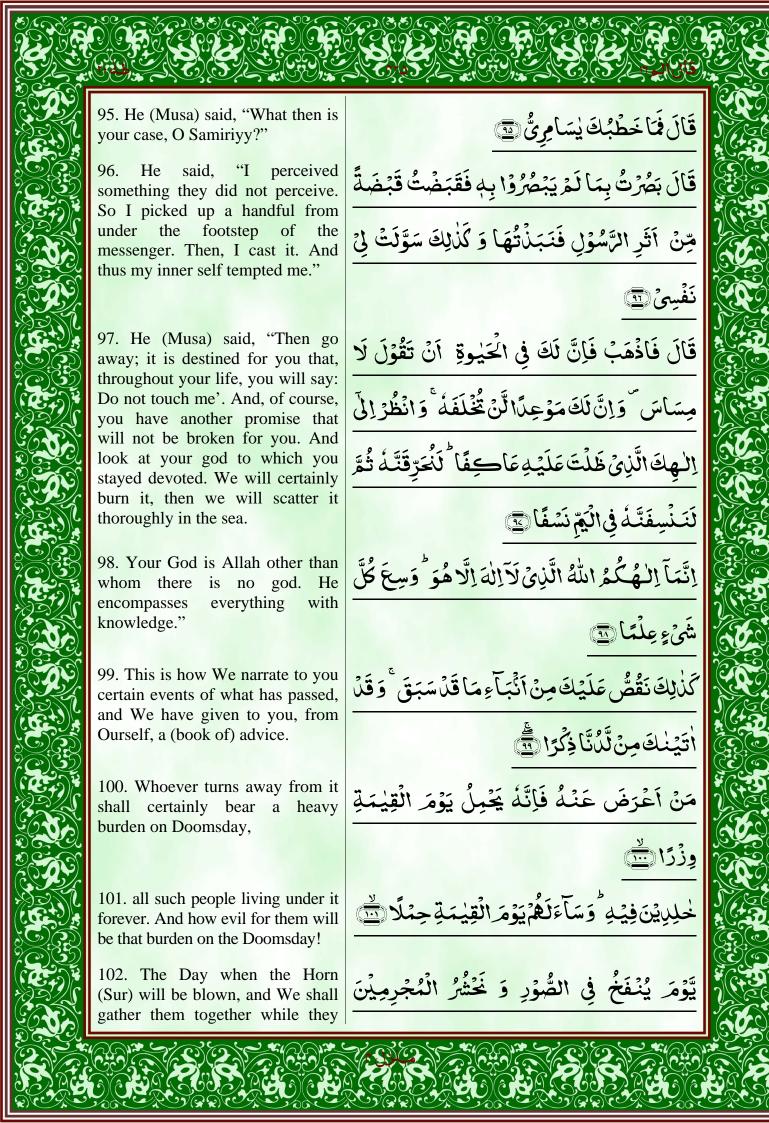


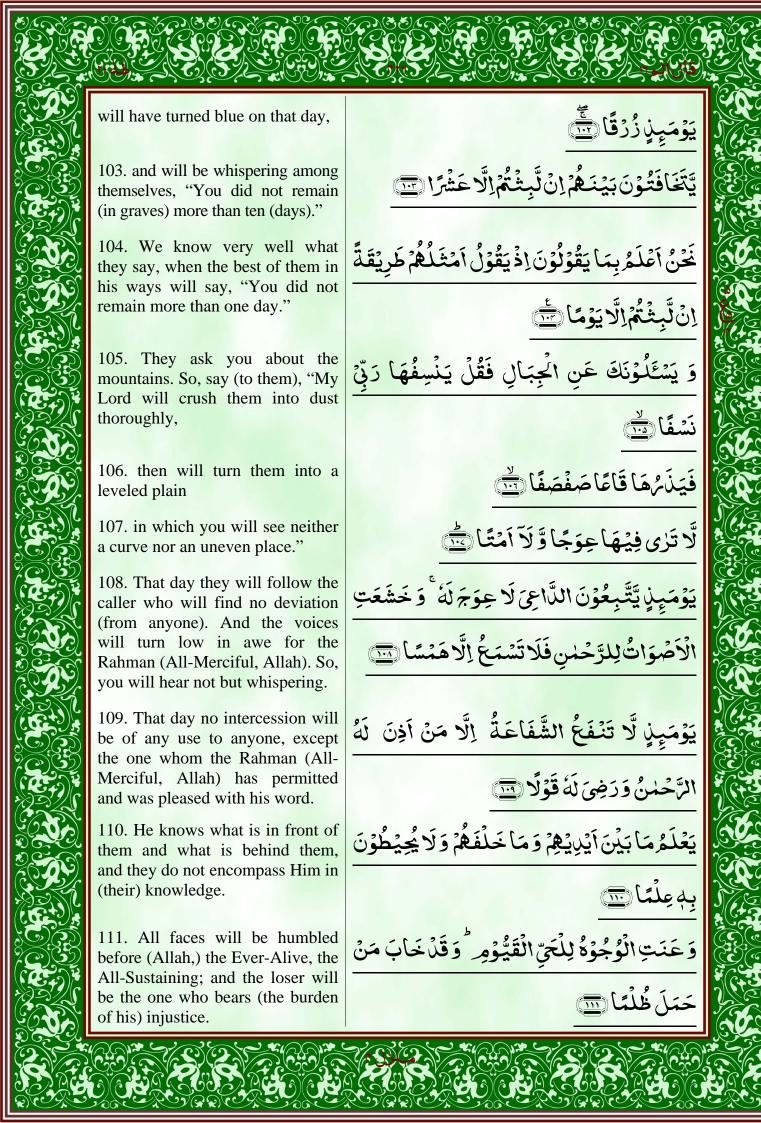


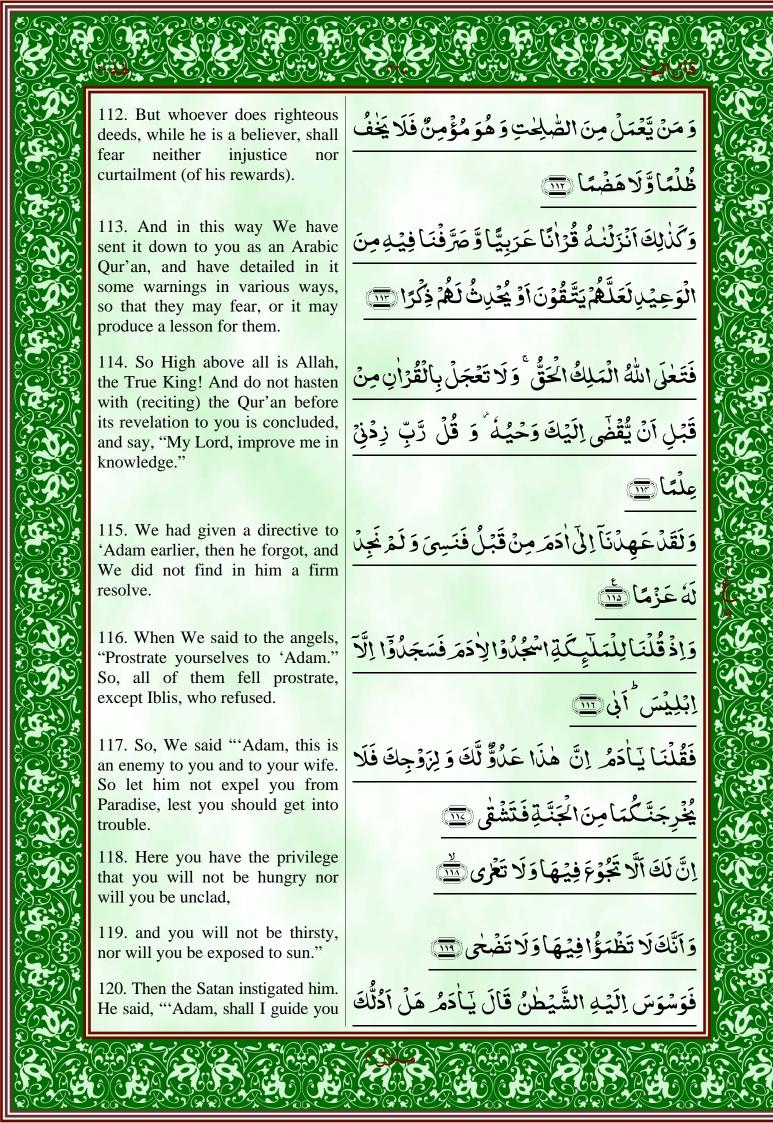


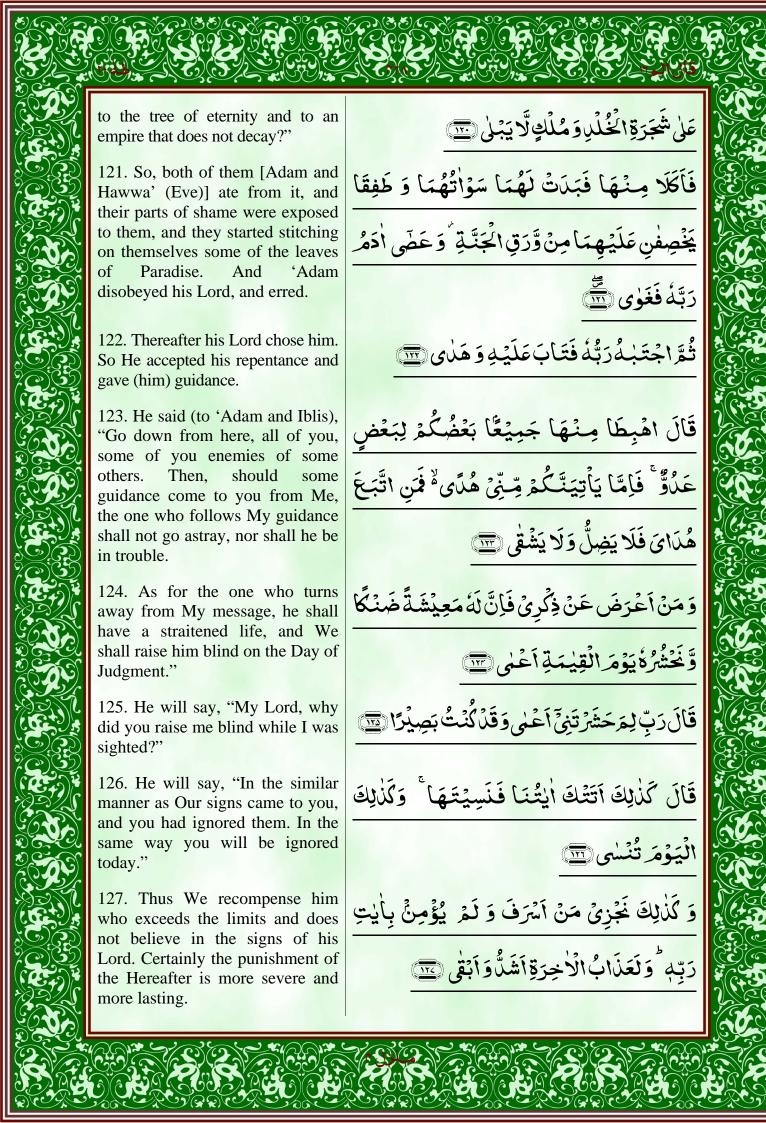


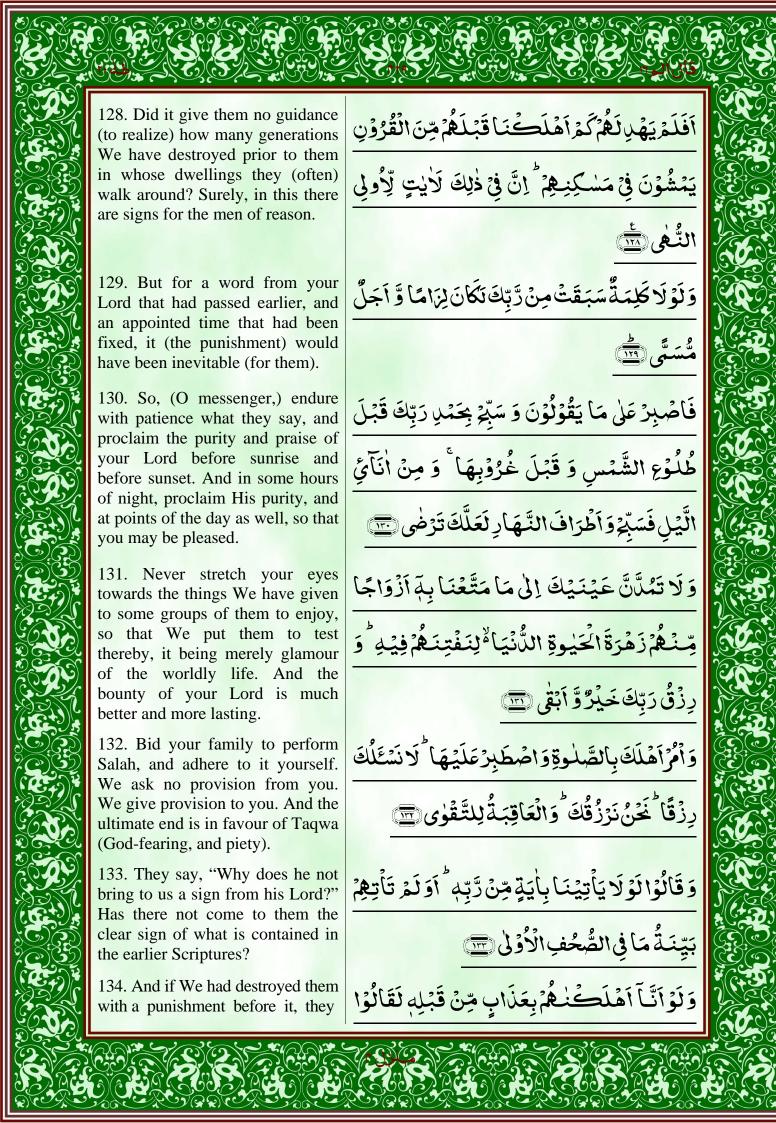










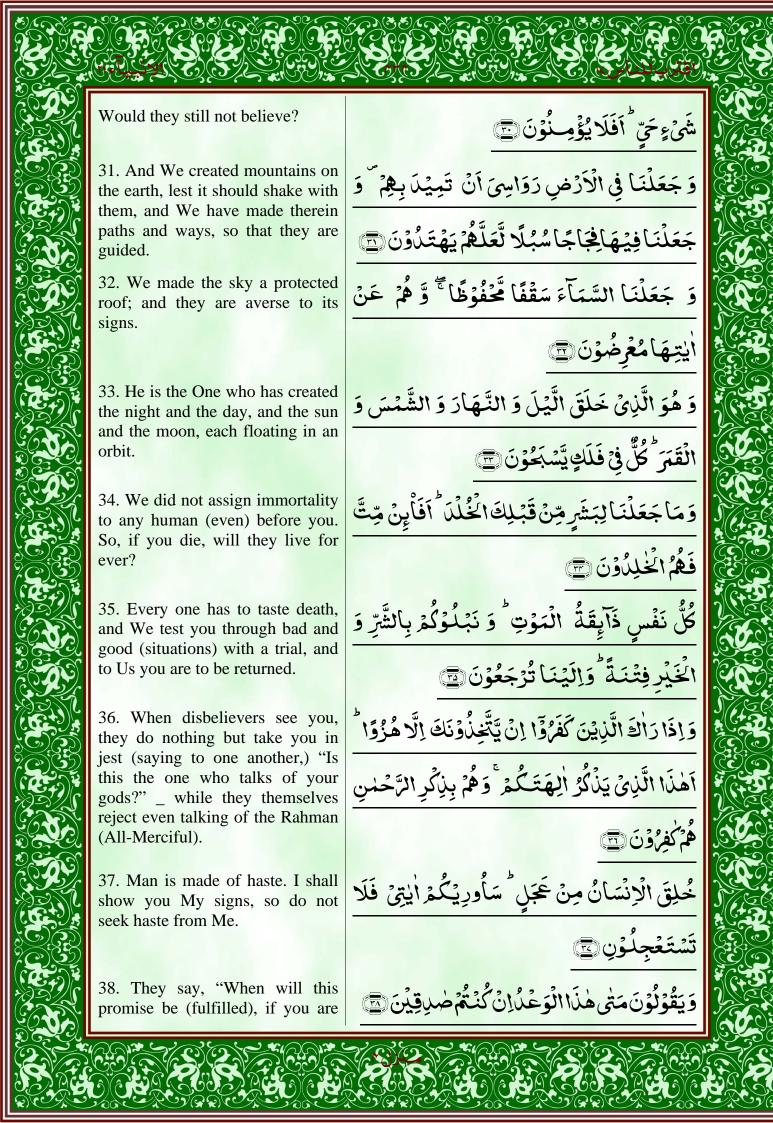










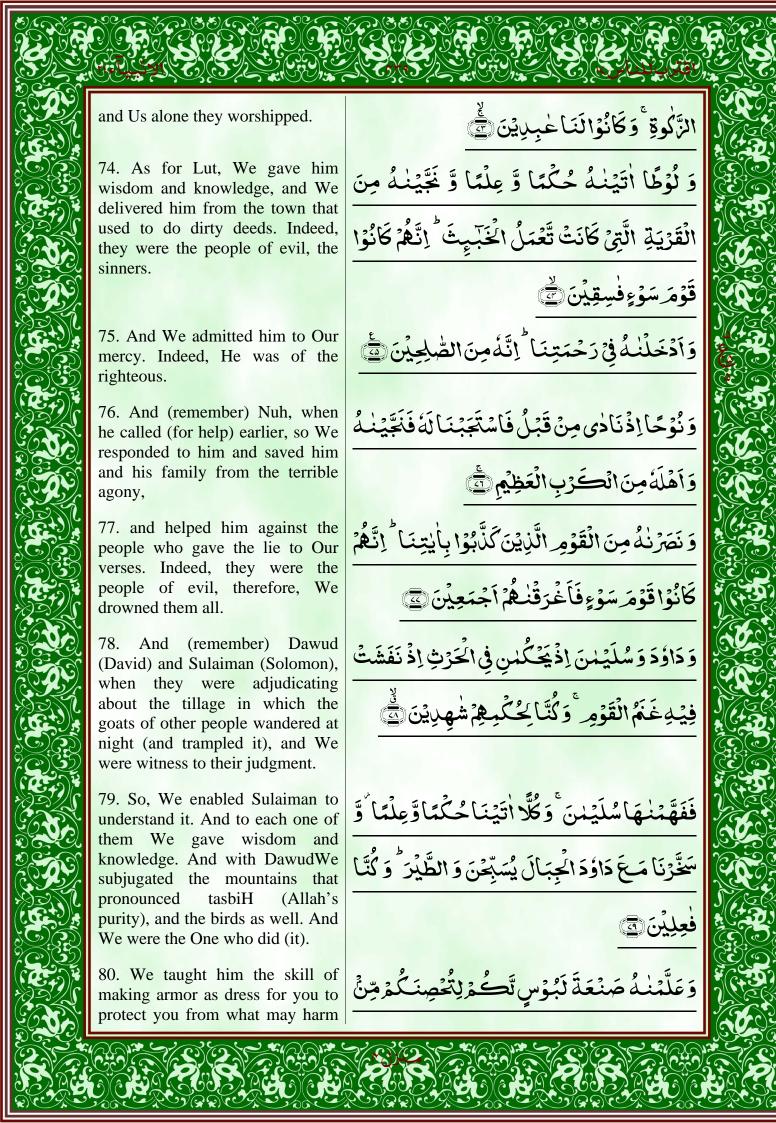




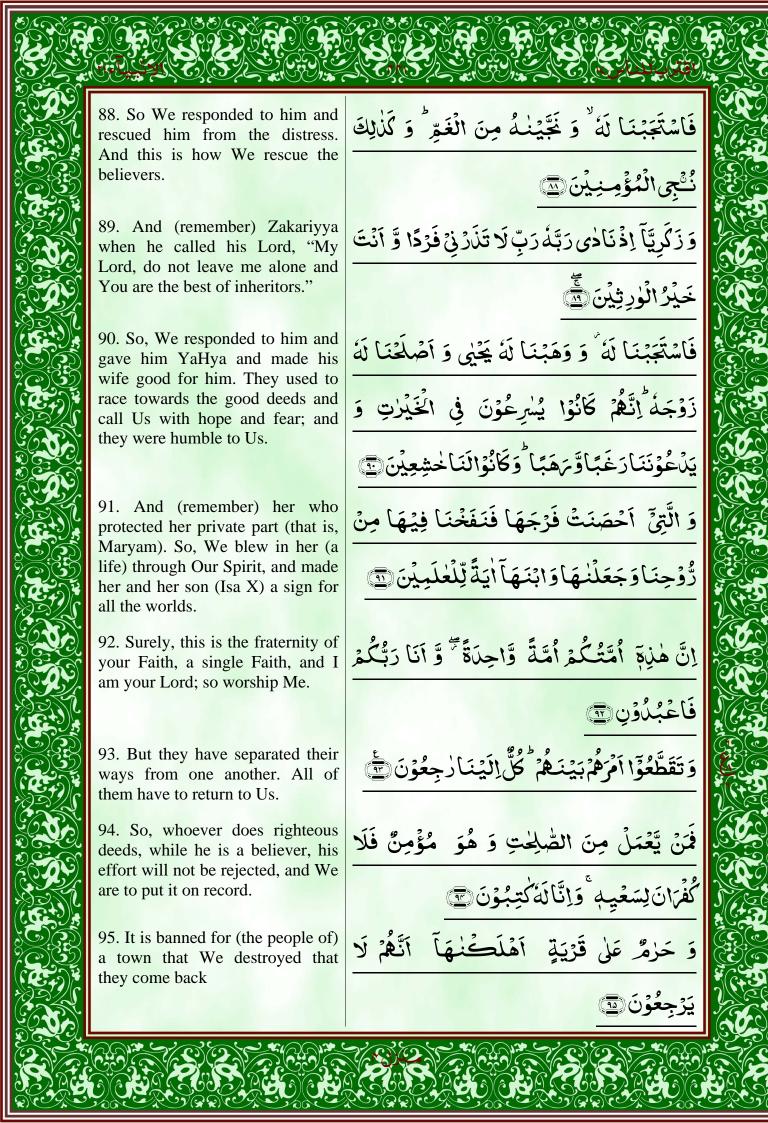


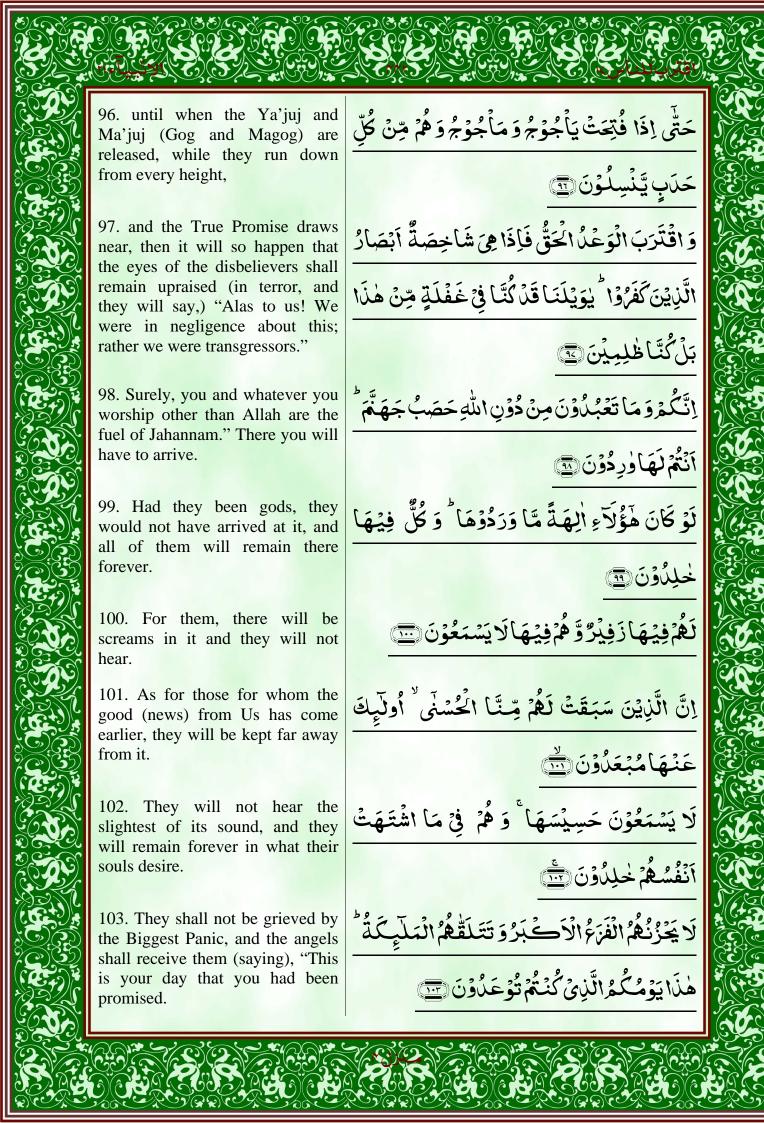


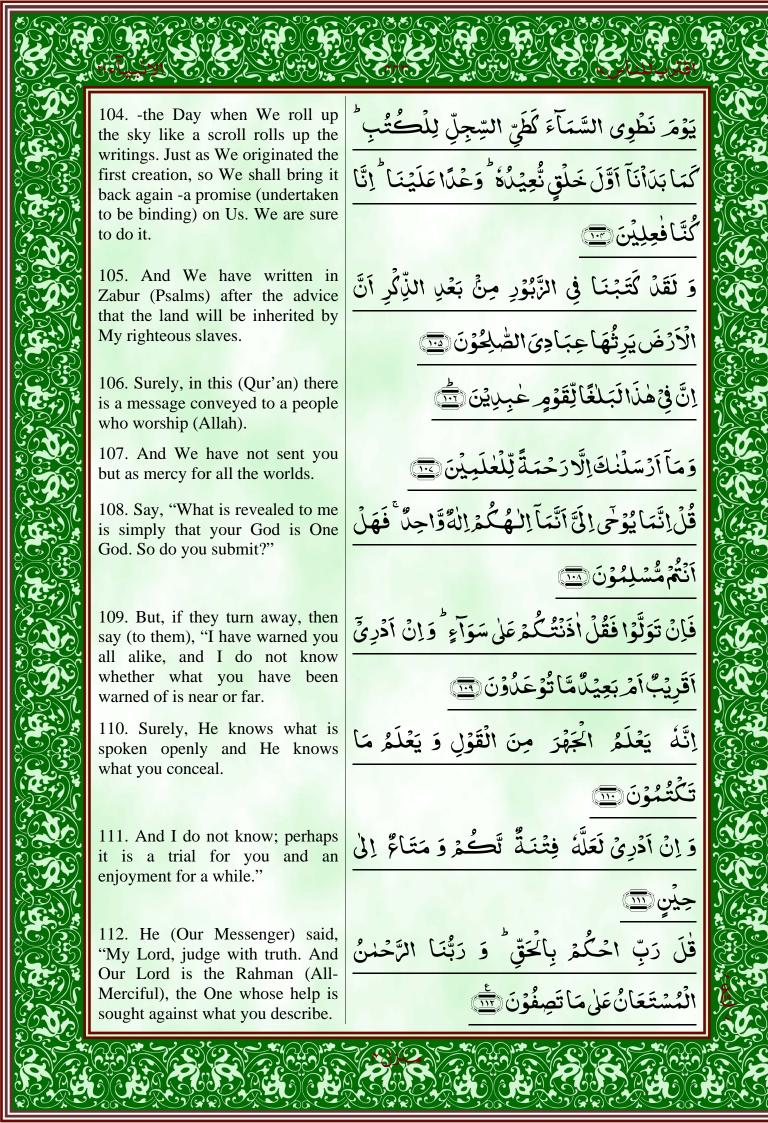




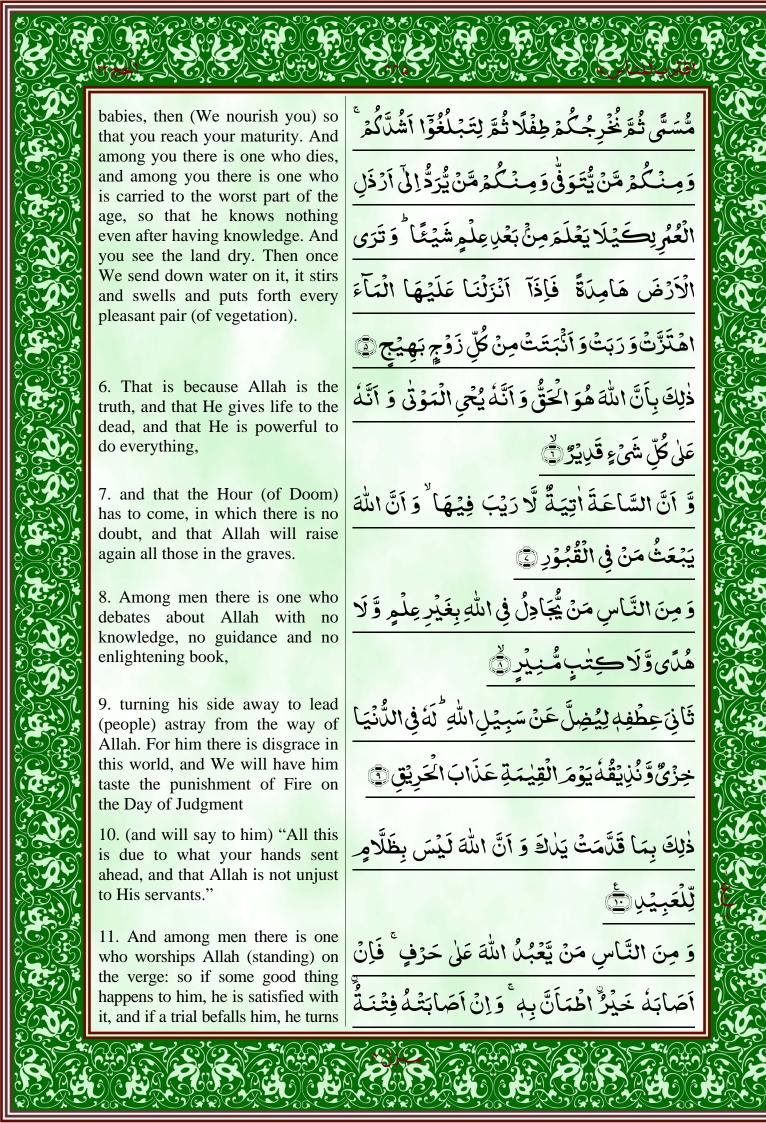


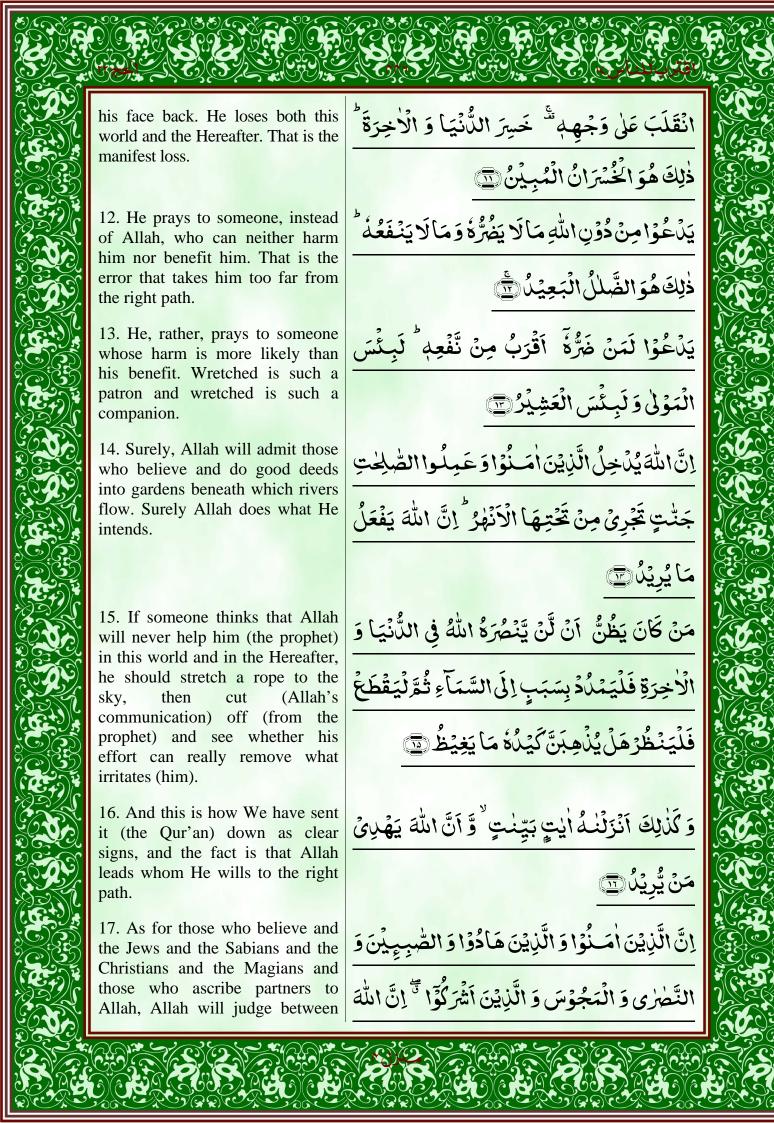


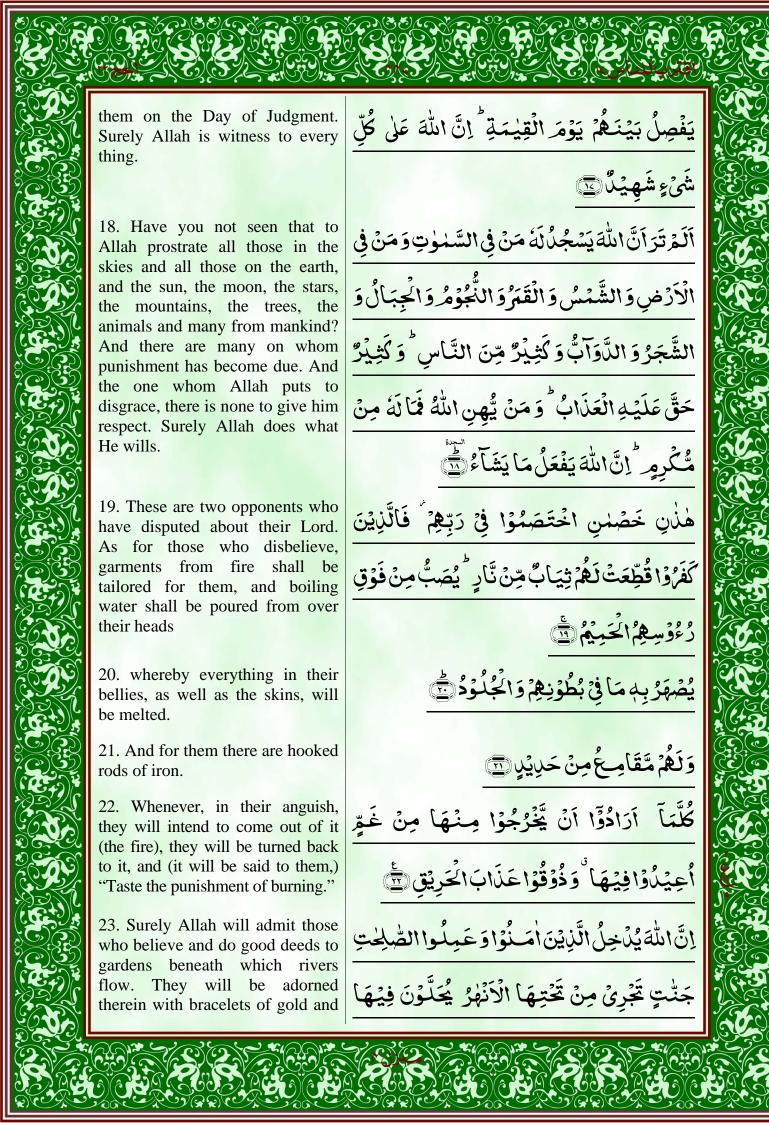


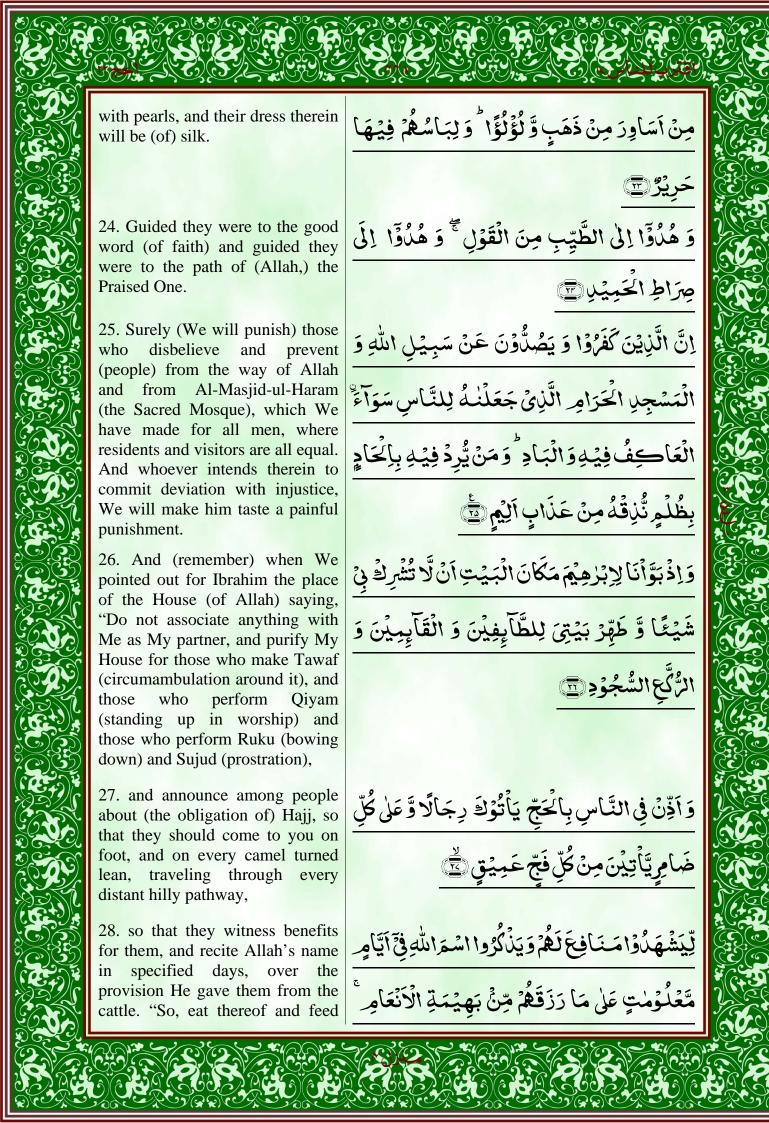




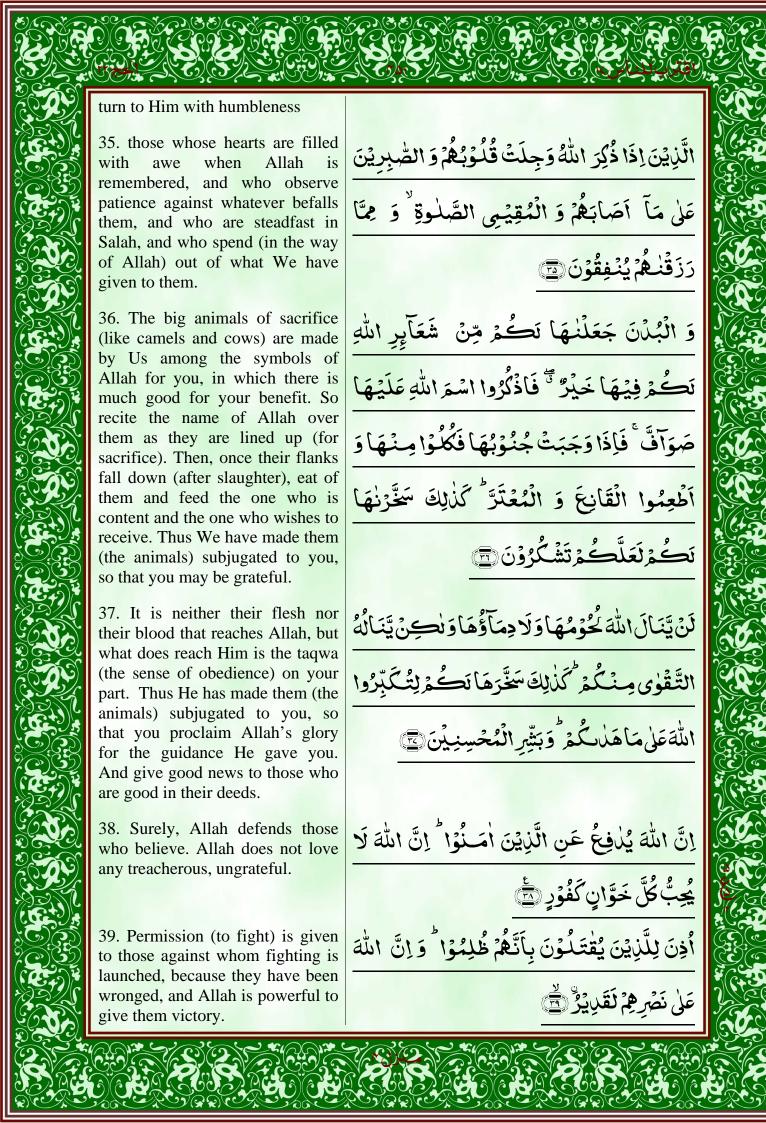










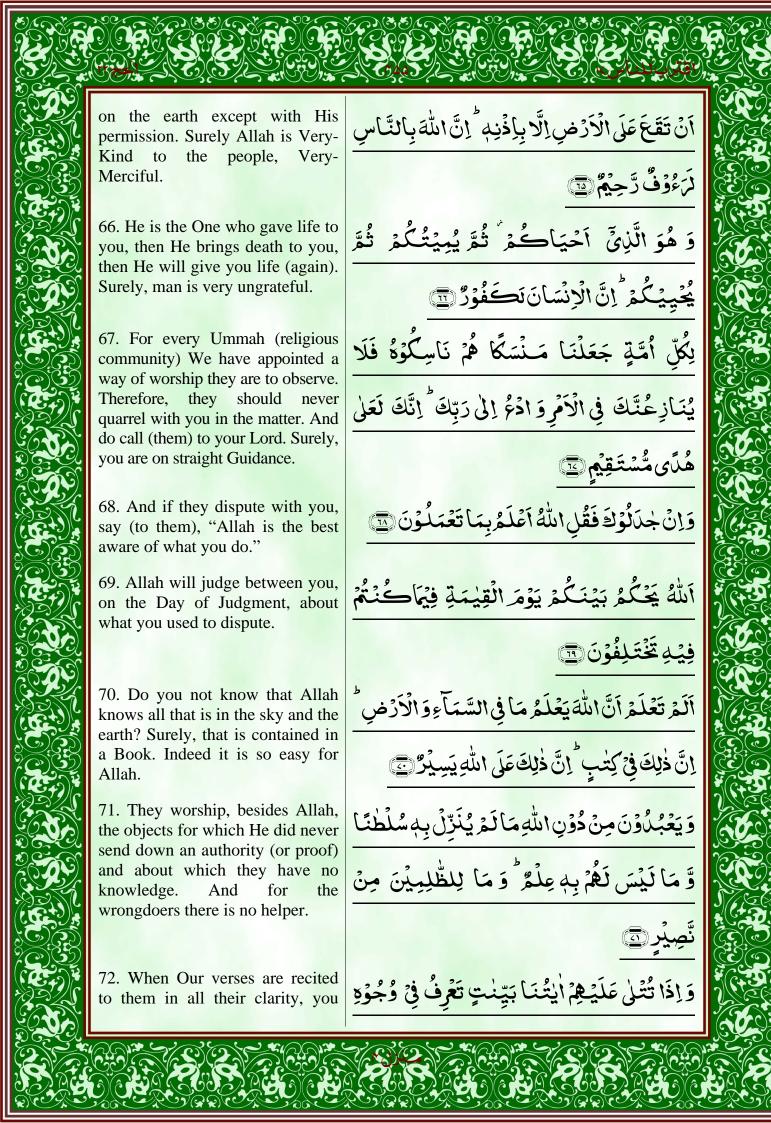






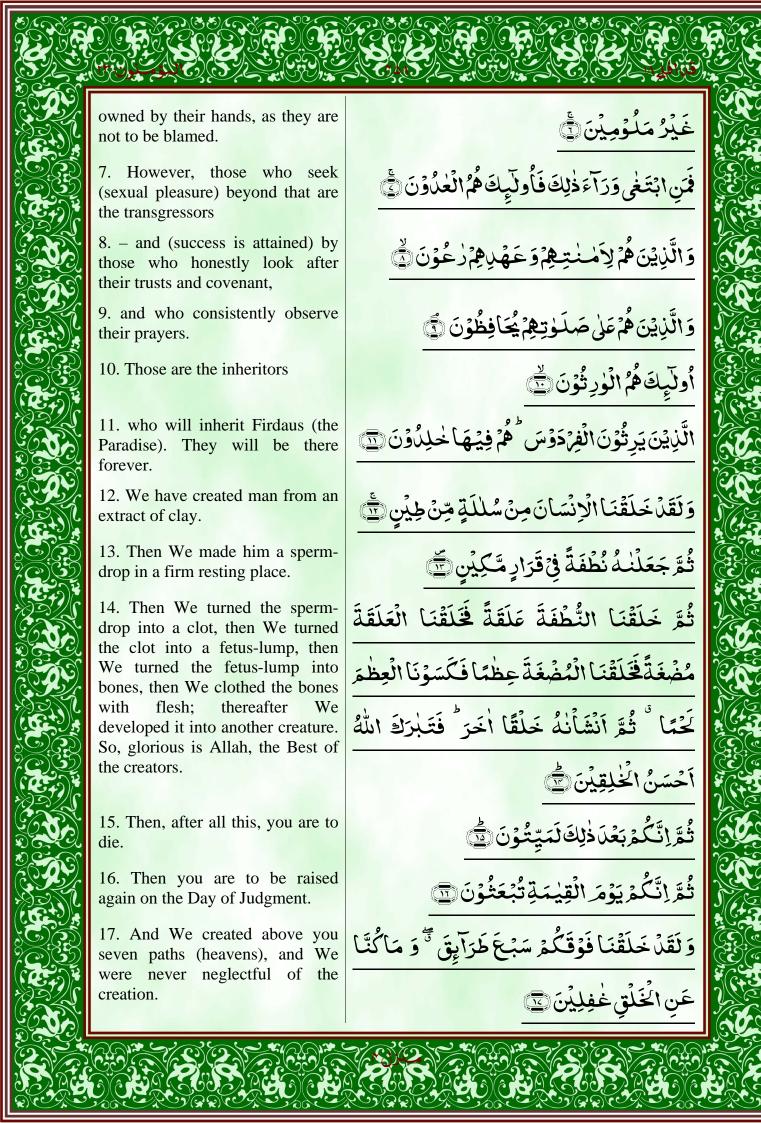


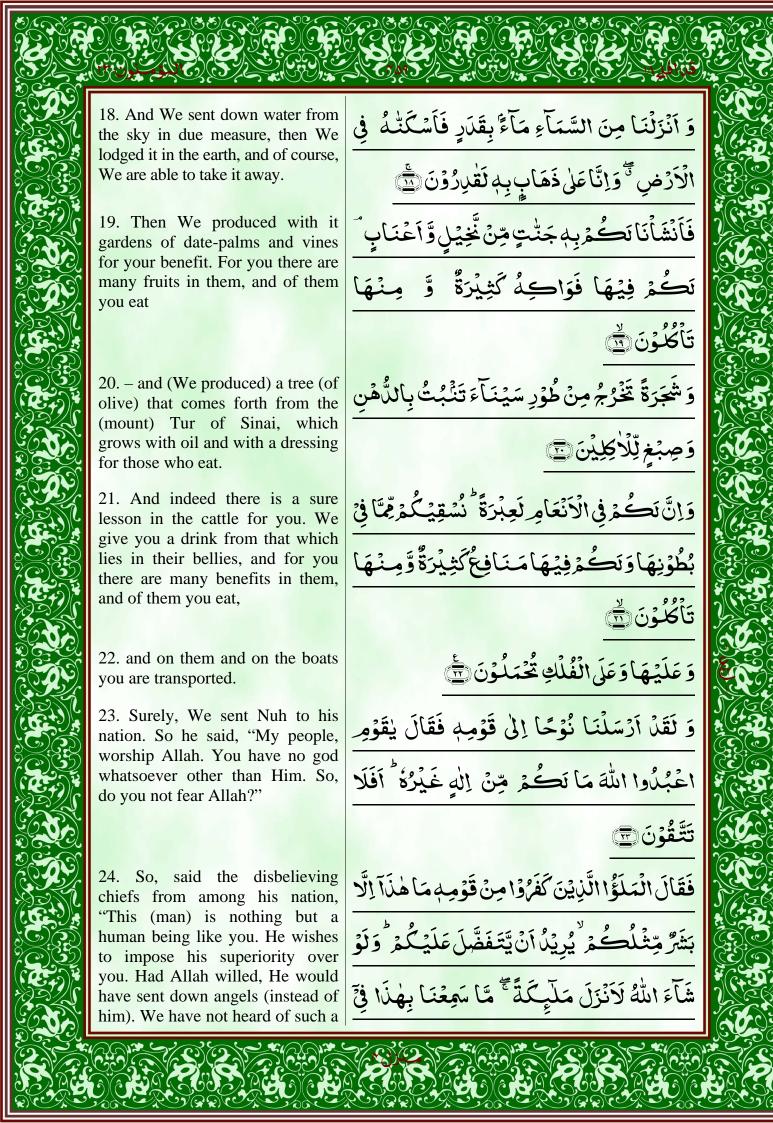


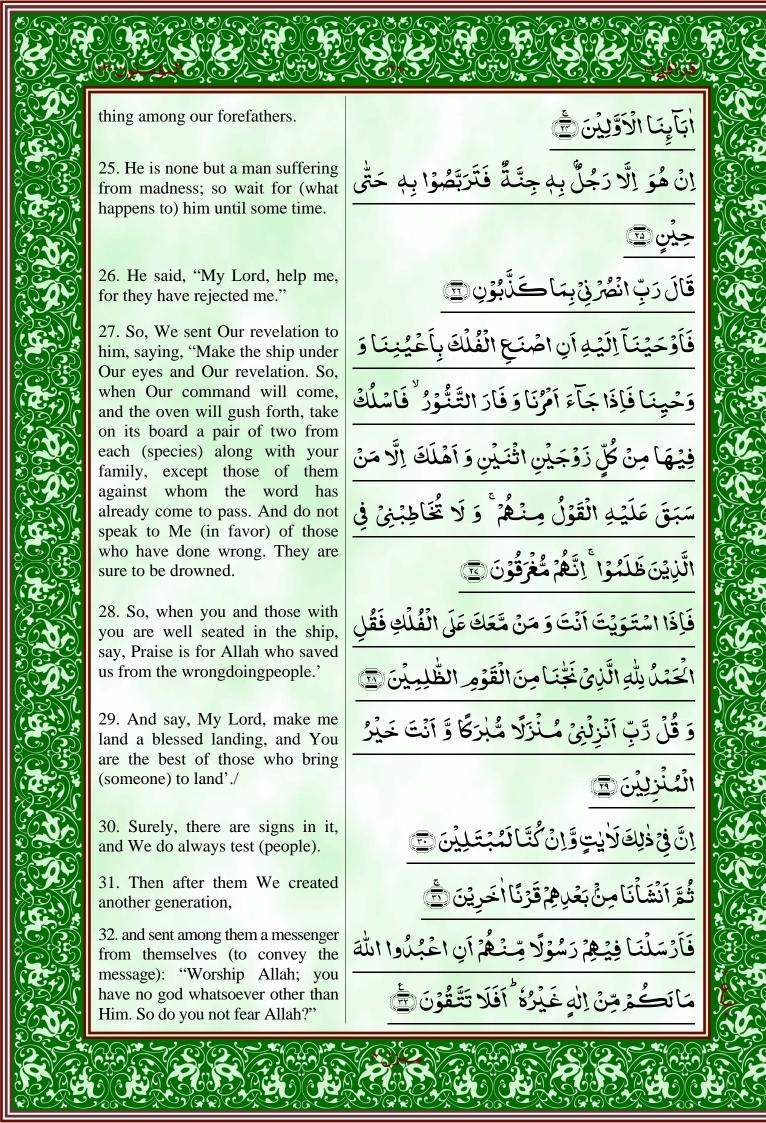


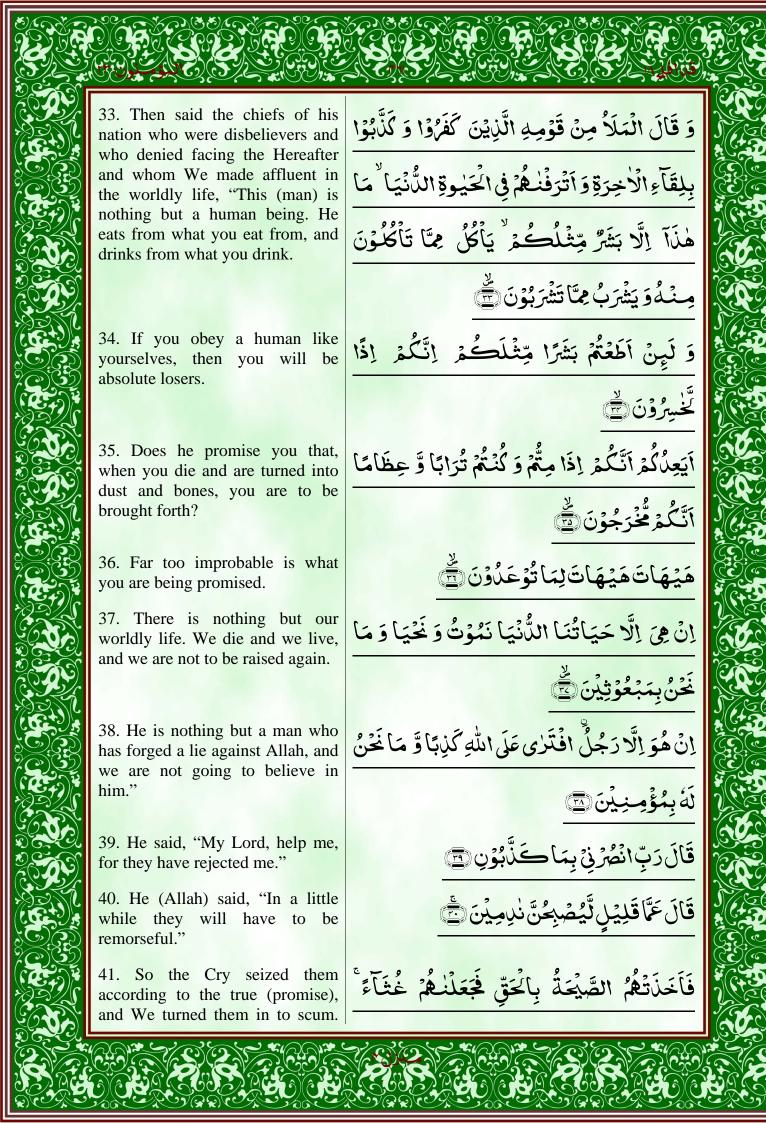




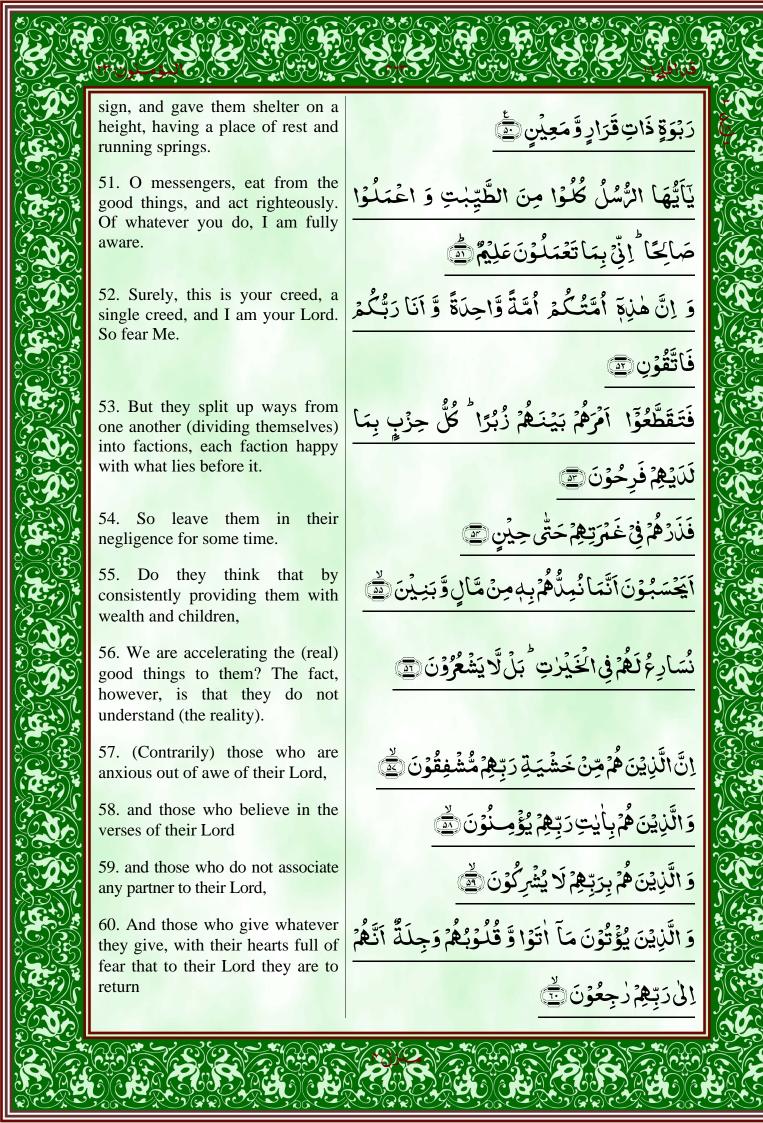




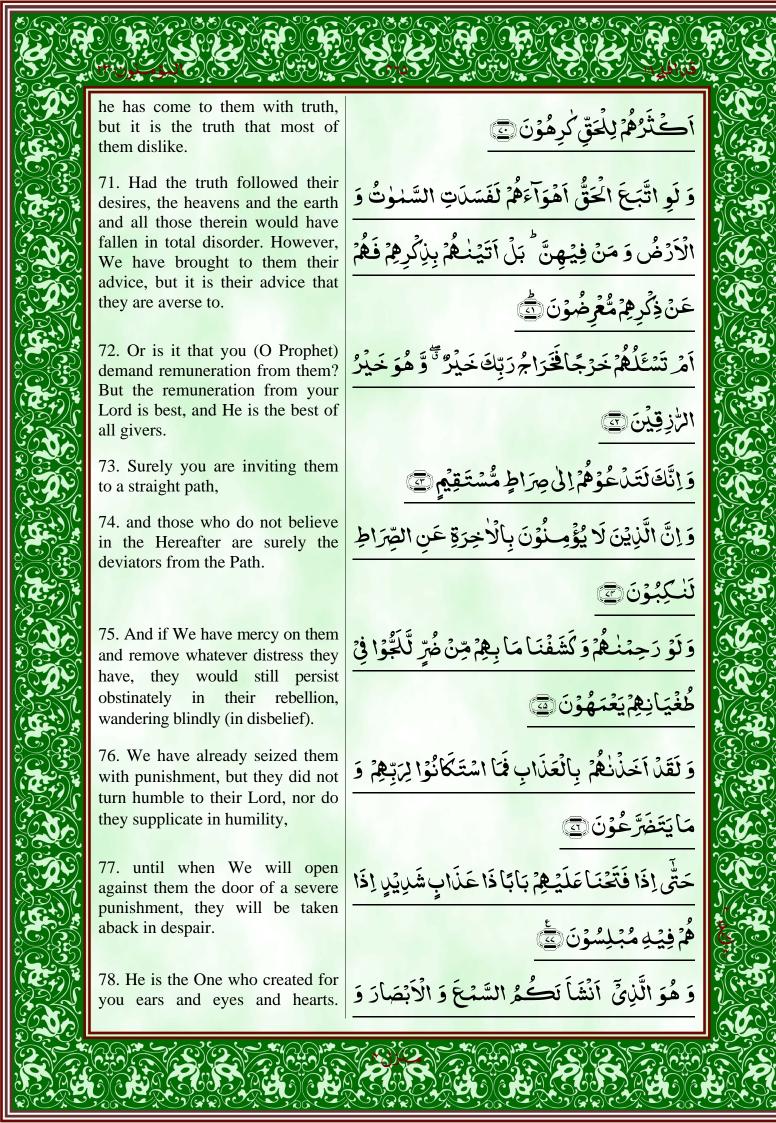


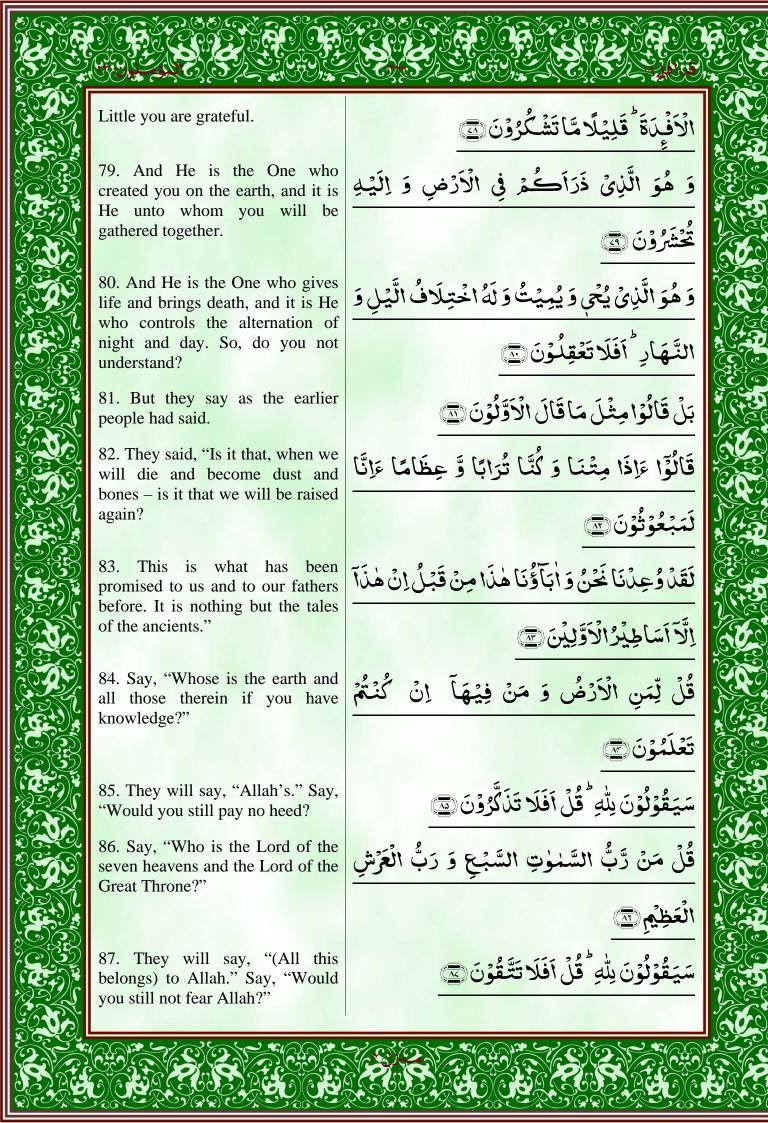




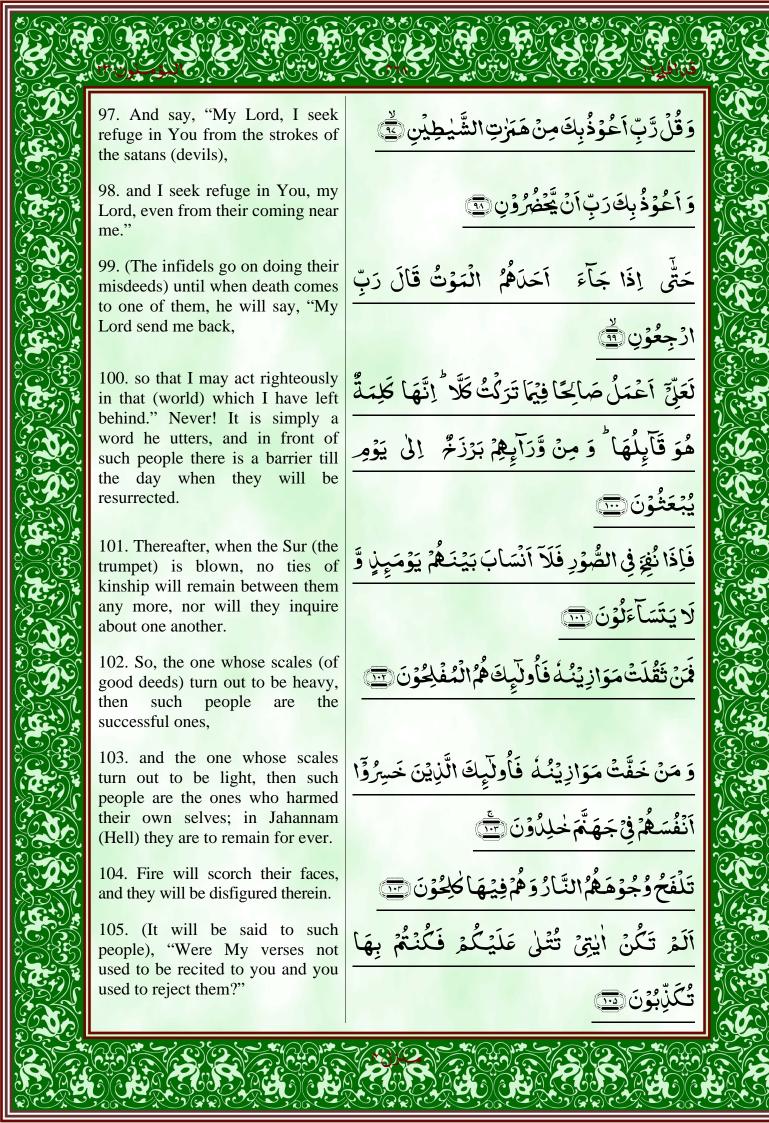




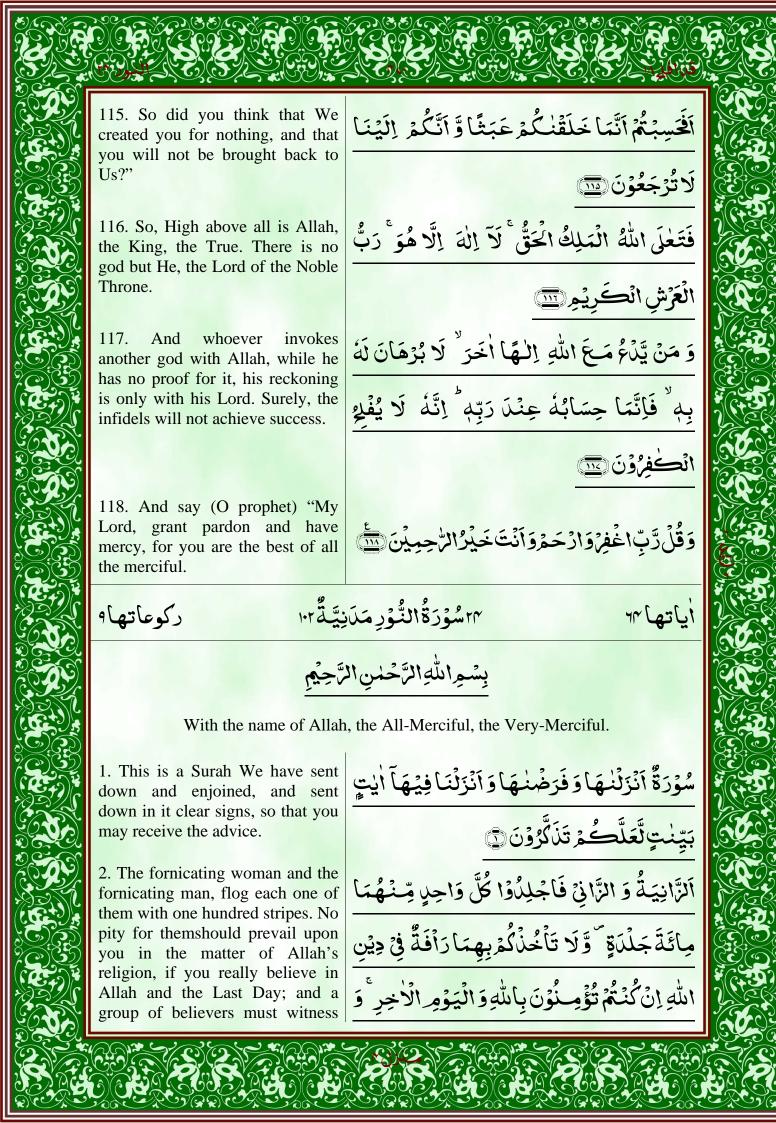


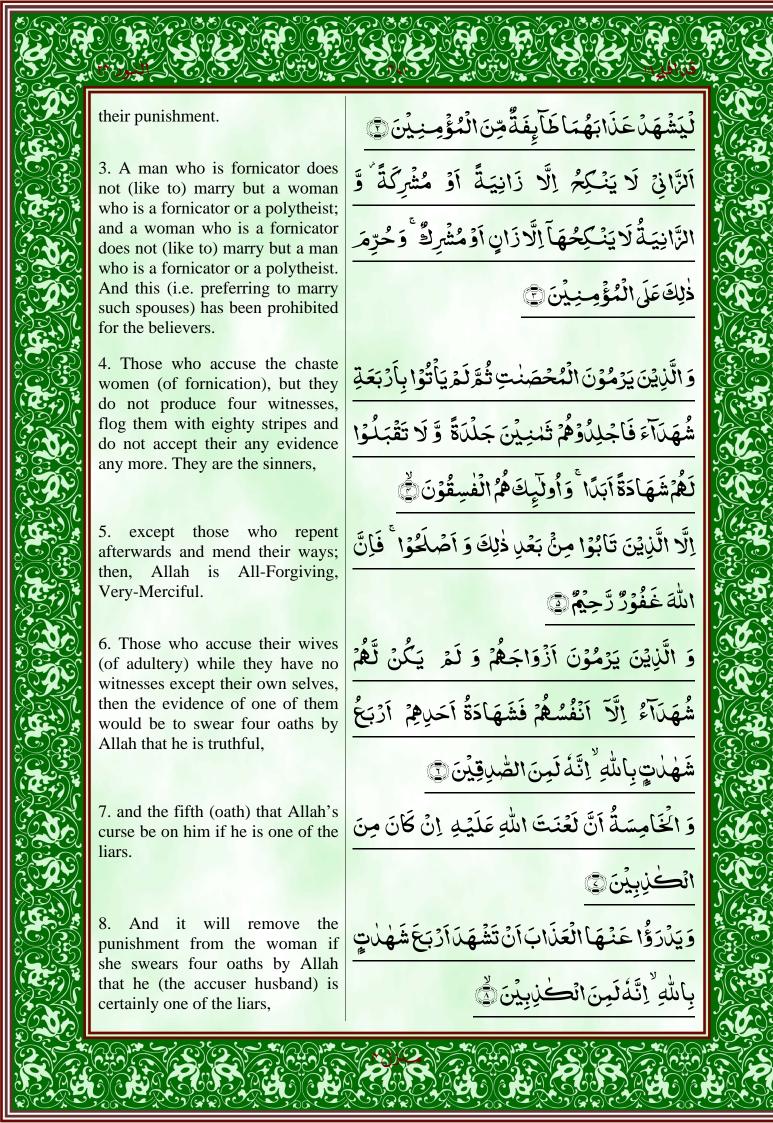


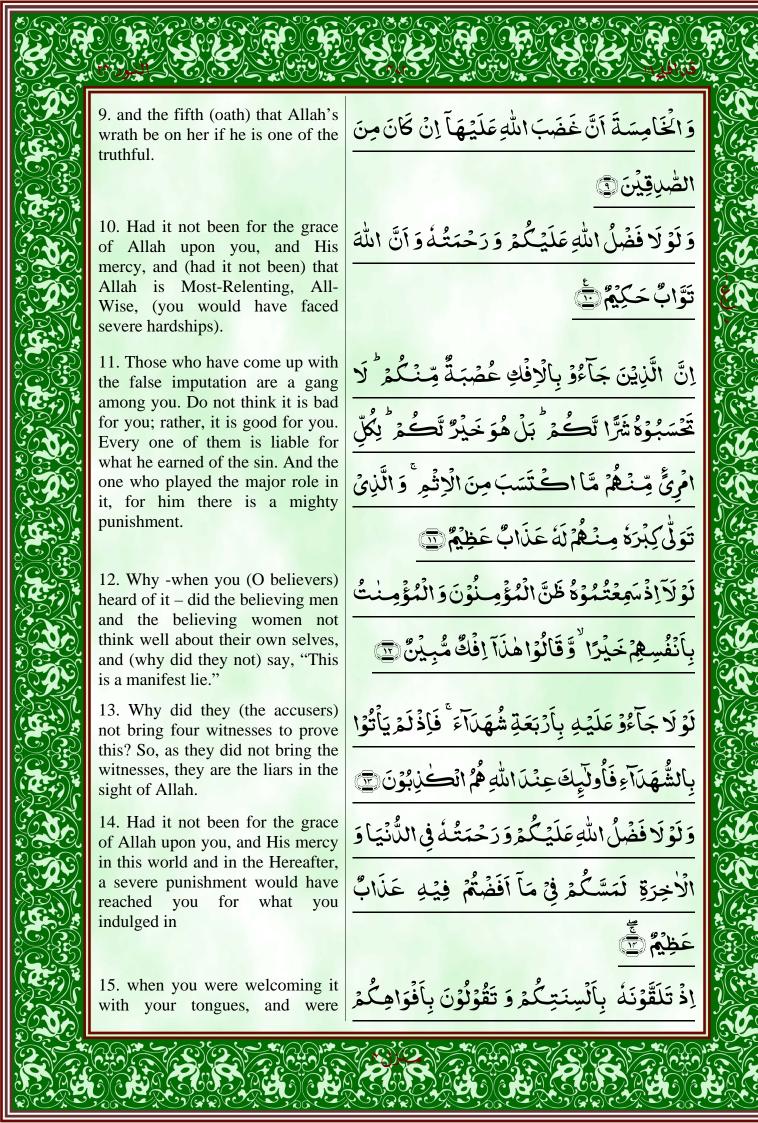


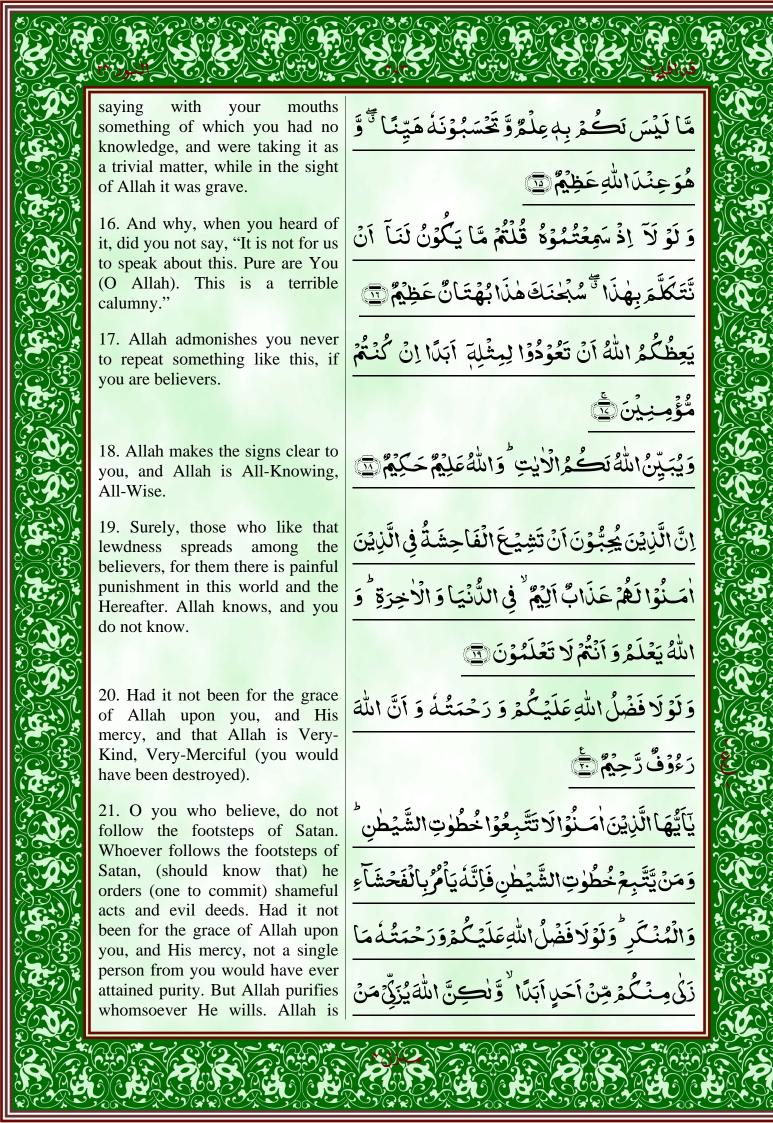


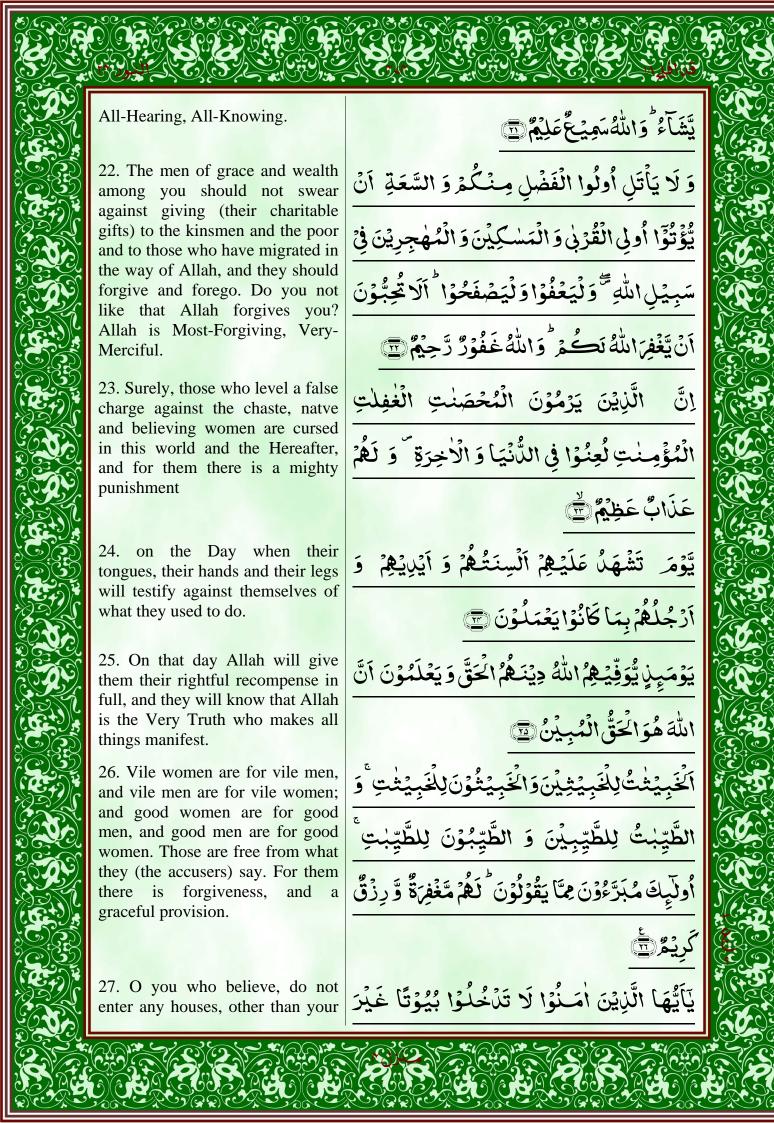


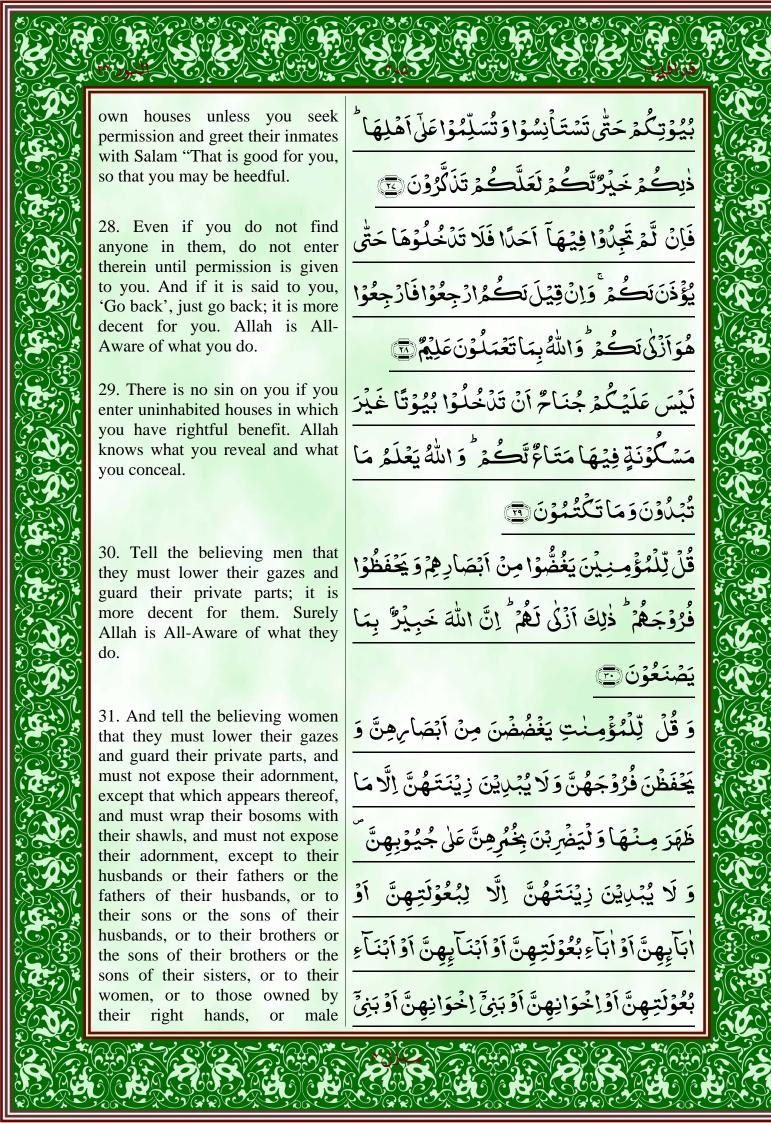










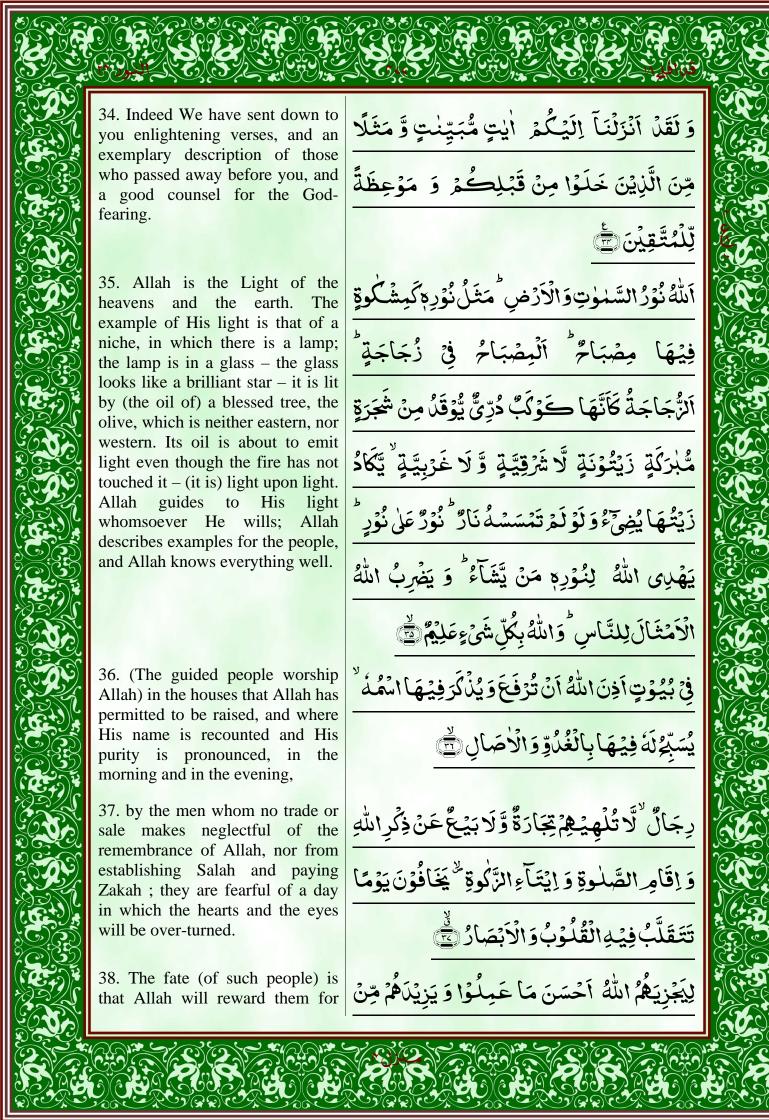


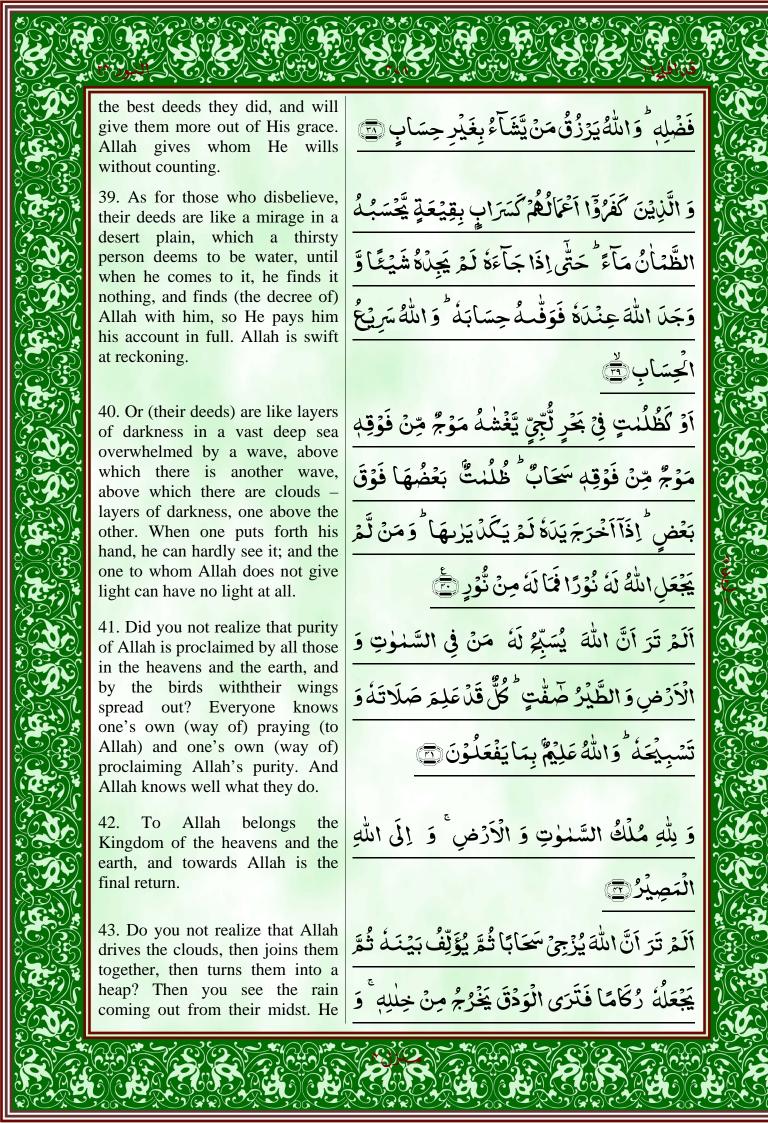
attendants having no (sexual) urge, or to the children who are not yet conscious of the shames of women. And let them not stamp their feet in a way that the adornment they conceal is known. And repent to Allah O believers, all of you, so that you may achieve success.

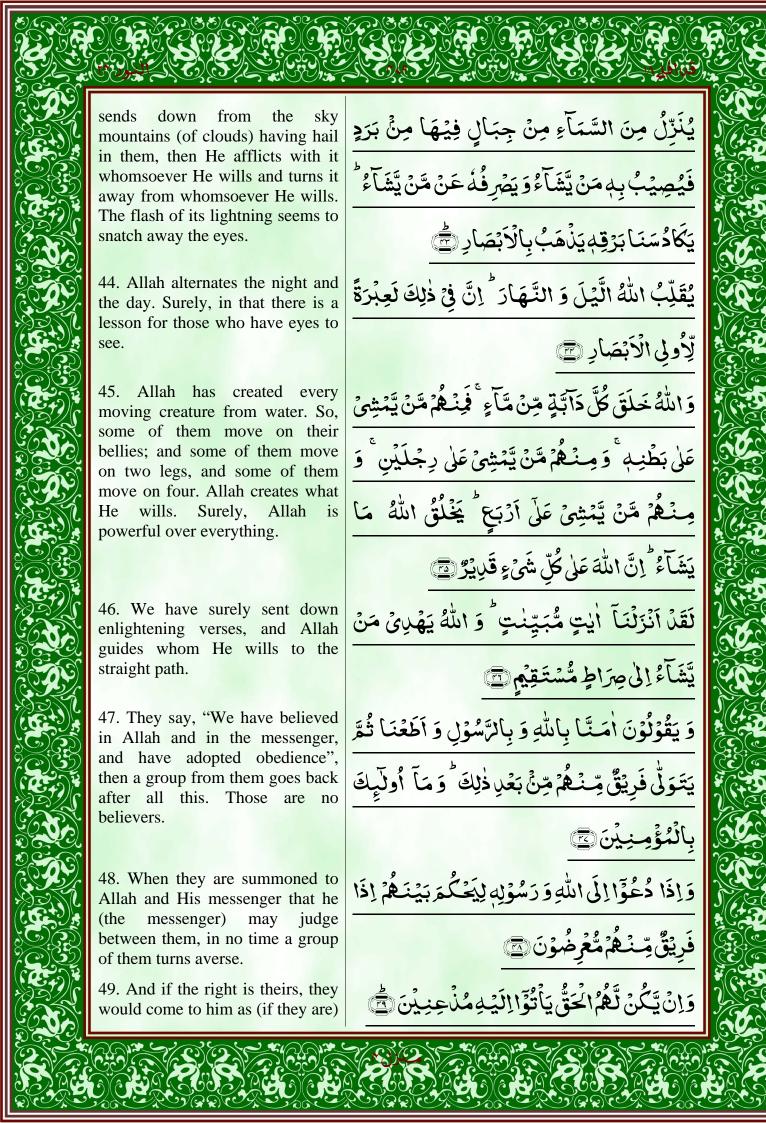
32. Arrange the marriage of the spouseless among you, and the capable from among your bondmen and bondwomen. If they are poor, Allah will enrich them out of His grace. Allah is All-Encompassing, All-Knowing.

33. And those who cannot afford marriage should keep themselves chaste until Allah enriches them out of His grace. And those of your slaves who wish to enter the contract of Kitabah (emancipation paying money), contract Kitabah with them, recognize some good in them. And give them out of the wealth of Allah that He has given to you. And do not compel your maids to prostitution - if they wish to observe chastity in order that you may seek the temporary benefit of the worldly life. If one compels them, then after their being compelled, Allah Most-Forgiving, Very-Merciful.

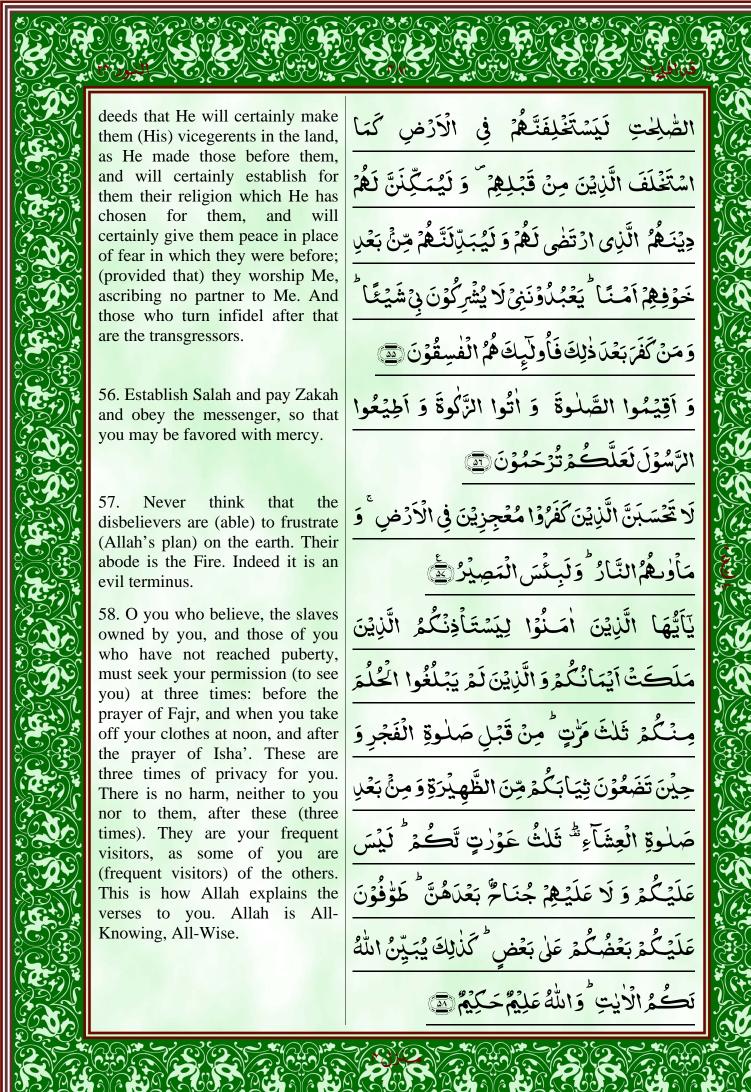
أَخَوْتِهِنَّ أَوْنِسَآبِهِنَّ أَوْمَا مَلَكَتُ أَيْمَانُهُنَّ أوِ التَّبِعِيْنَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أوِ الطِّفُل الَّذِيْنَ لَمْ يَظْهَرُوْا عَلَى عَوْلَ تِ النِّسَآءِ وَ لَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُغْفِيْنَ مِنْ زِيْنَتِهِنَّ وَ تُوْبُوا إِلَى اللهِ جَمِيْعًا آيُّهَ الْمُؤْمِـنُوْنَ لَعَلَّكُمْ تُفْلِحُوْنَ 🗊 وَ أَنْكِحُوا الْآيَالَمِي مِنْكُمْ وَ الصَّلِحِيْنَ مِنْ عِبَادِكُمْ وَ إِمَا يِكُمْ لِنَ يَكُونُوا فُقَرَآءَ يُغْنِهِمُ اللهُ مِنْ فَضْلِهِ وَاللهُ وَاسِعٌ عَلِيمٌ ﴿ وَ لَيَسْتَعْفِفِ الَّذِيْنَ لَا يَجِدُوْنَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ ۚ وَ الَّذِيْنَ يَبْتَغُونَ انْكِتْبَ مِمَّا مَلَكَتُ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمُتُمْ فِيهِمْ خَيْرًا ﴾ وَاتُوهُمْ مِنْ مَّالِ اللهِ الَّذِي فَي النكم ولا تُكرهُوا فَتَيْتِكُمْ عَلَى الْبِغَآءِ إِنْ اَرَدُنَ تَحَصُّنًا لِتَبْتَغُوْا عَرَضَ الْحَلِوةِ اللَّانْيَا<sup>'</sup> وَمَنْ يُكُرِهُ هُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَّحِيمٌ اللهِ











59. When the children from among you reach puberty, they must seek permission, as the permission is sought by those before them. This is how Allah explains His verses to you. Allah is All-Knowing, All-Wise.

60. And those old women who have no hope for marriage, there is no sin on them, if they take off their (extra) clothes while they do not display their adornment. Still, that they refrain (even from this) is better for them. Allah is All-Hearing, All-Knowing.

61. There is no blame on a blind person, nor is there any blame on any lame one, nor is there any blame on a sick person, nor on yourselves in that you (something) from your own homes or from the homes of your fathers or the homes of your mothers or the homes of your brothers or the homes of your sisters or the homes of your paternal uncles, or the homes of your paternal aunts or the homes of your maternal uncles or the homes of your maternal aunts or from the places the keys of which you have under your control,16 or from (the home of) your friend. There is no sin on you if you eat together or separately. So when you enter homes, greet one another with Salam, a greeting prescribed by Allah, which is blessed, pleasant. This is how Allah explains the verses to you, so that you may understand.

وَإِذَا بَلَغَ الْاَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِيْنَ مِنْ قَبْلِهِمْ لَكُلْوَكُ يُبَيِّنُ اللهُ مَكُمُ الْيَتِهِ فَ اللهُ عَلِيمٌ حَكِيمٌ هَ وَالْقَوَاعِلُ مِنَ النِّسَآءِ اللهِ عَلِيمٌ حَكِيمٌ هَ فَلَيْسَ عَلَيْهِ نَّ جُنَاحٌ أَنْ يَنْجُونَ فِيَابَهُ نَّ غَيْرَ

فَلَيْسَ عَلَيْهِنَّ جُنَاحُ أَنُ يَّضَعُنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجْتٍ بِرِيْنَةٍ وَأَنُ يَّسْتَعُفِفُنَ خَيْرٌ لَّهُنَّ مُ

وَاللَّهُ سَمِيْعٌ عَلِيْمٌ 🗊

لَيْسَ عَلَى الْأَعْلَى حَرَجٌ وَّلَا عَلَى الْأَعْرَجِ حَرَجٌ وَّلَا

عَلَى الْمَرِيْضِ حَرَجٌ وَّلَاعَلَى آنْفُسِكُمْ آنْ تَأْكُلُوا مِنْ

بُيُوْتِكُمْ اَوْبُيُوْتِ أَبَآبِكُمْ اَوْبُيُوْتِ أُمَّهٰ تِكُمْ اَوْ

بُيُوْتِ اِخْوَانِكُمْ أَوْ بُيُوْتِ أَخَوْتِكُمْ أَوْ بُيُوْتِ

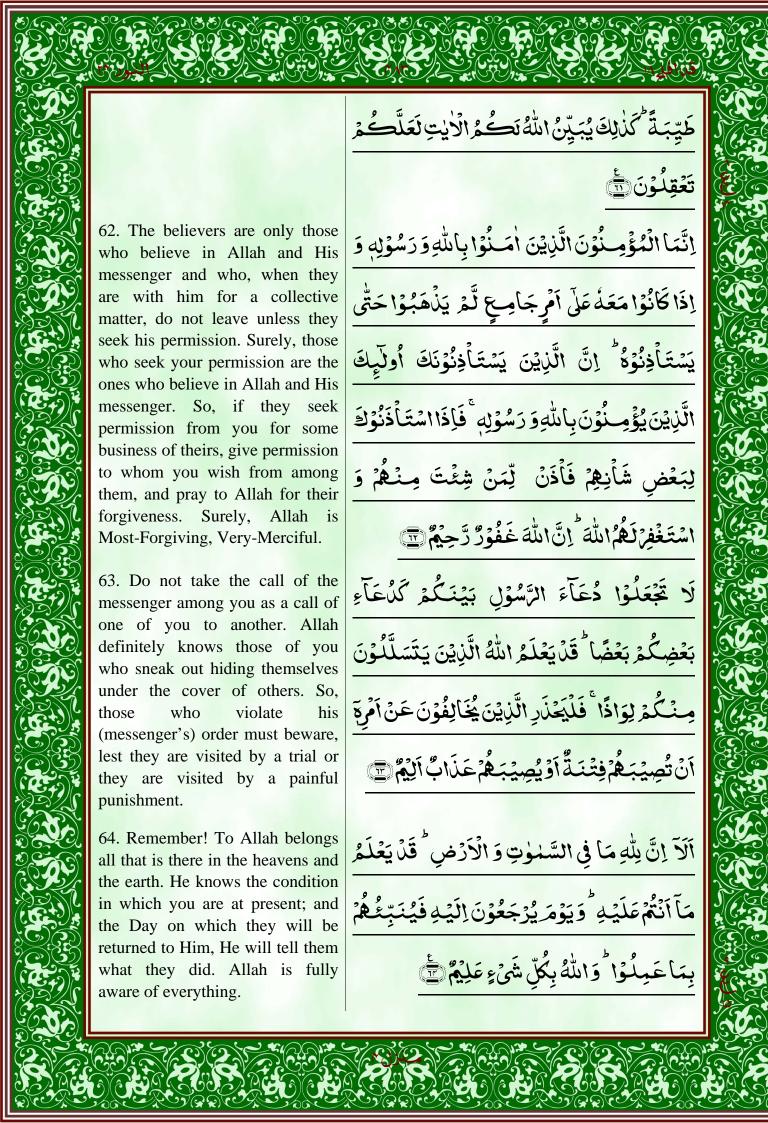
أَعْمَامِكُمْ أَوْ بُيُوْتِ عَمّْتِكُمْ أَوْ بُيُوْتِ

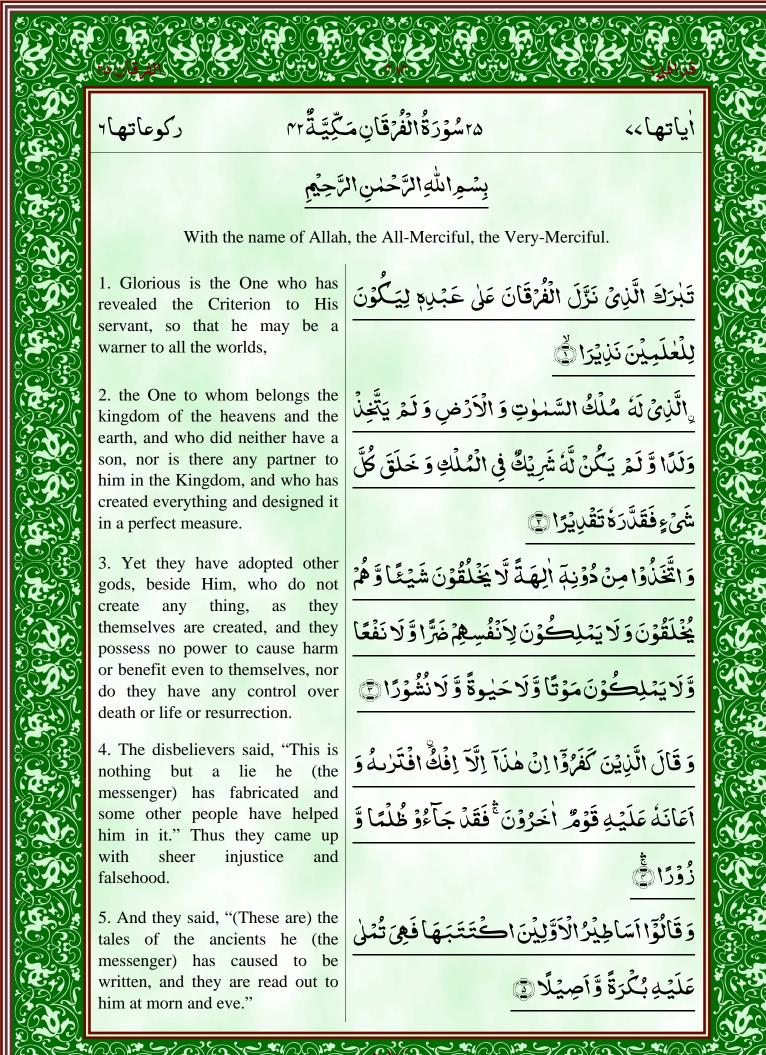
أَخُوَالِكُمْ أَوْ بُيُوْتِ لِحَلْتِكُمْ أَوْ مَا مَلَكُمُ

مَّفَاتِحَذَّ أَوْصَدِيْقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ

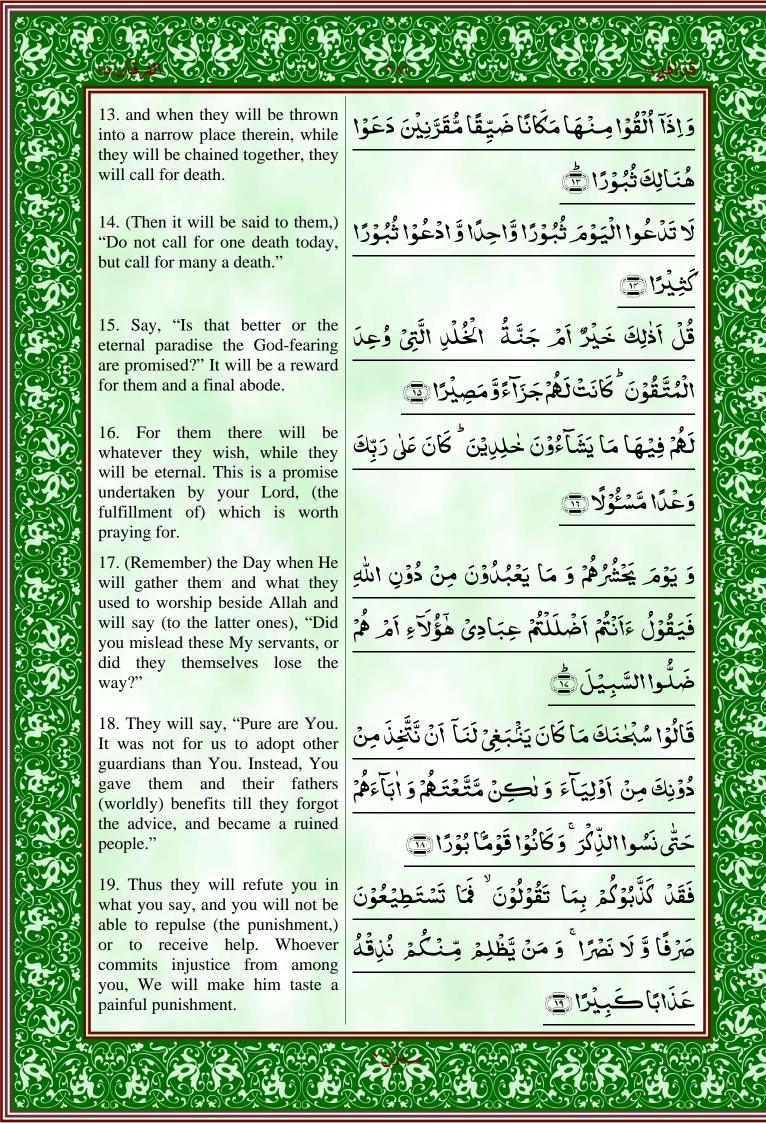
تَأْكُلُوا جَمِيْعًا أَوْ أَشْتَاتًا لَا فَإِذَا دَخَلْتُمْ بُيُوْتًا

فَسَلِّمُوا عَلَى اَنْفُسِكُمْ تَعِيَّةً مِّن عِنْدِ اللهِ مُلْرَكَةً



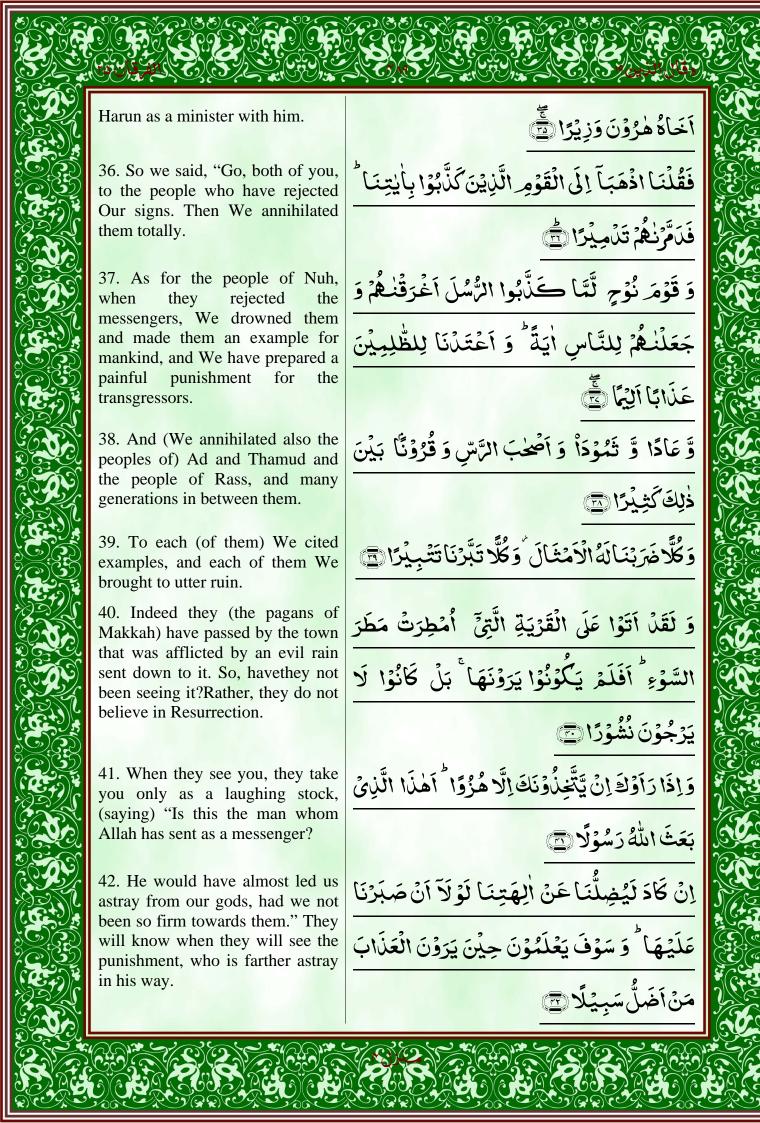


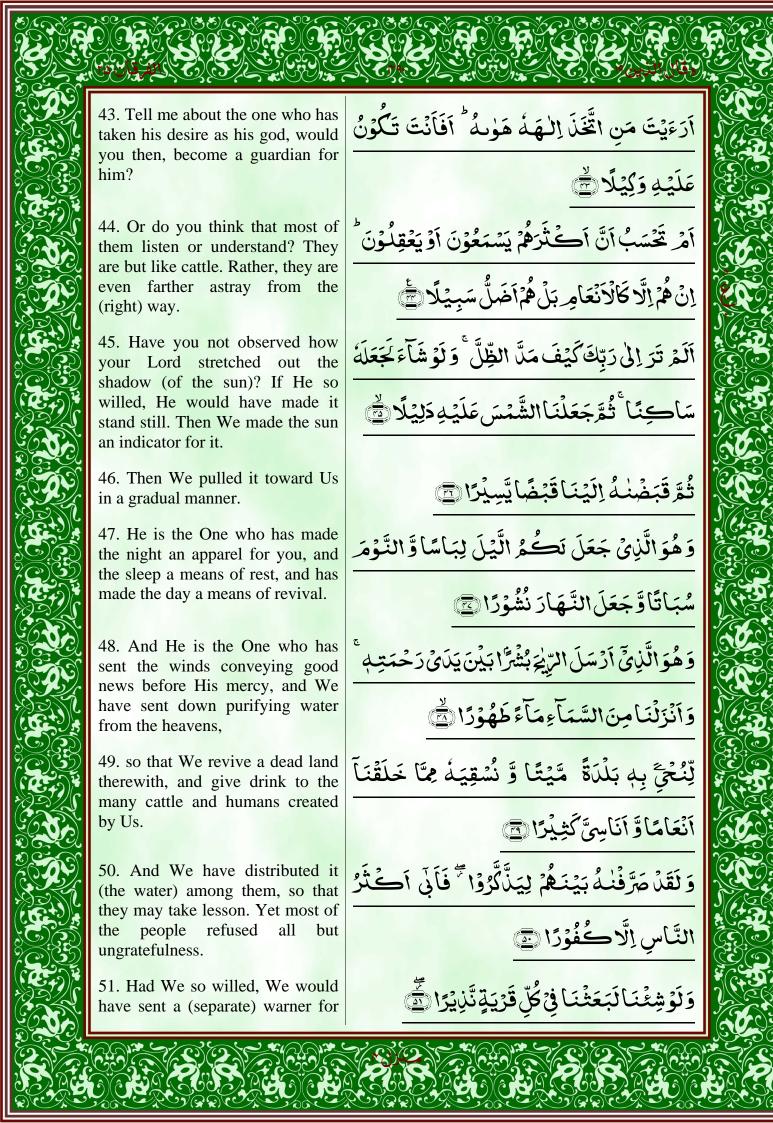


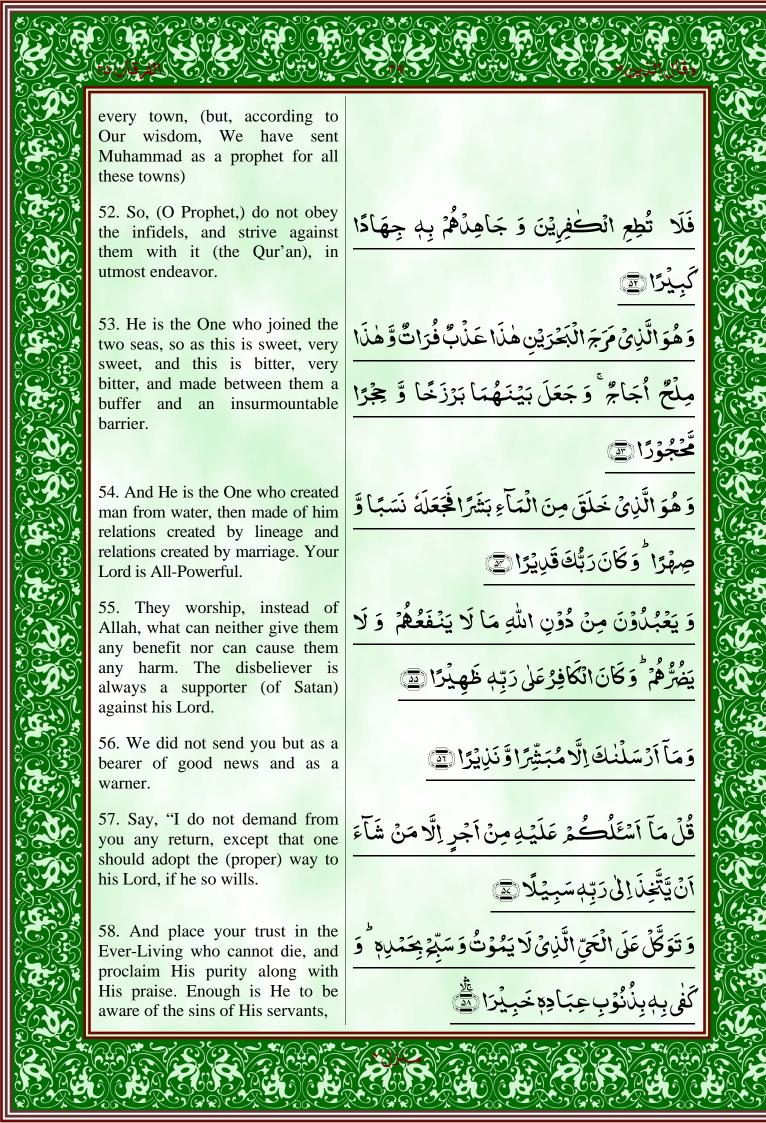




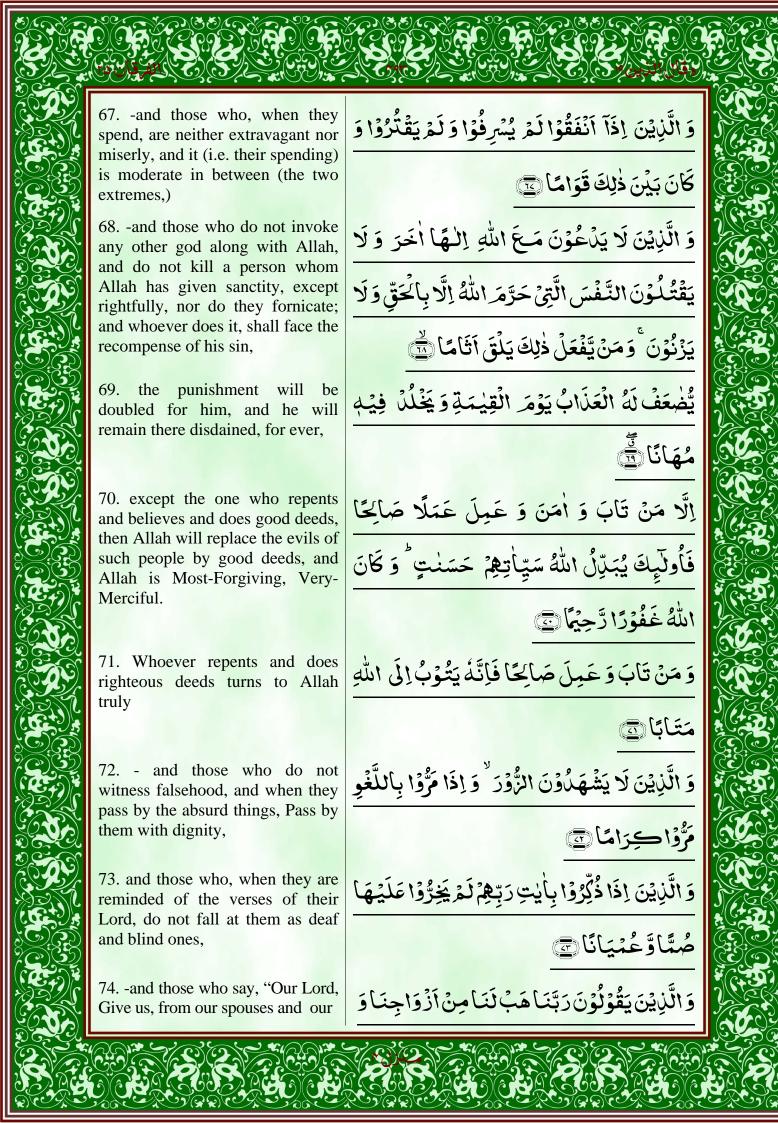


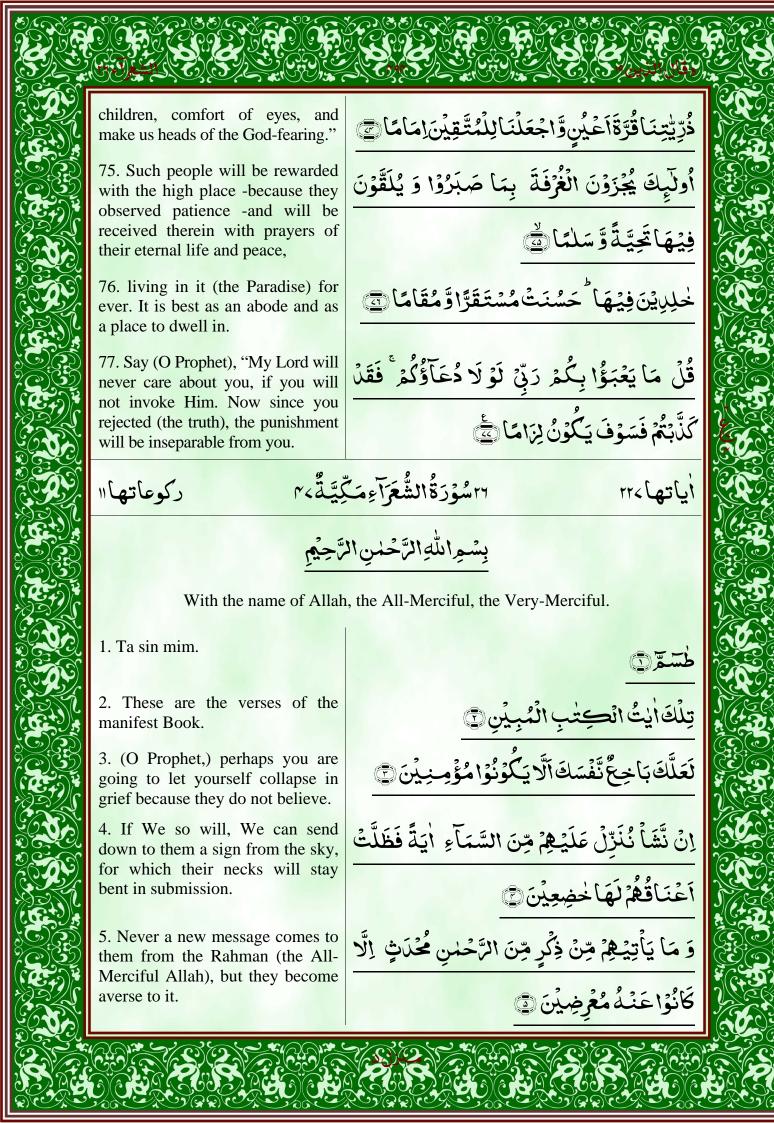


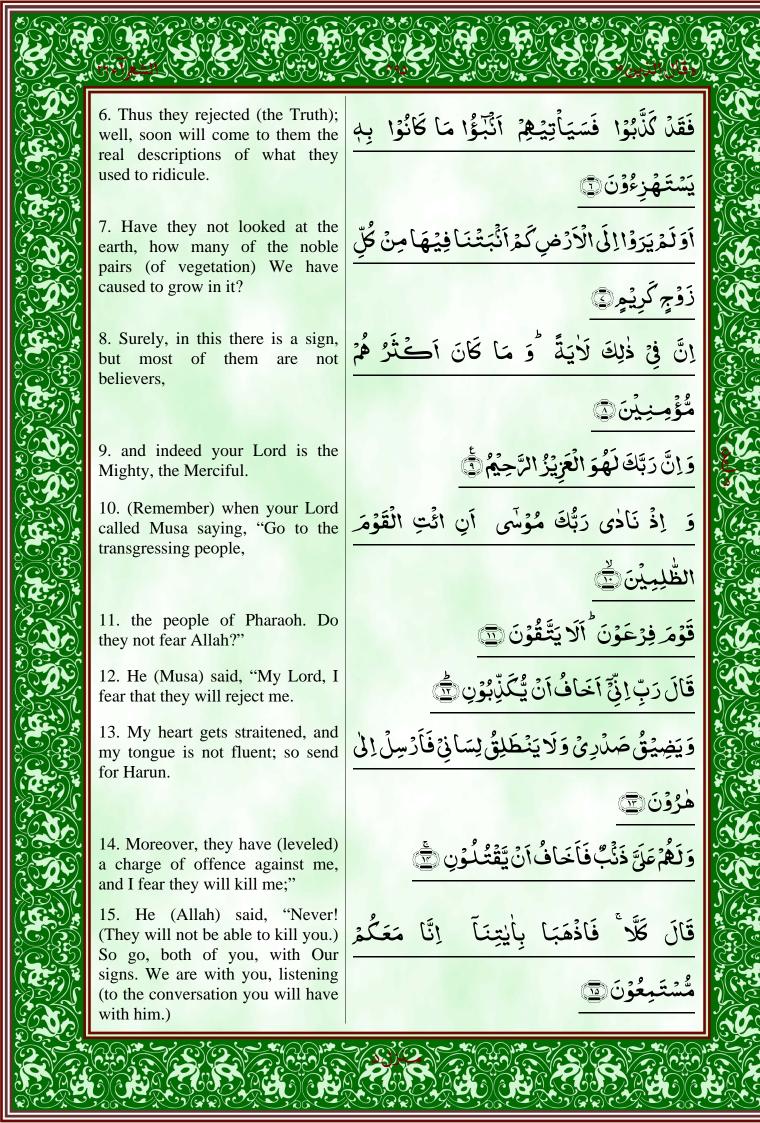






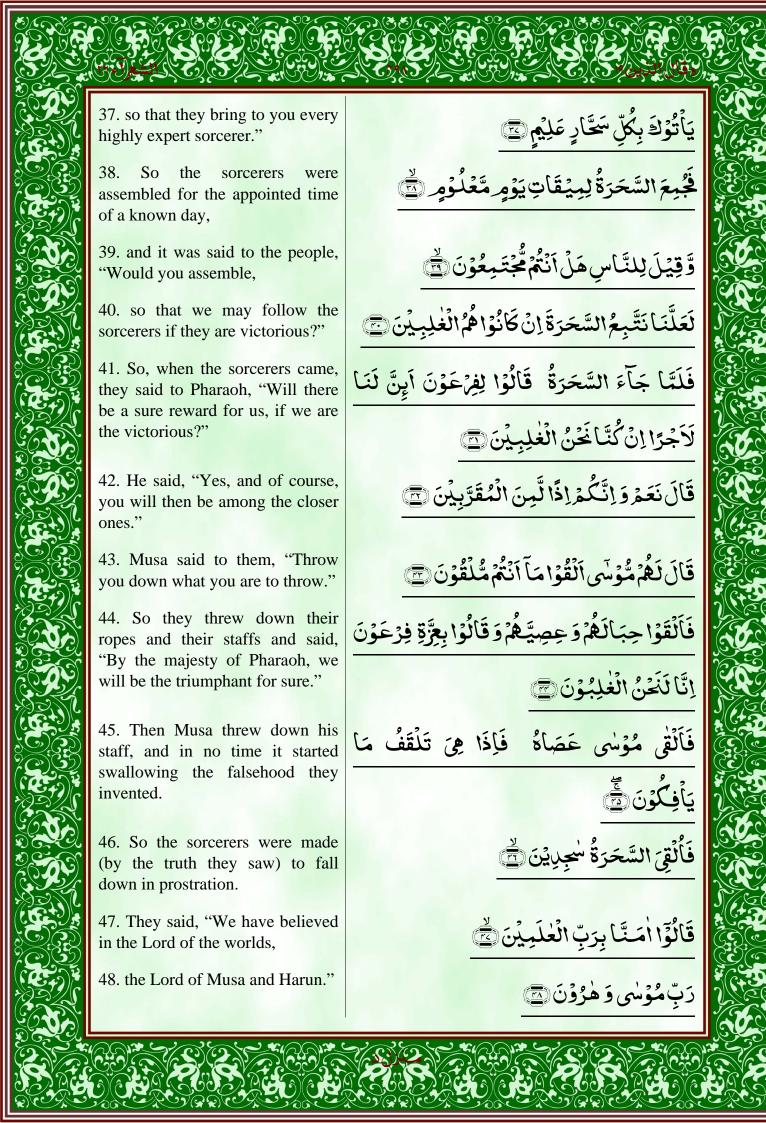


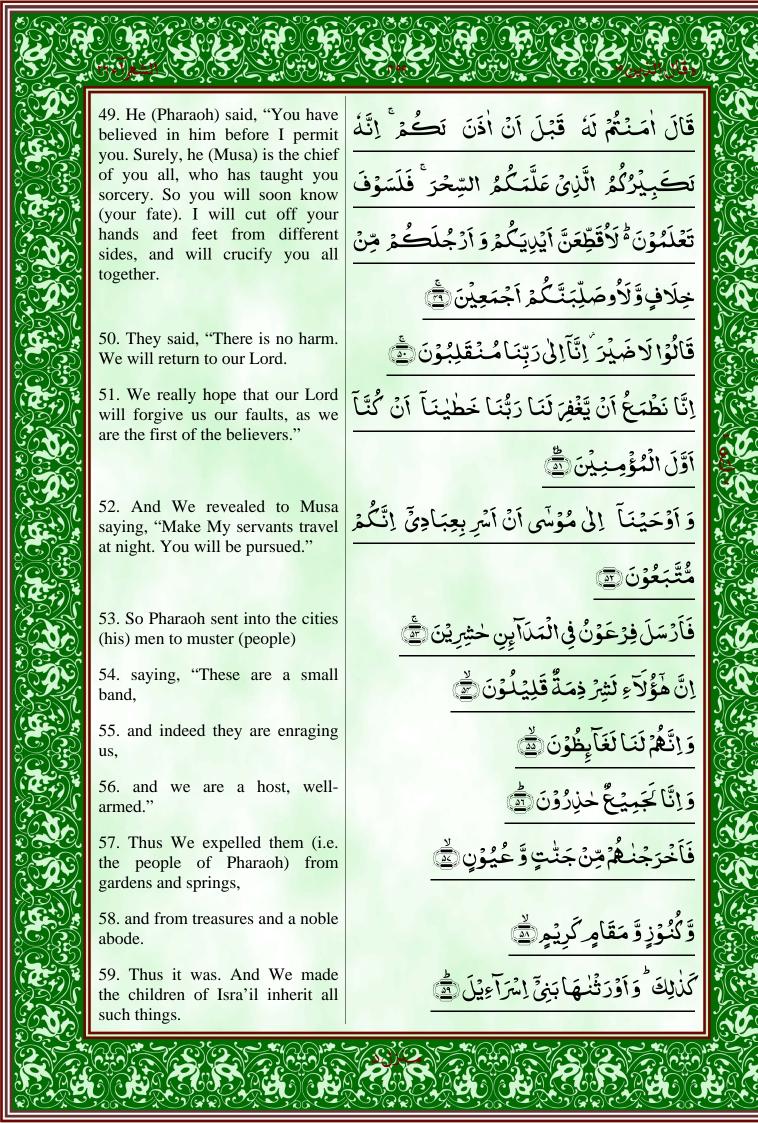














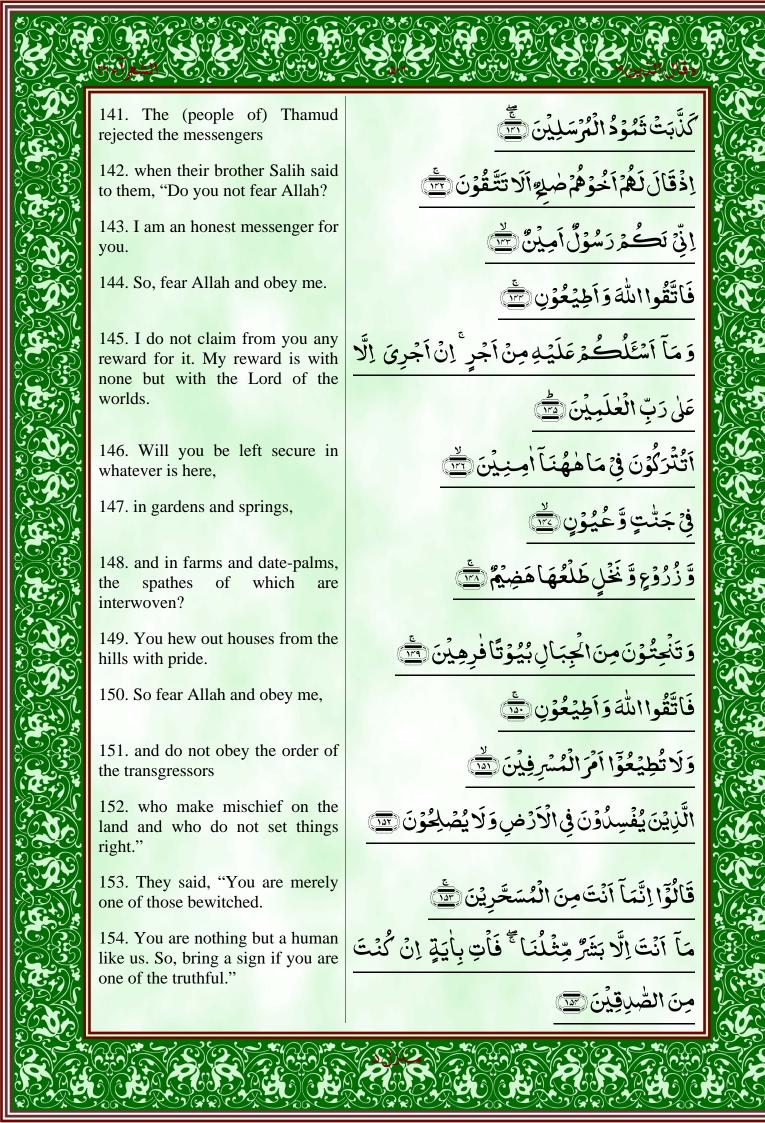












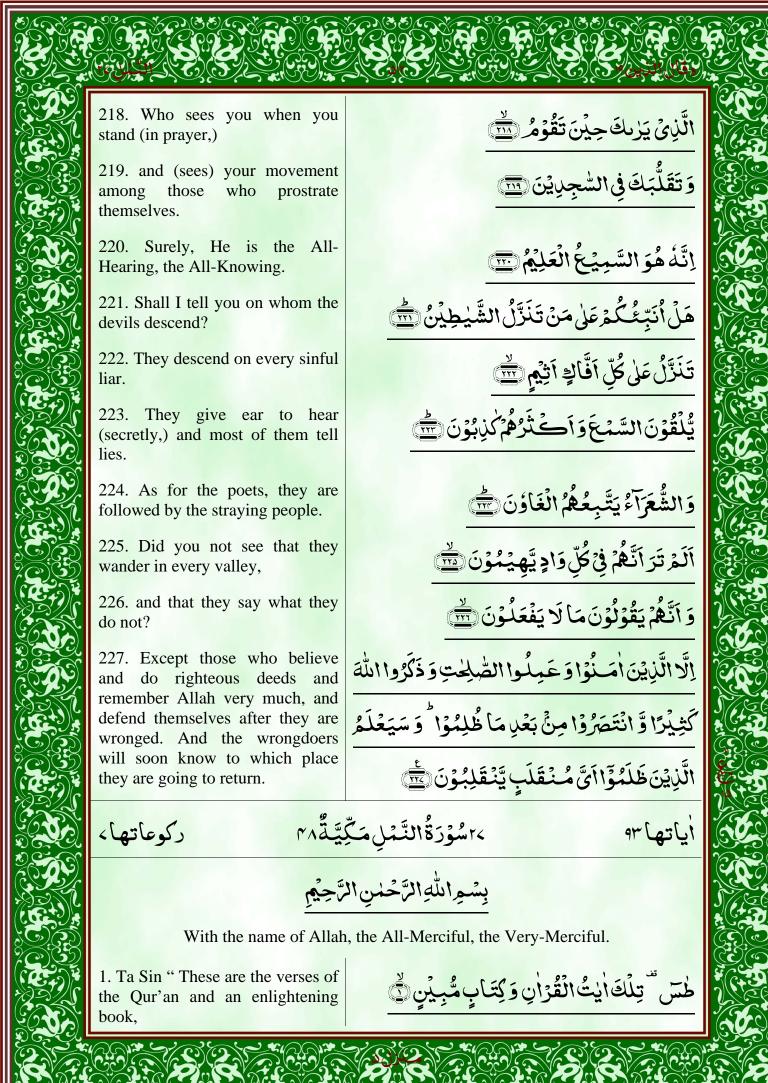


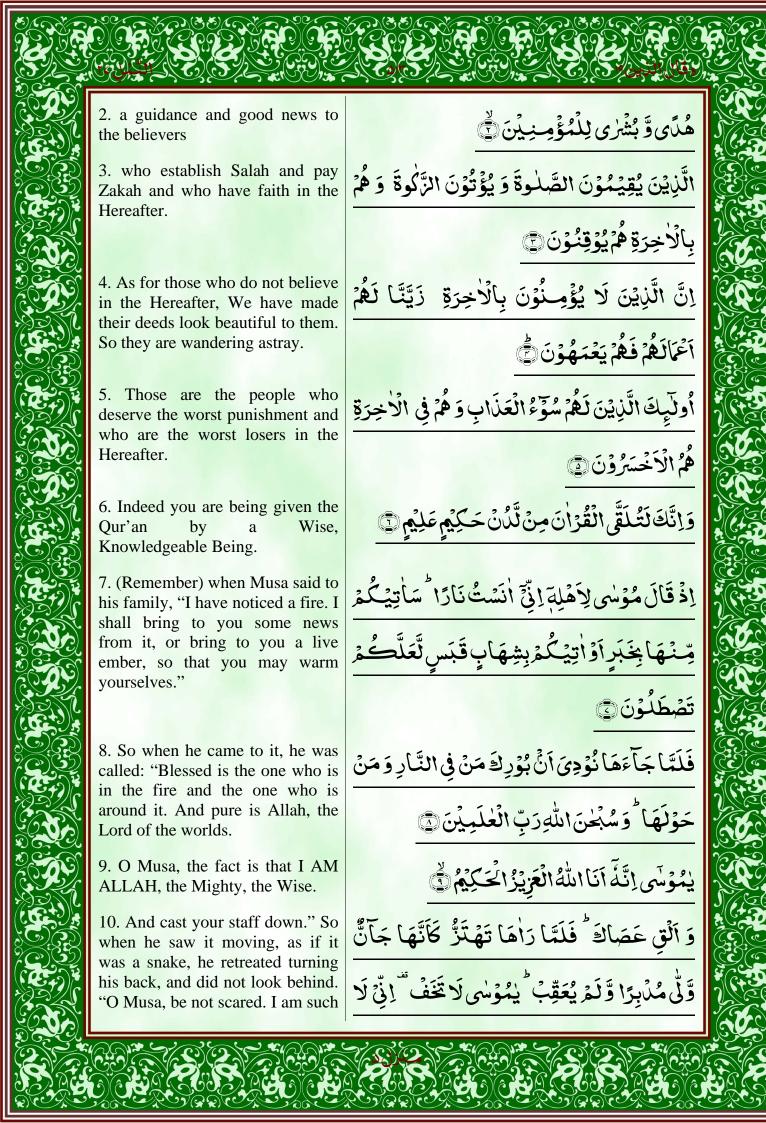




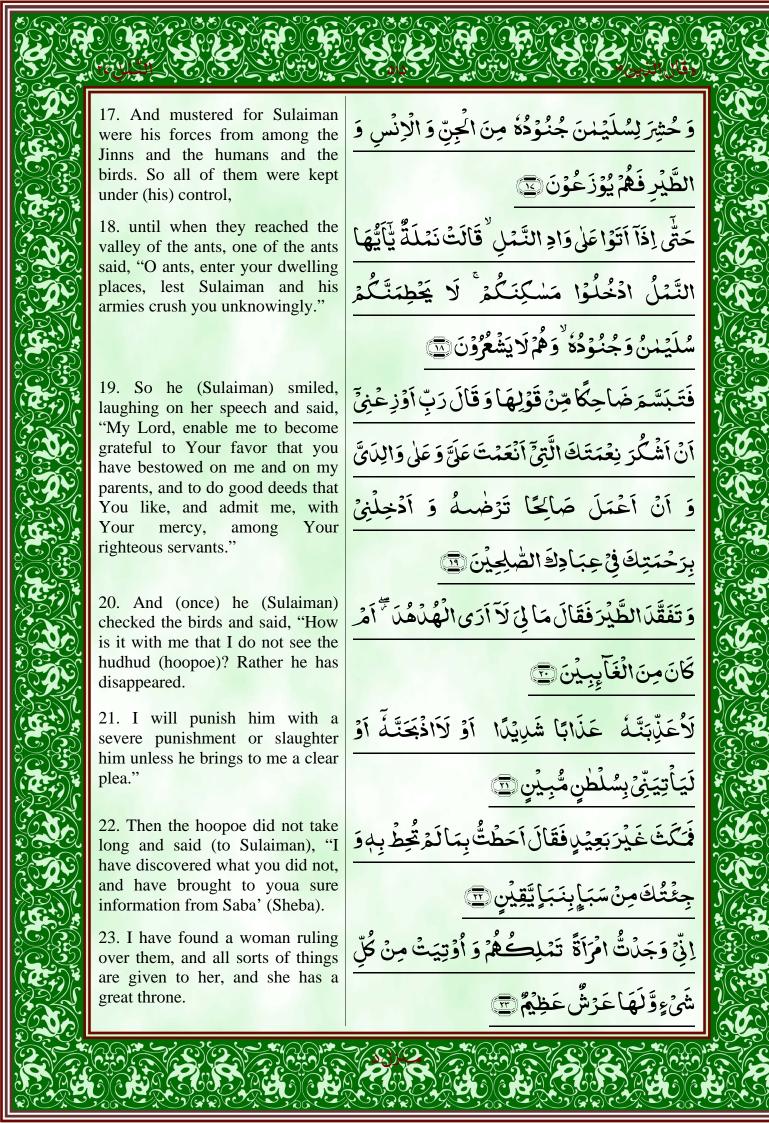




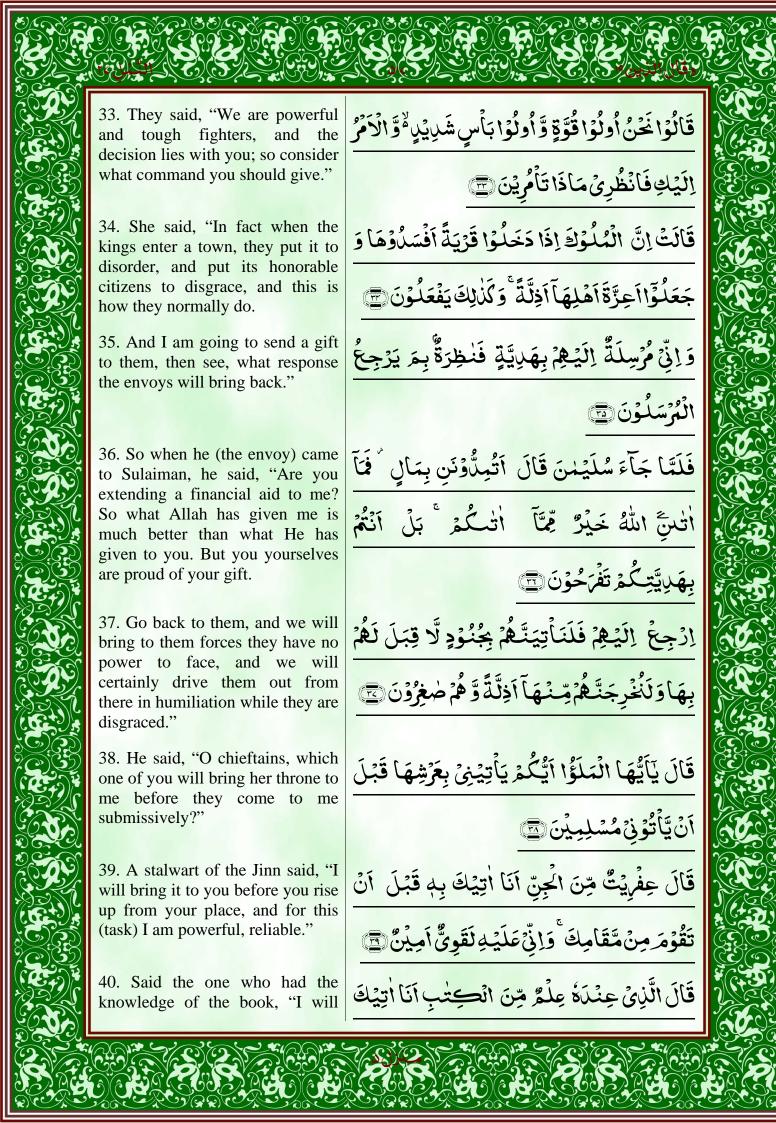


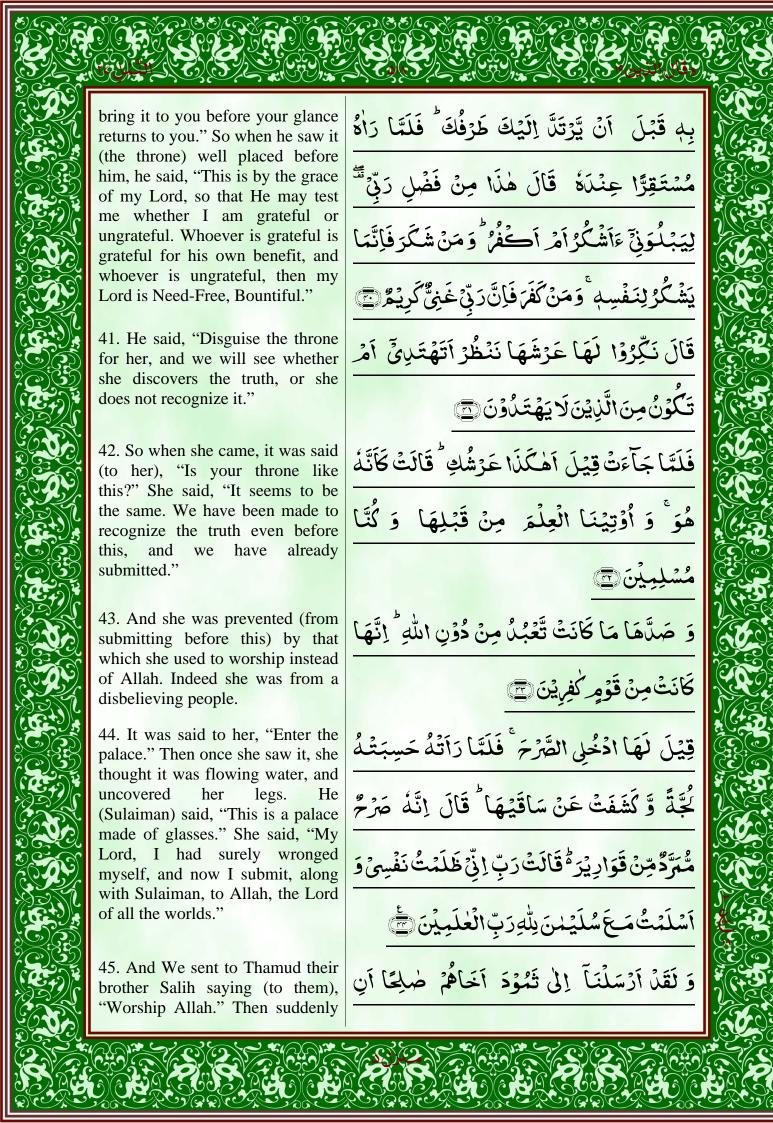




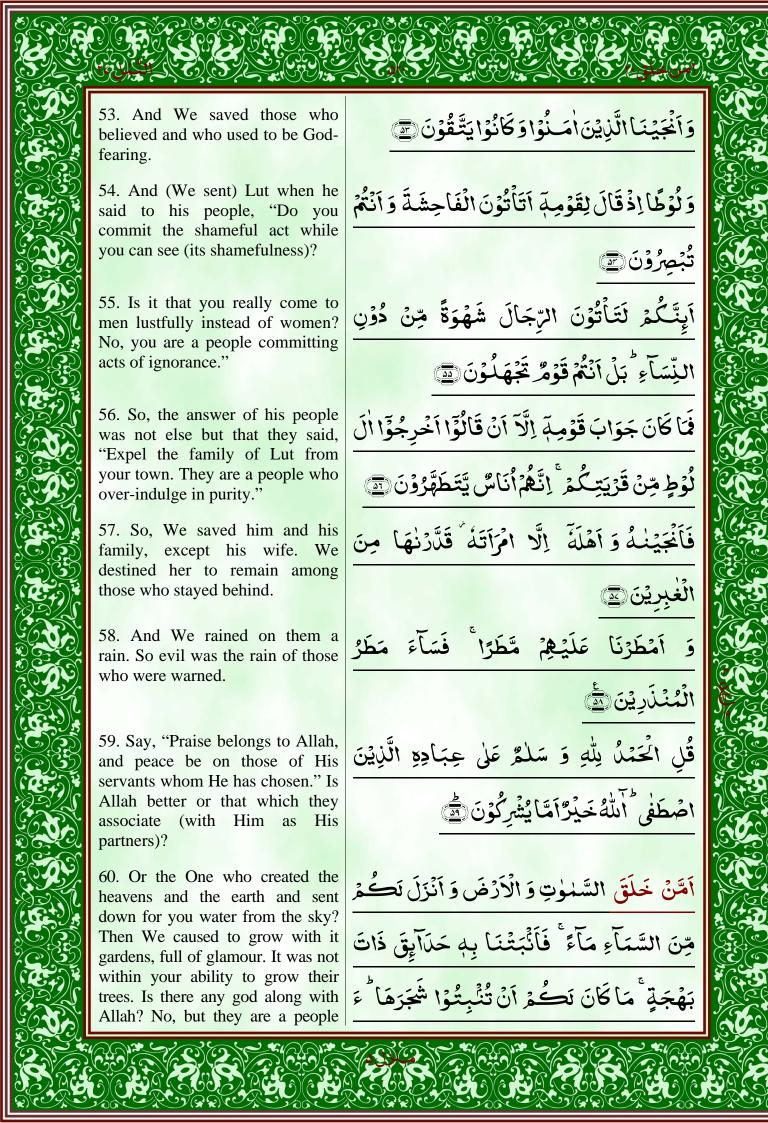






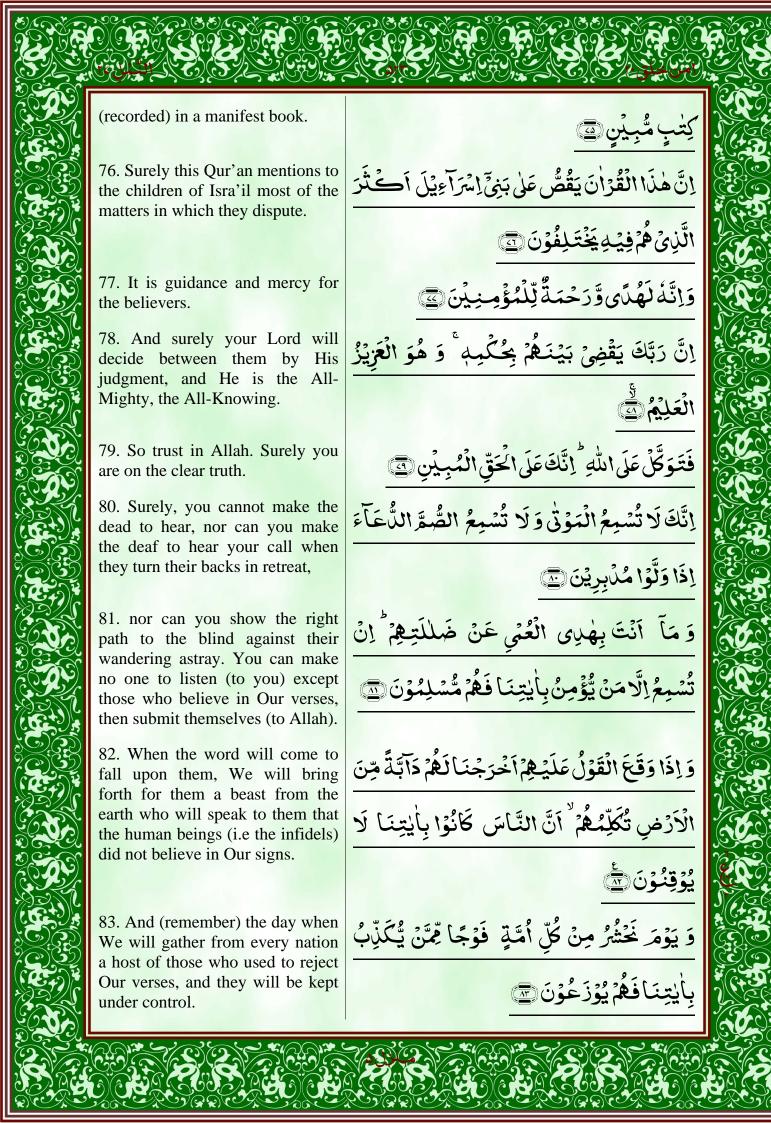


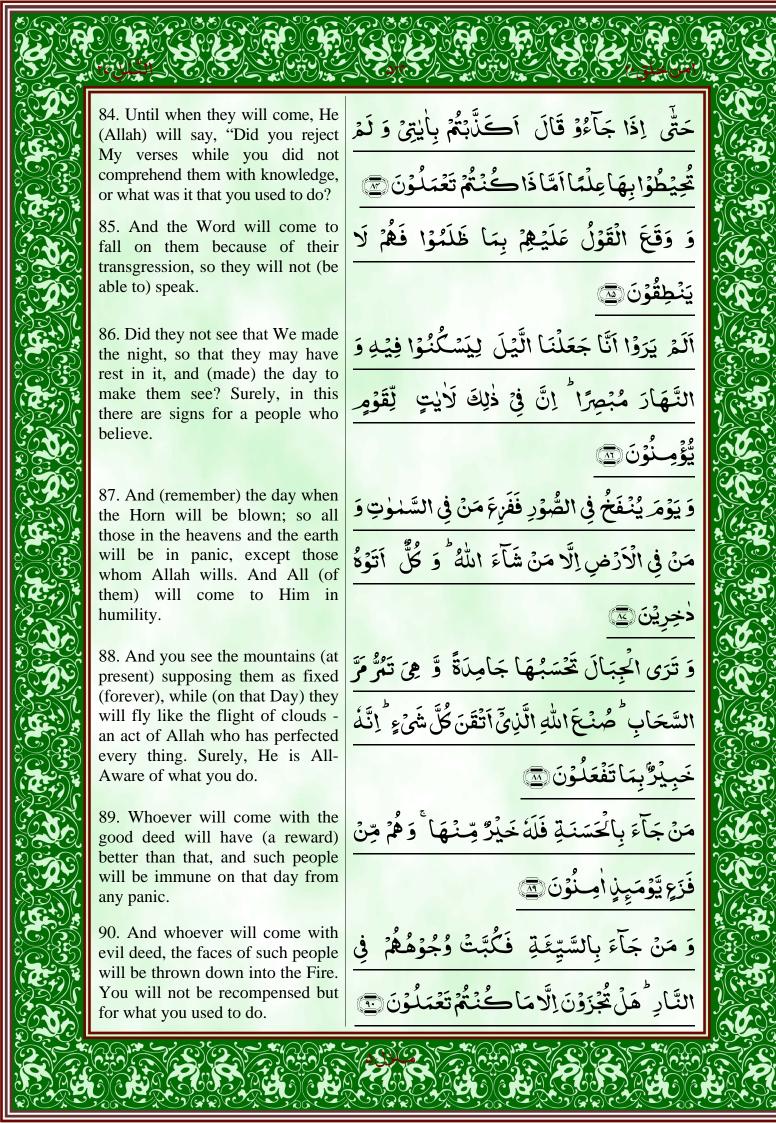


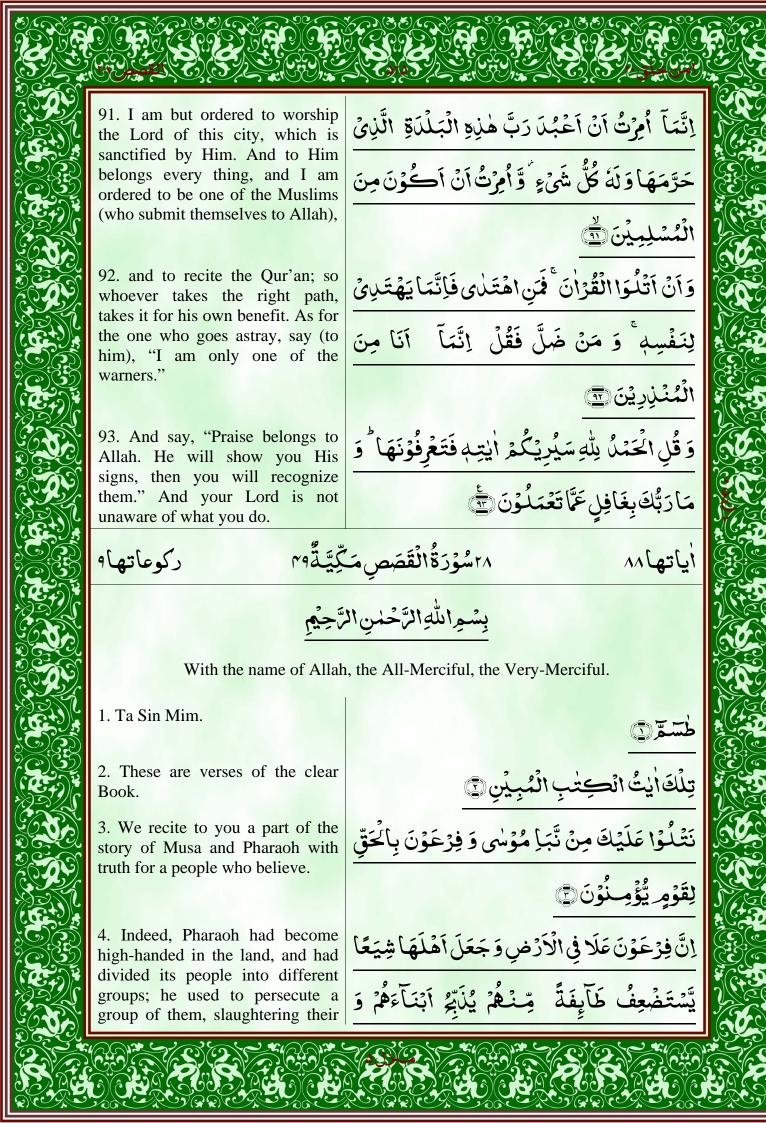


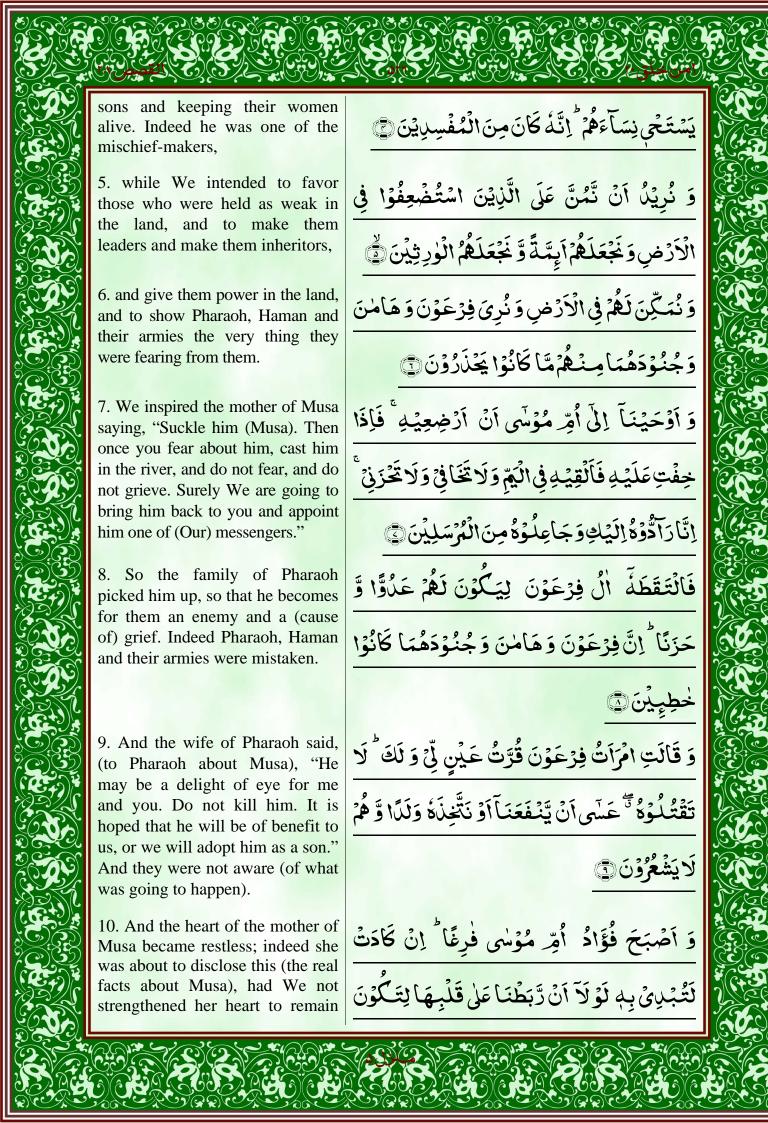








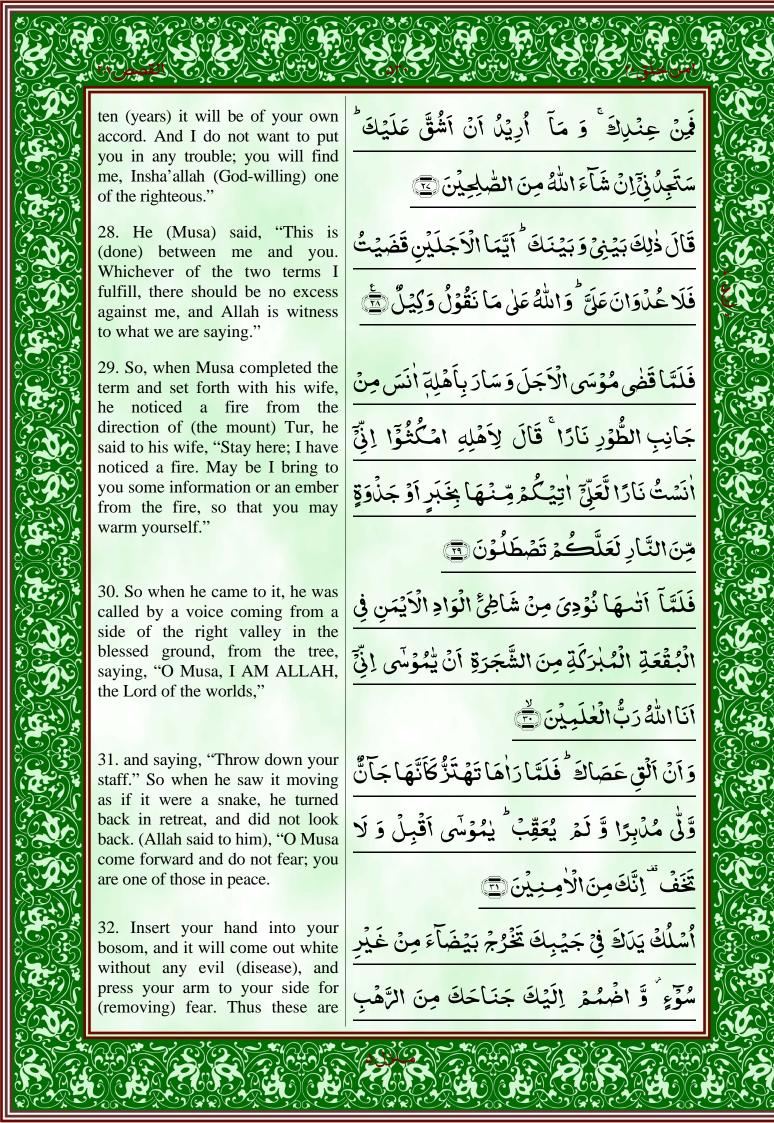


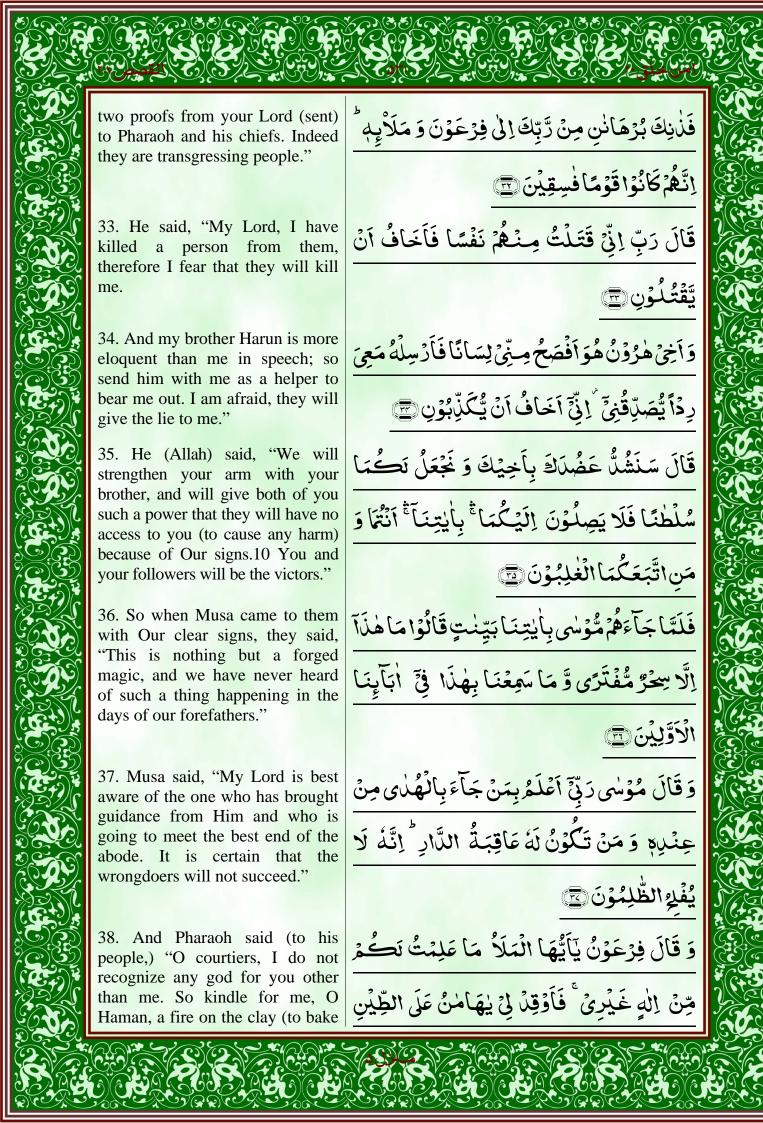


among those who have firm belief مِنَ الْمُؤْمِنِيْنَ عَ (in Allah's promise). 11. She said to his sister, "Keep وَقَالَتُ لِأُخْتِهِ قُصِّيهِ فَبَصْرَتْ بِهِ عَنْ جُنُبِ track of him." So she watched him from a distance, while they were وَّ هُمْ لَا يَشْعُ وُنَ ﴿ not aware. 12. And We had already barred وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتُ هَلْ him (Musa) from (accepting) any suckling women, so she (his آدُتُّكُمْ عَلَى آهُل بَيْتٍ يَّكُفُلُوْنَهُ نَكُمْ وَهُمُ sister) said (to Pharaoh's people), "Shall I point out to you a family who will nurse him for you, and لَهُ نُصِحُونَ 📆 they will be his well-wishers?" فَرَدَدُنْهُ إِلَّى أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَ لَا تَحُزَنَ وَ 13. Thus We brought him back to his mother, so that her eye might have comfort and she might not لِتَعْلَمَ أَنَّ وَعُمَا اللَّهِ حَقٌّ وَّلْكِنَّ أَكْتُرَهُمْ لَا grieve, and so that she might know that Allah's promise is true, but most of them do not يغلَّمُونَ know. 14. And when he reached his وَ لَمَّا بَلَغَ آشُلَّهُ وَ اسْتَوْى أَتَيْنَٰهُ حُكُمًا وَّ maturity and became perfect, We gave him wisdom and knowledge. عِلْمًا و كَلْالِكَ نَجْزى الْمُحْسِنِيْنَ ﴿ This is how We reward those who are good in their deeds. وَ دَخَلَ الْمَدِيْنَةَ عَلَى حِيْنِ غَفْلَةٍ مِّنُ آهْلِهَا 15. Once he entered the city at a time when its people were heedless; so he found in it two فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلْنِ ۚ هٰذَا مِنْ men fighting each other: This one was from his own group, and that one from his enemies. So the one شِيْعَتِهِ وَ هٰنَا مِنْ عَدُوِّهِ ۚ فَاسْتَغَاثَهُ الَّذِي from his own group called him for help against the one who was from his enemies. So Musa gave مِنْ شِيْعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَزَةً مُوسى him a blow with his fist and finished him off. (Then) He فَقَضَى عَلَيْهِ \* قَالَ هٰذَا مِنْ عَمَلِ الشَّيُطٰنُ (Musa) said (out of remorse), "This is some of Satan's act. He is indeed a clear enemy who اِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ 🖭 misleads (people)."

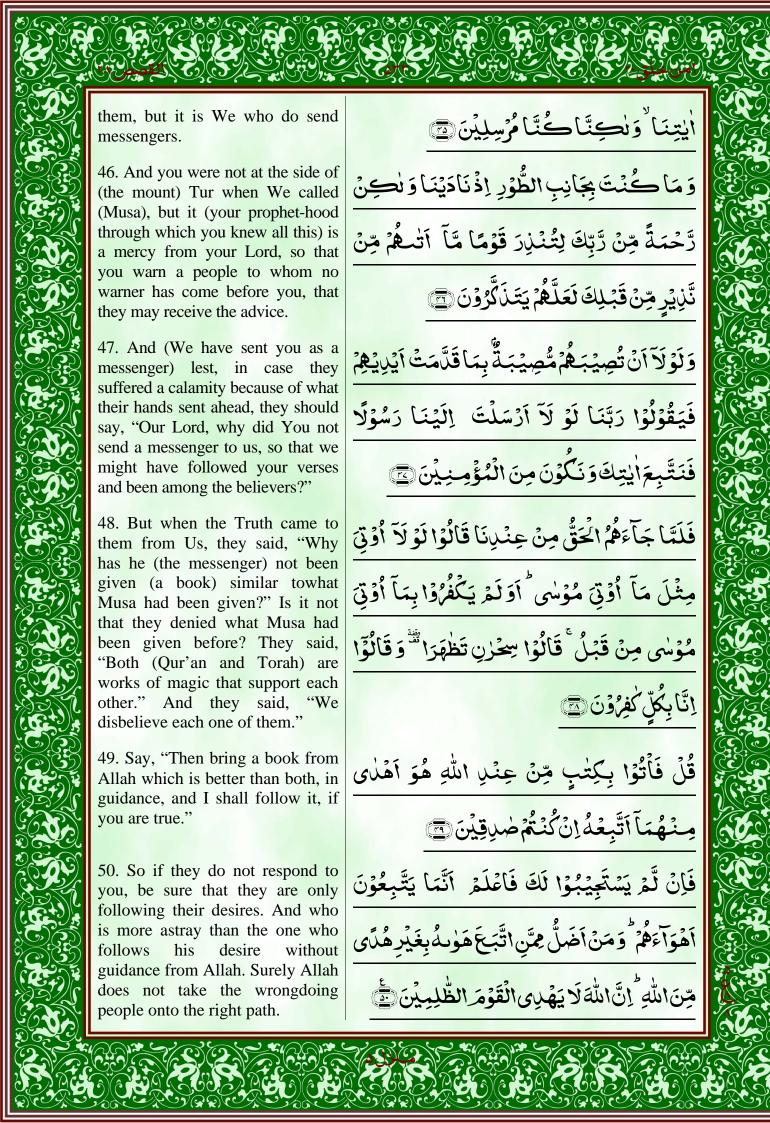


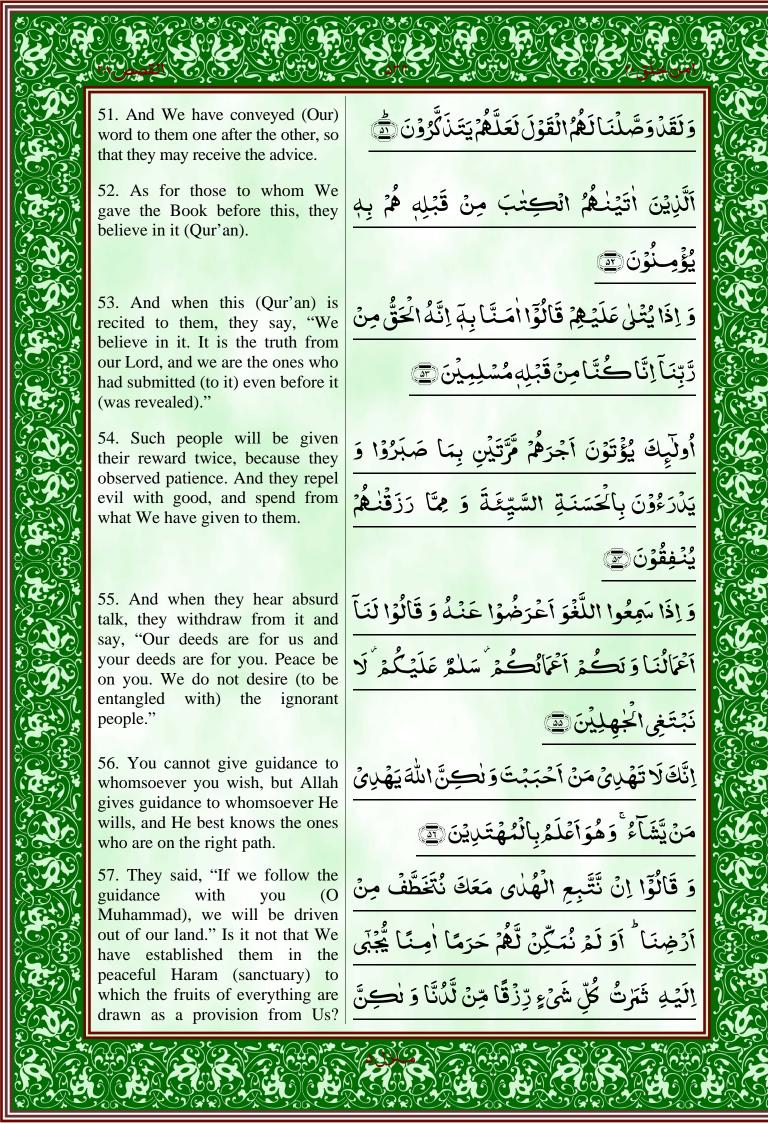


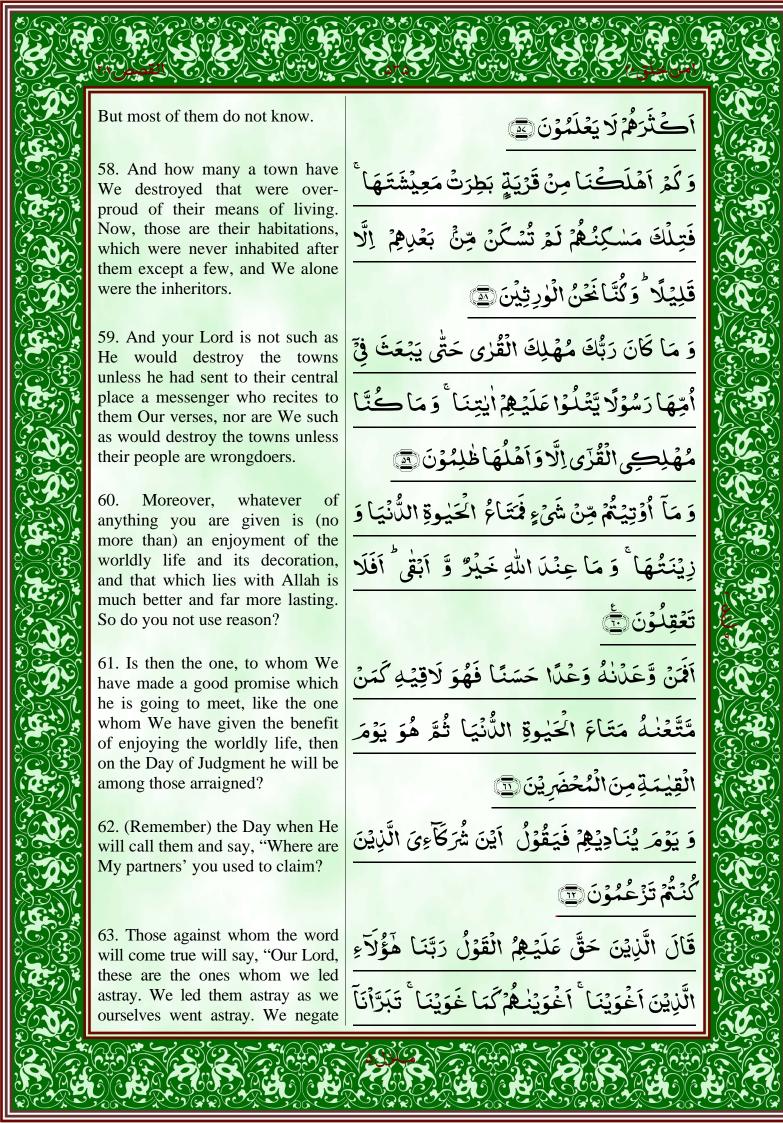


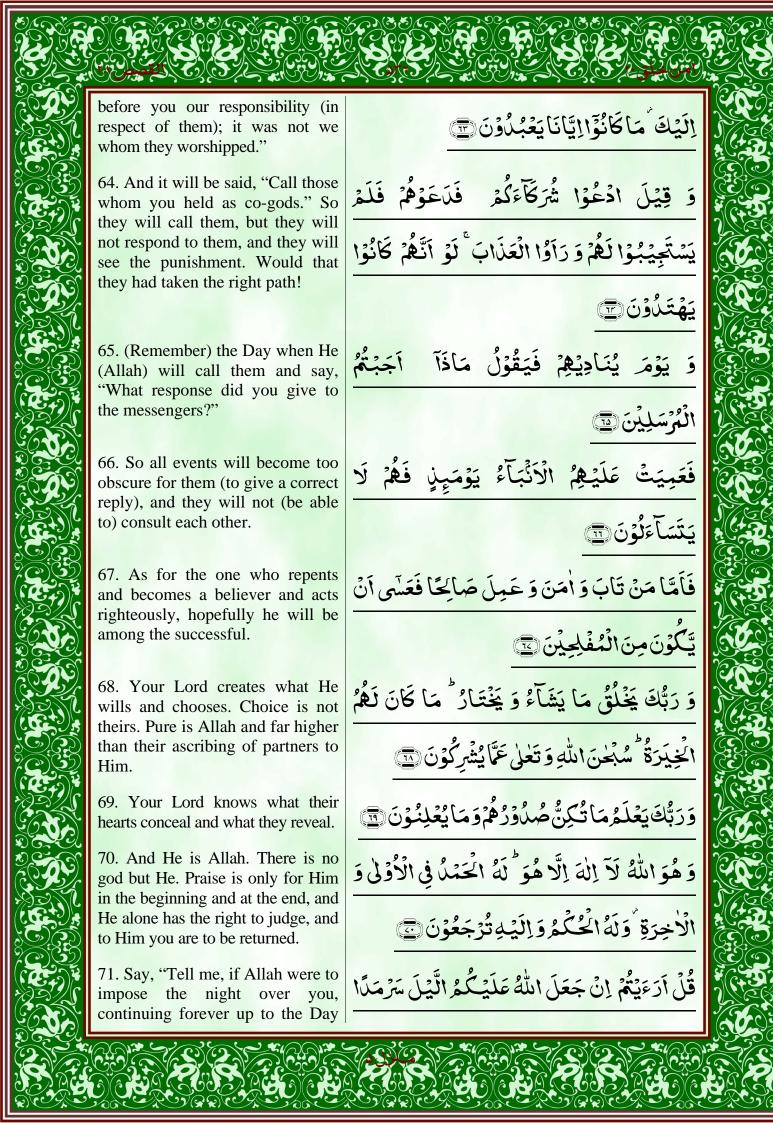




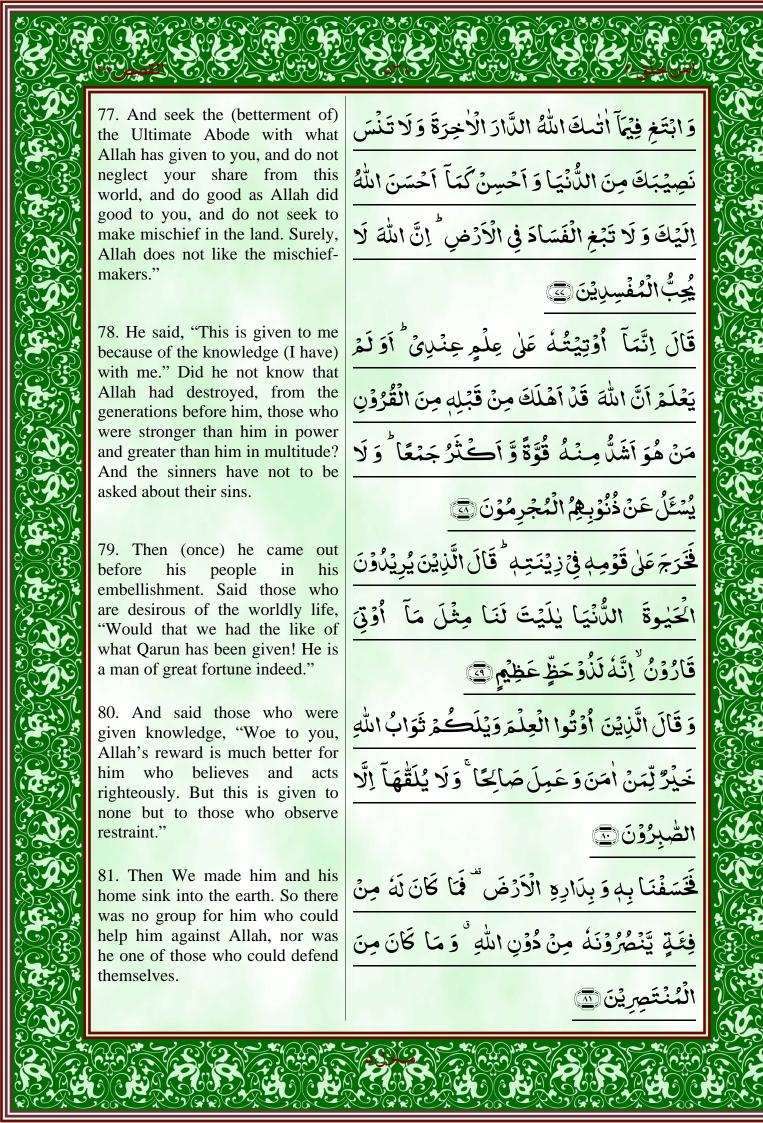


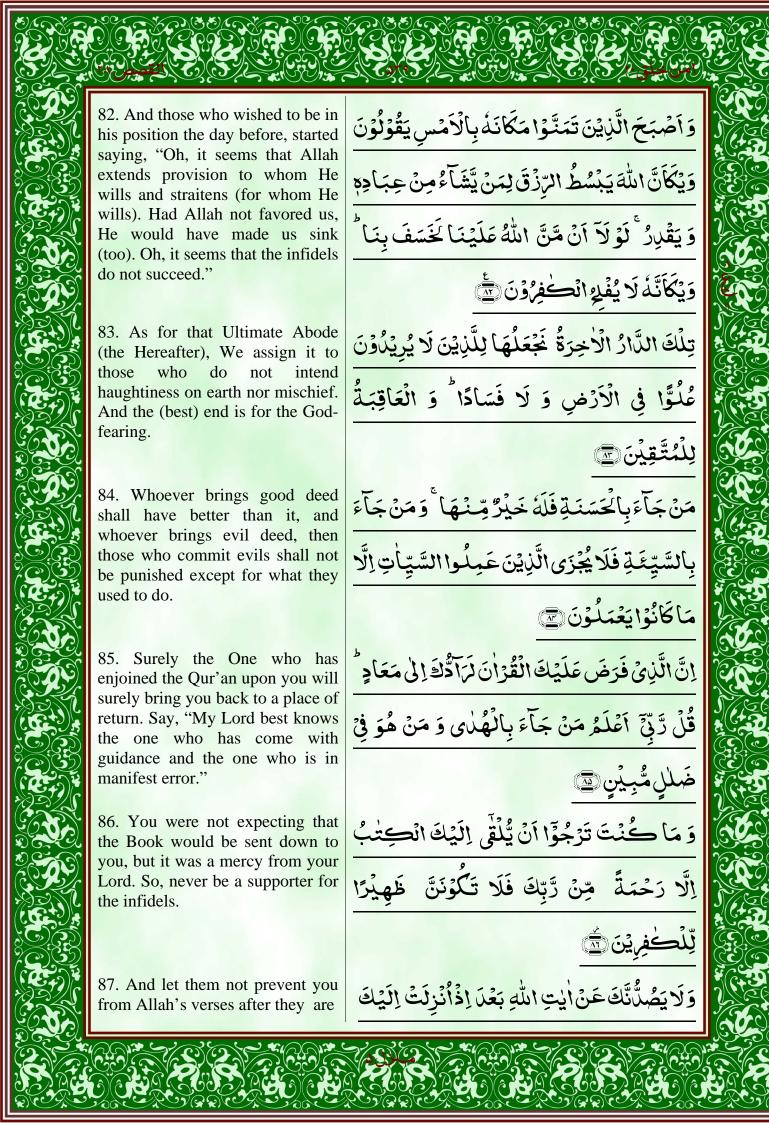


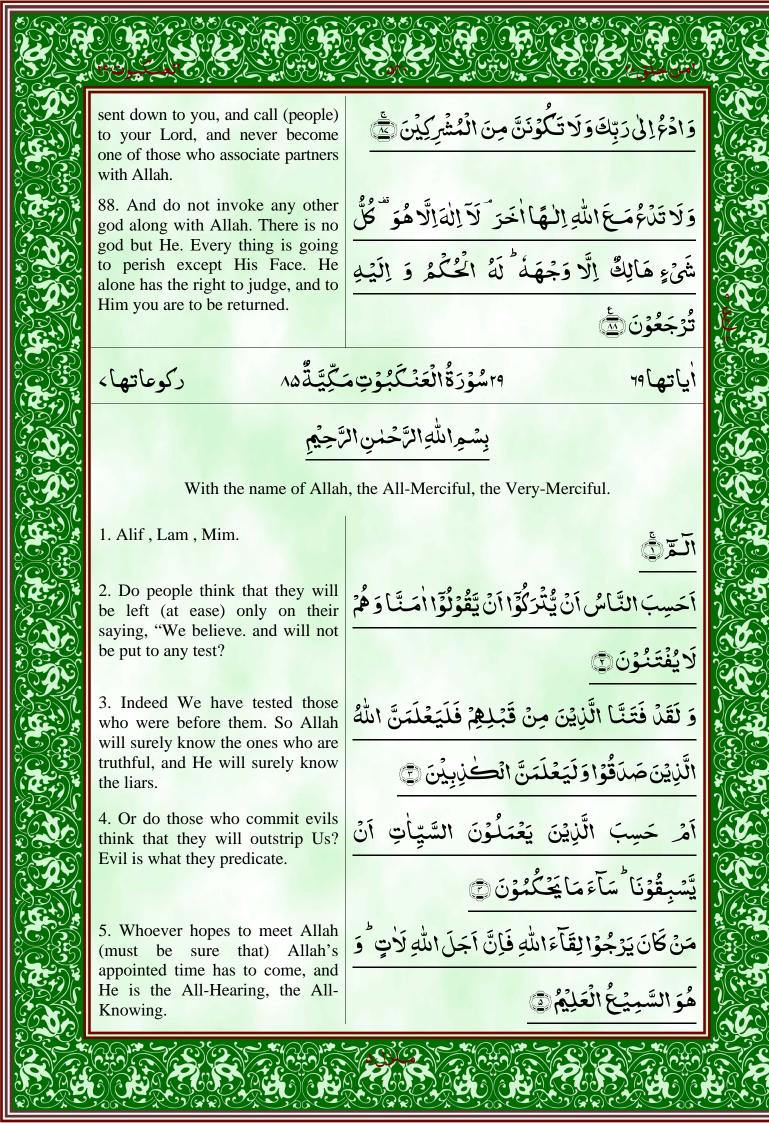


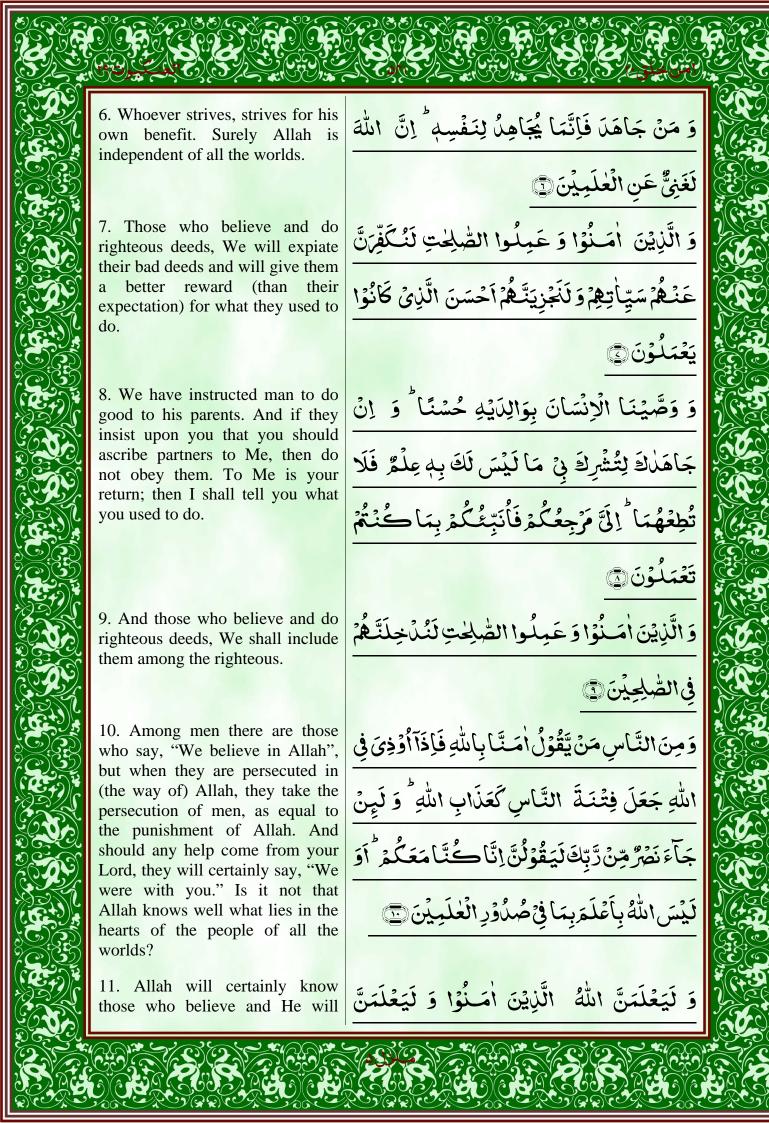


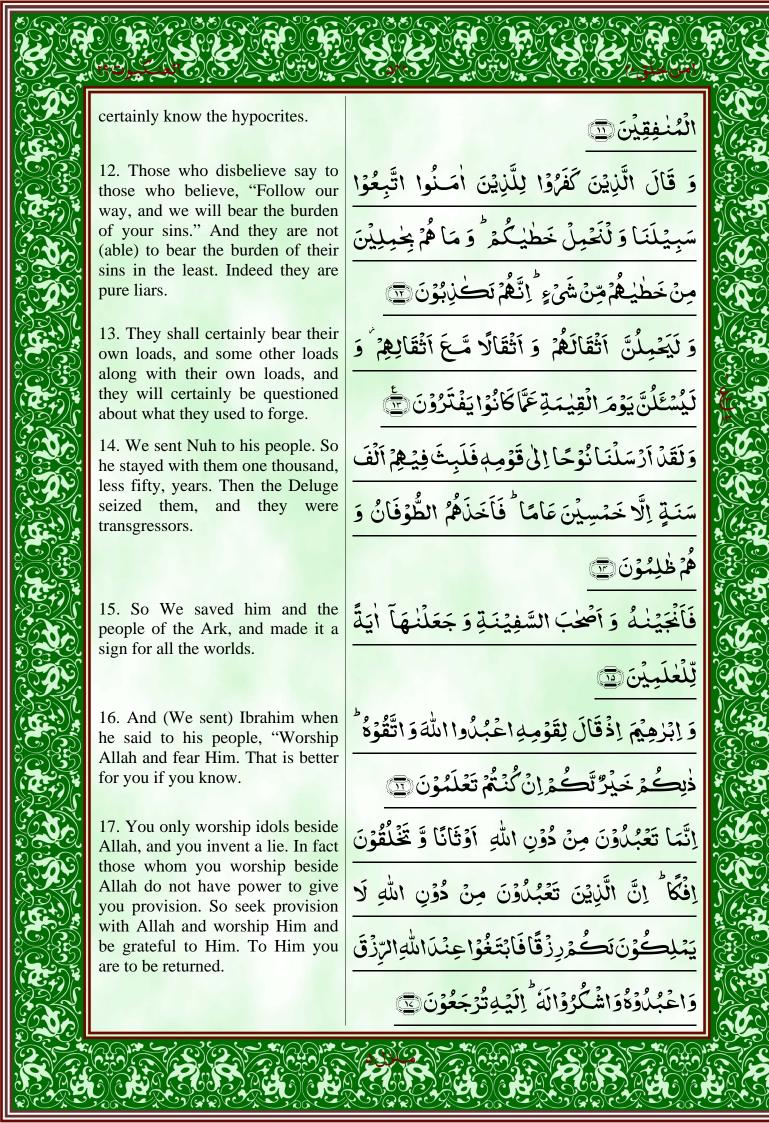


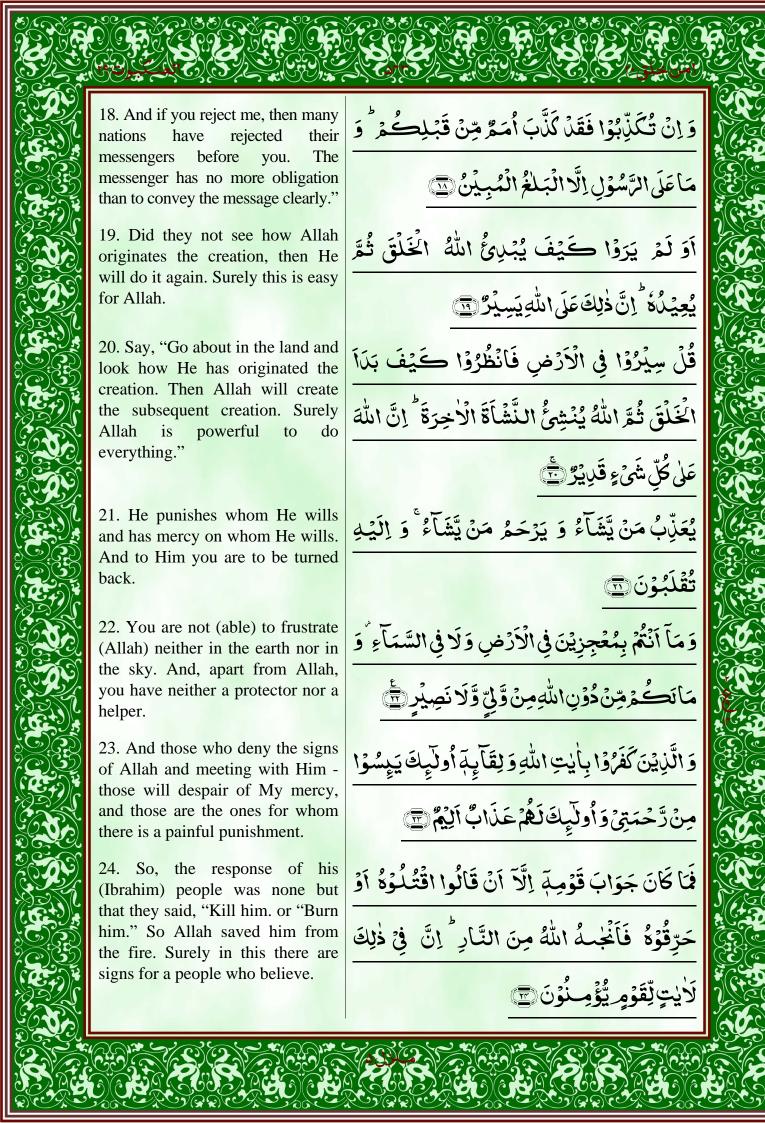


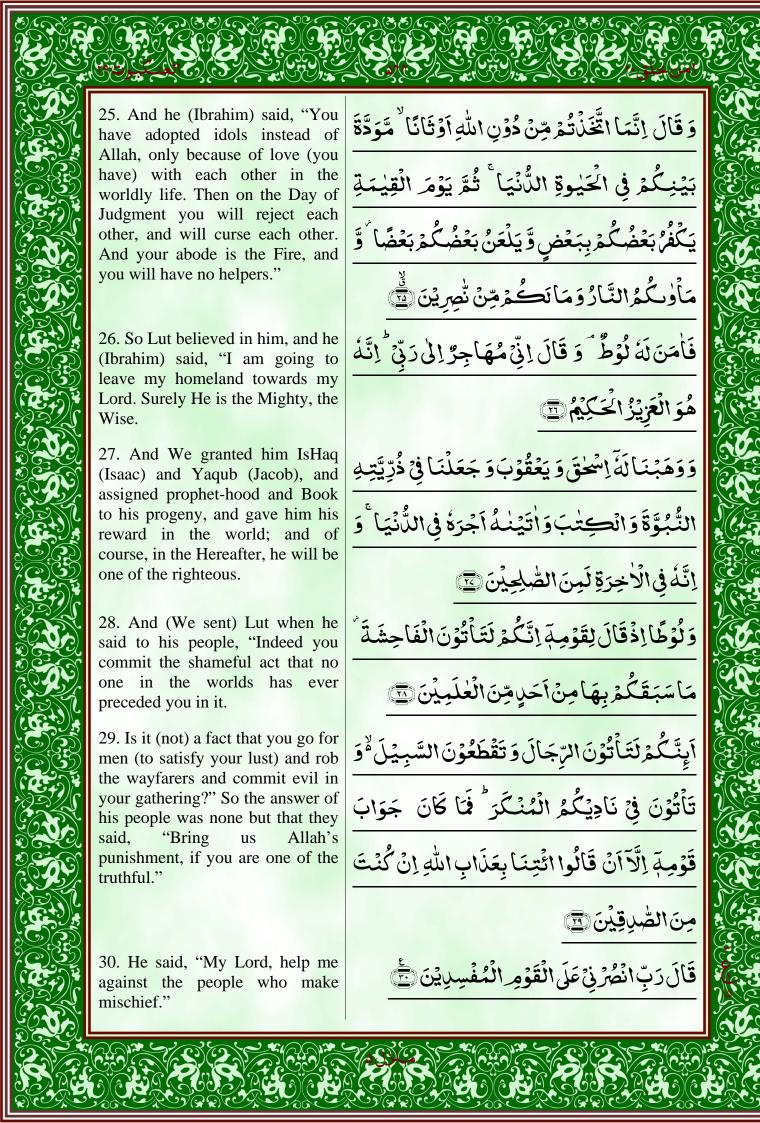


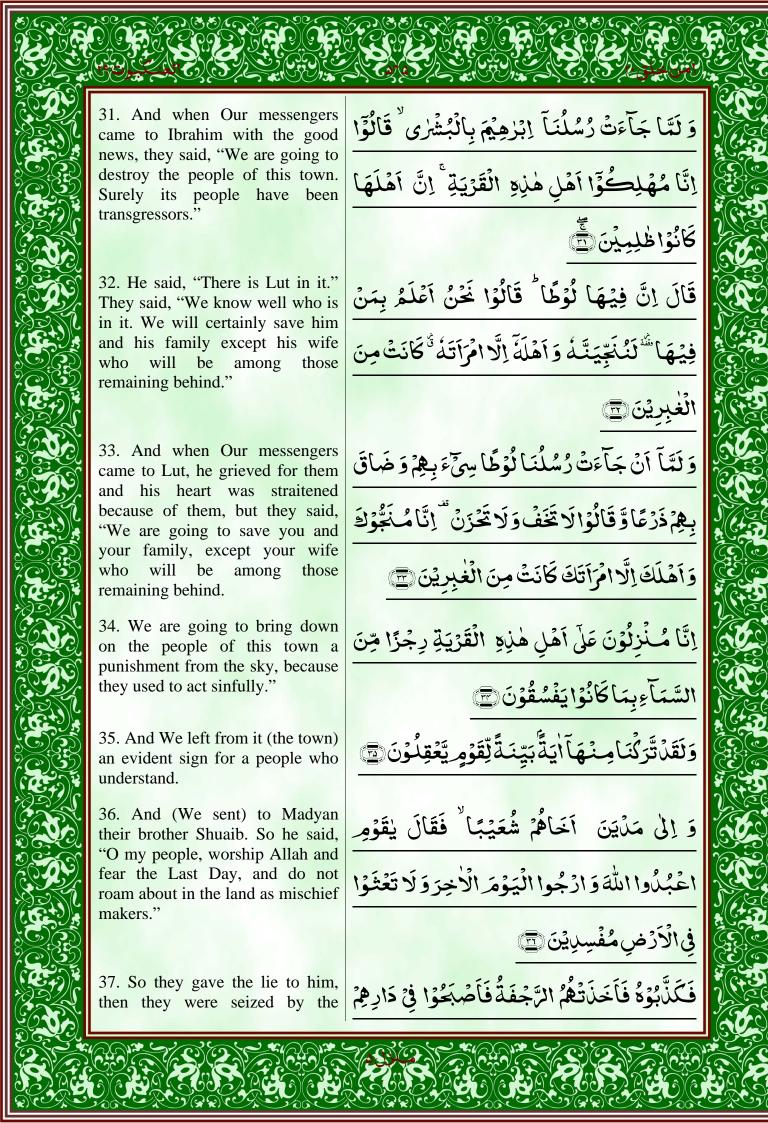




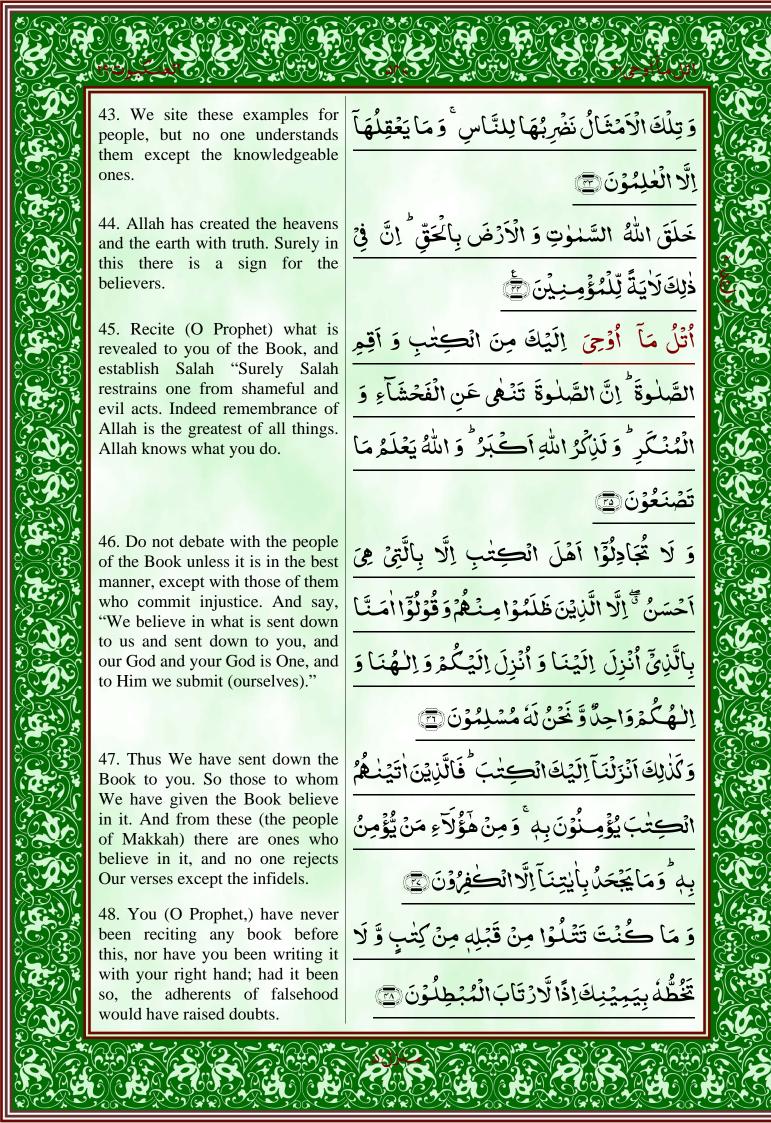


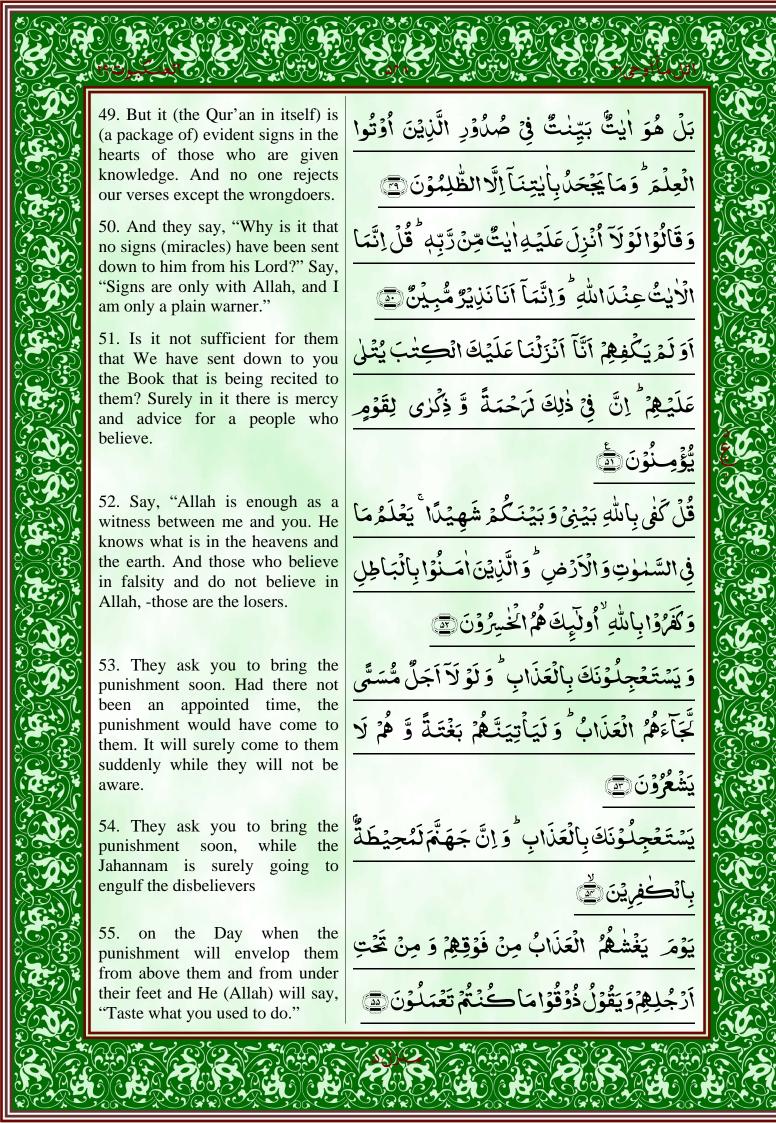


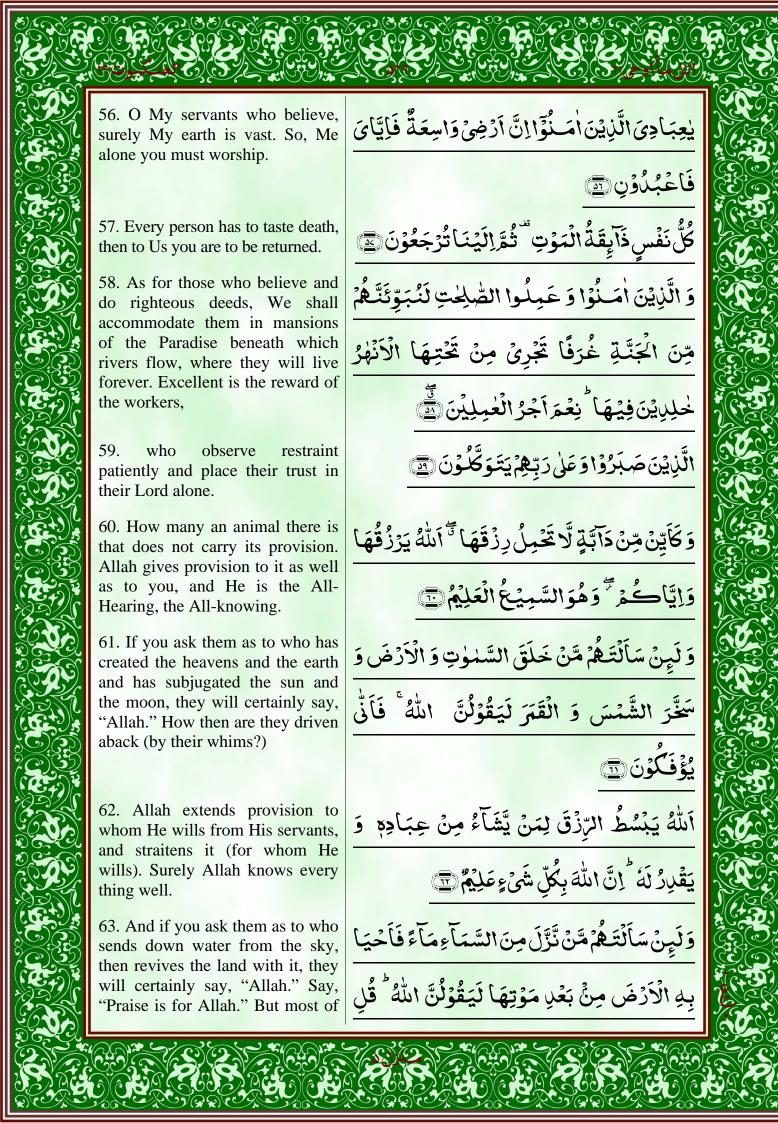






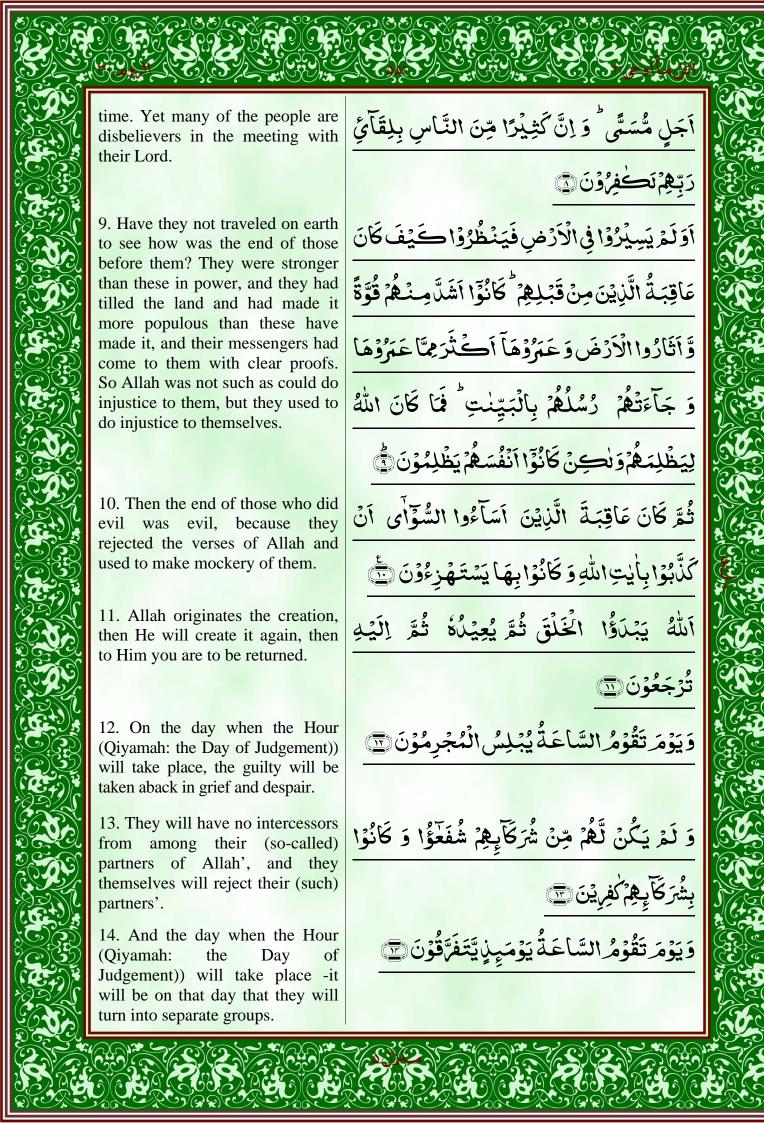


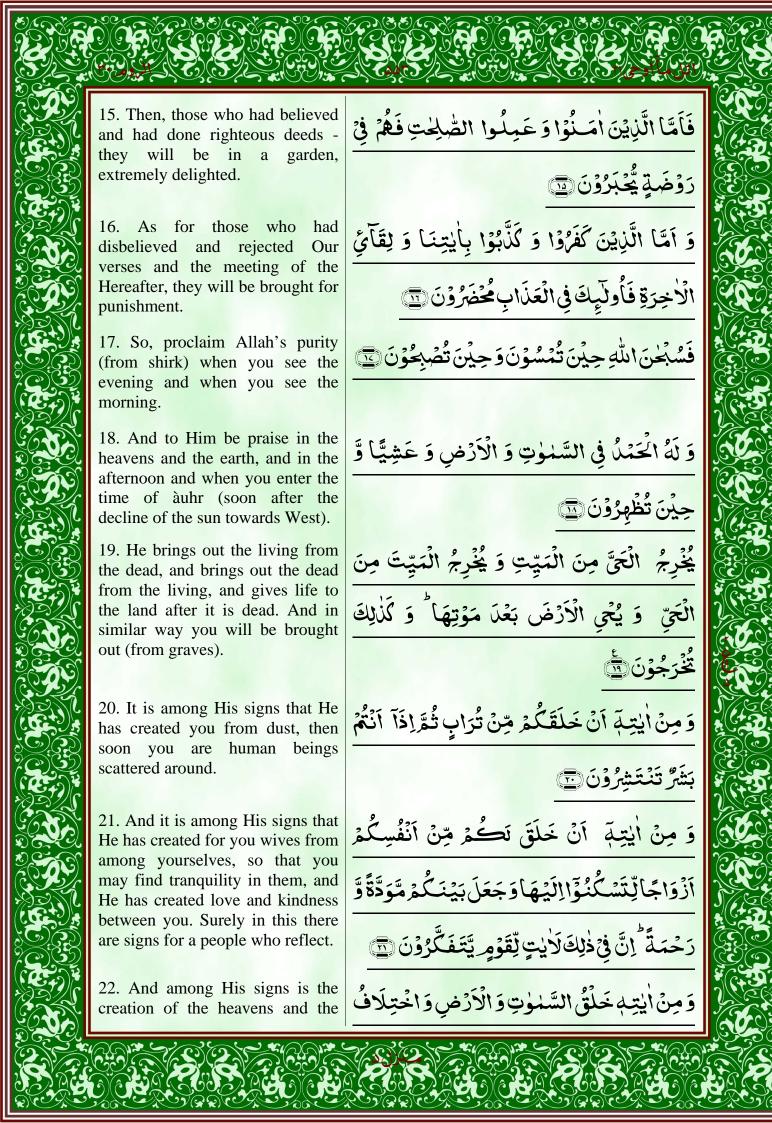


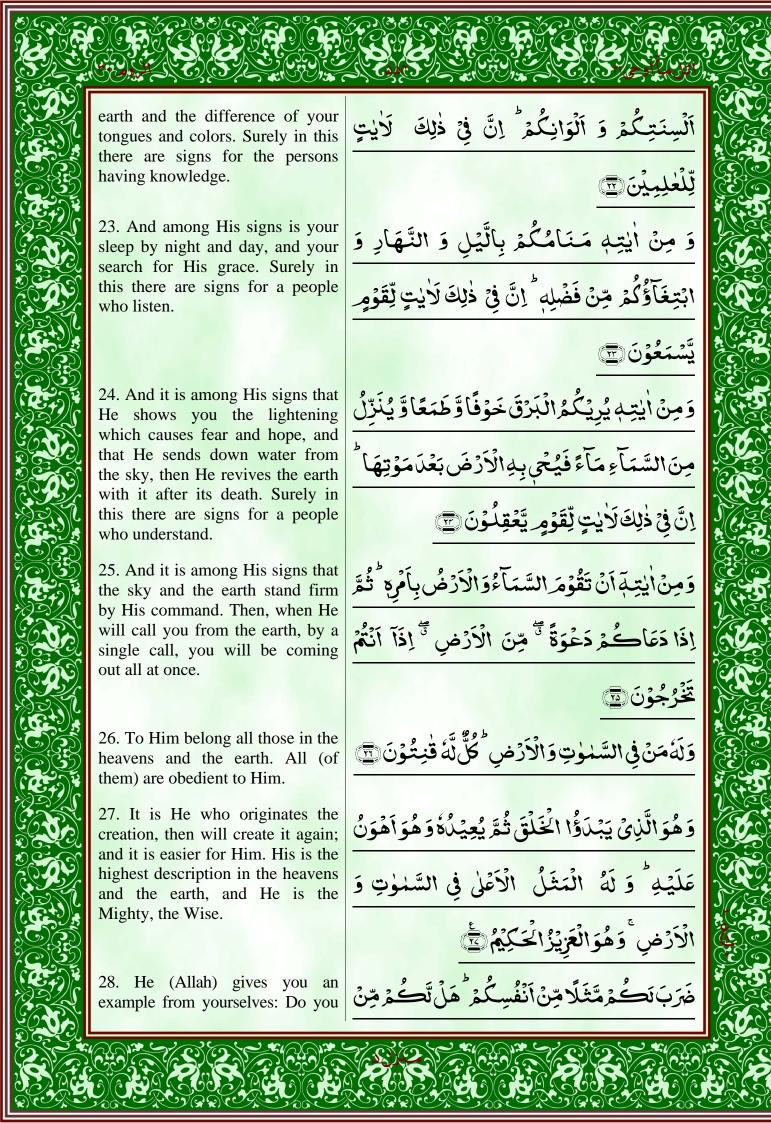




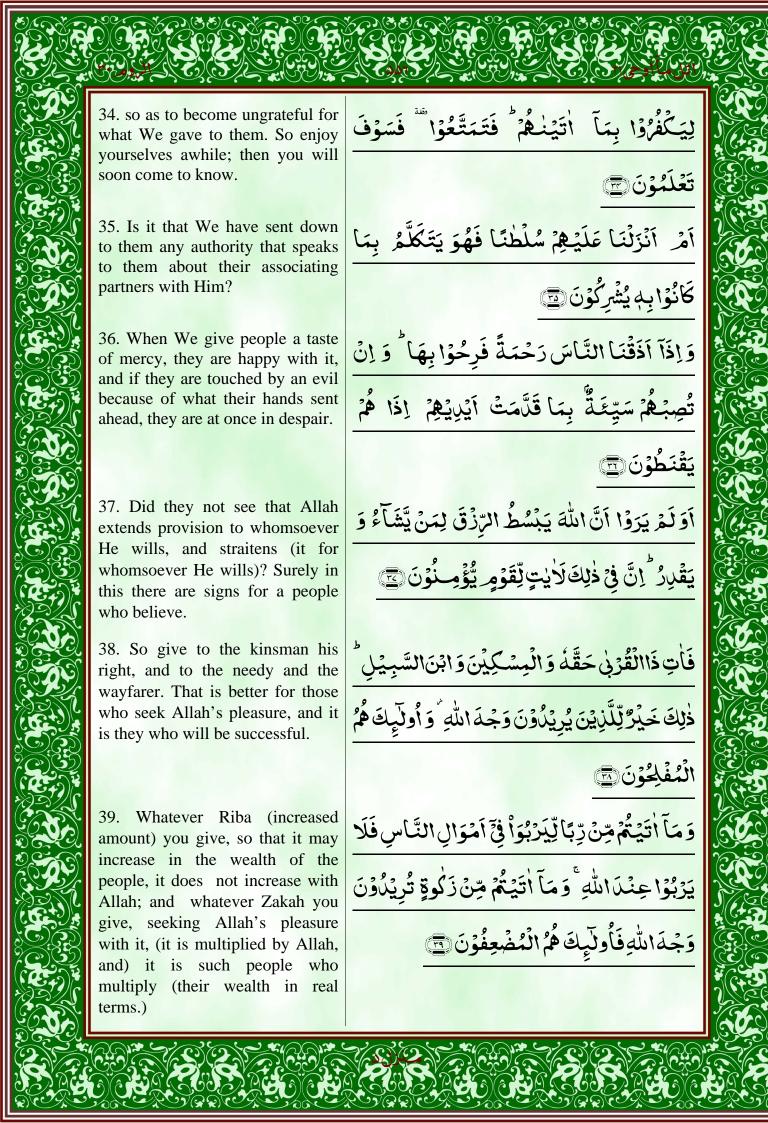
	PARTE SERVICES	
	يَّةُ م د كوعاتها ٢	أياتها ٢٠ أياتها ٢٠ السُّوْرَةُ الرُّوْمِ مَكِّ
	؞ مُحِ <b>تِ</b>	بِسْمِاللَّهِالرَّحْمْنِ الْ
	With the name of Allah, the All-Merciful, the Very-Merciful.	
	1. Alif, Lam, Mim.	الَمِّ اللَّهِ اللَّ
	2. The Romans have been defeated	غُلِبَتِ الرُّوْمُ ﴿
CE TO	3. in the nearer land; and they, after their defeat, will triumph	فِيَّ آدُنَى الْأَرْضِ وَ هُمْ مِّنَ بَعْدِ غَلَبِهِمْ
		سَيَغُلِبُوْنَ ﴿
	4. within a few years. To Allah belonged the matter before and (to Him it belongs) thereafter. And on	فِيْ بِضْعِ سِنِيْنَ مُ لِلّٰهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعُلُ وَ
	that day the believers will rejoice	يَوْمَيِدٍ يَّفُرَحُ الْمُؤْمِنُونَ ﴿
	5. with Allah's help. He helps whomsoever He wills. And He is the Mighty, the Very-Merciful.	بِنَصْرِ اللهِ مِنْ يَشَاءُ وَ هُوَ الْعَزِيْرُ
		الرَّحِيْمُ فَي
	6. It is a promise from Allah. Allah does not fail in His promise, but most of the people do not	وَعْدَ اللهِ لَا يُخْلِفُ اللهُ وَعْدَةً وَ لَكِنَّ
(0)	know.	أَكْثَرُ النَّاسِ لَا يَعْلَمُوْنَ ﴿
	7. They know something superficial of the worldly life, but of the Hereafter they are	يَعْلَمُوْنَ ظَاهِرًا مِّنَ الْحَيْوةِ اللَّانْيَا اللَّهُ عَنِ
	negligent.	الْاخِرَةِ هُمْ غَفِلُونَ ﴿
	8. Did they not reflect in their own selves? Allah did not create the heavens and the earth and	اَوَ لَمْ يَتَفَكَّرُوا فِيَّ انْفُسِهِمْ مَا خَلَقَ اللَّهُ
	what is between them but with a just cause and for an appointed	السَّلُوْتِ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا ٓ اللَّهِ بِالْحَقِّ وَ
TO THE SECOND OF		

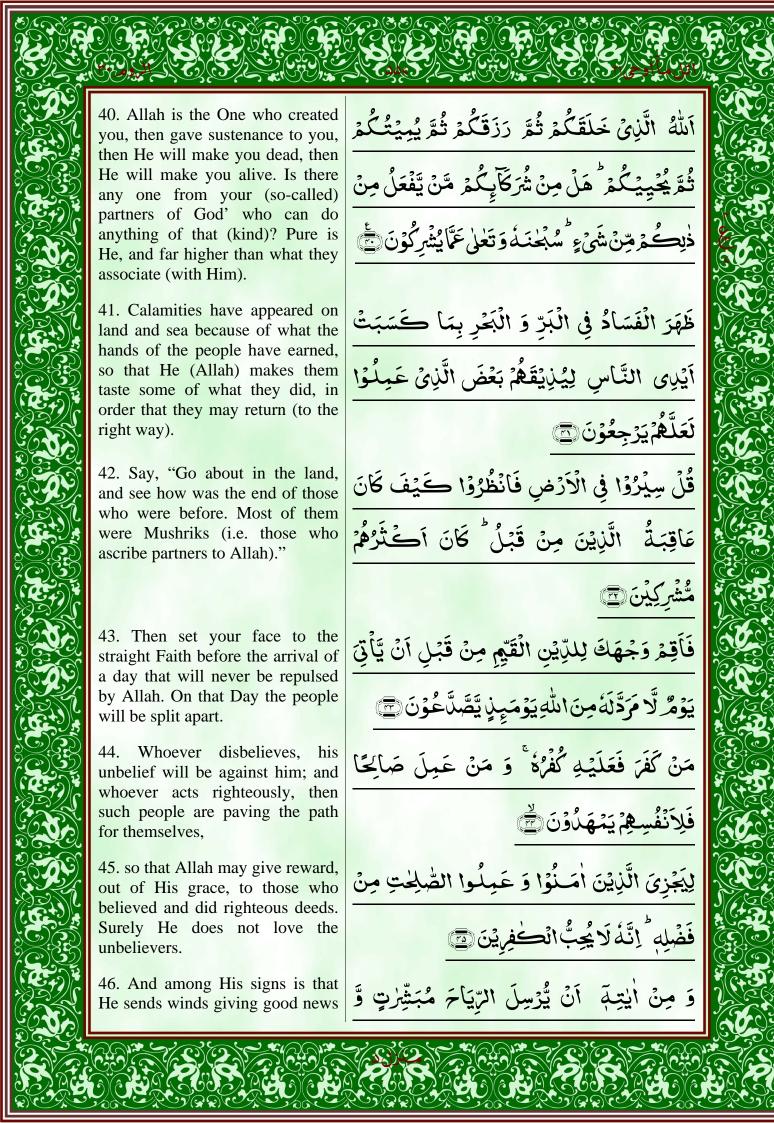


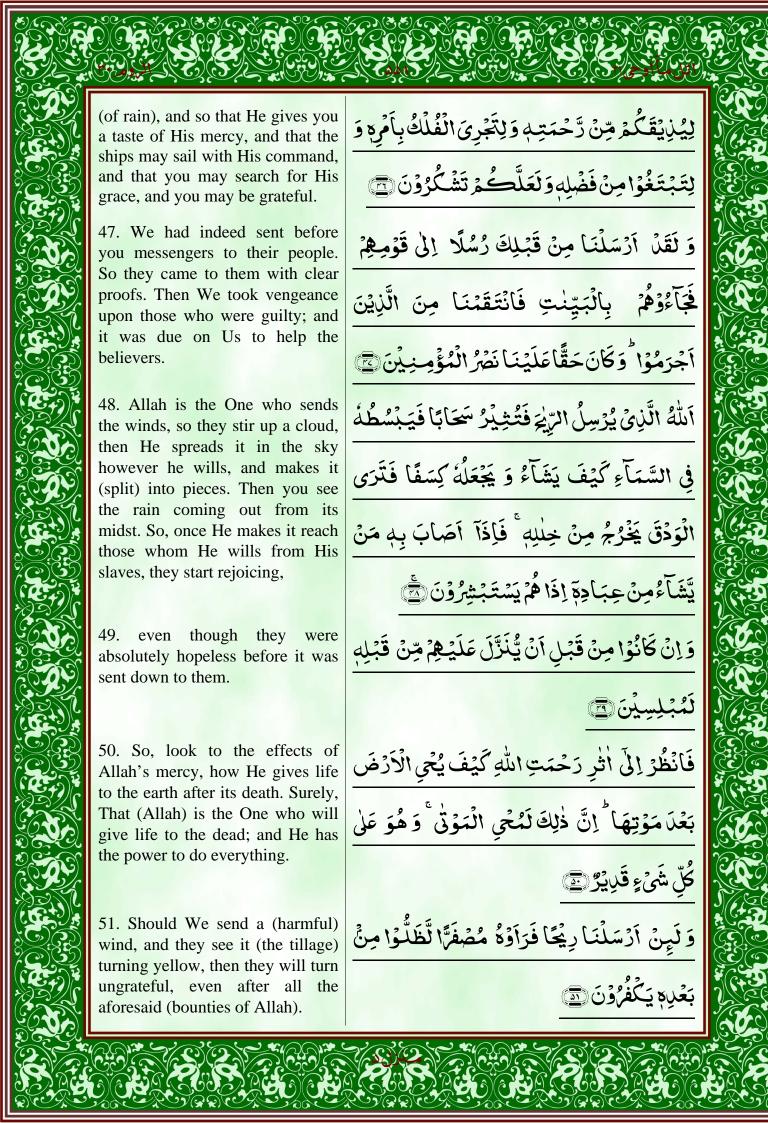


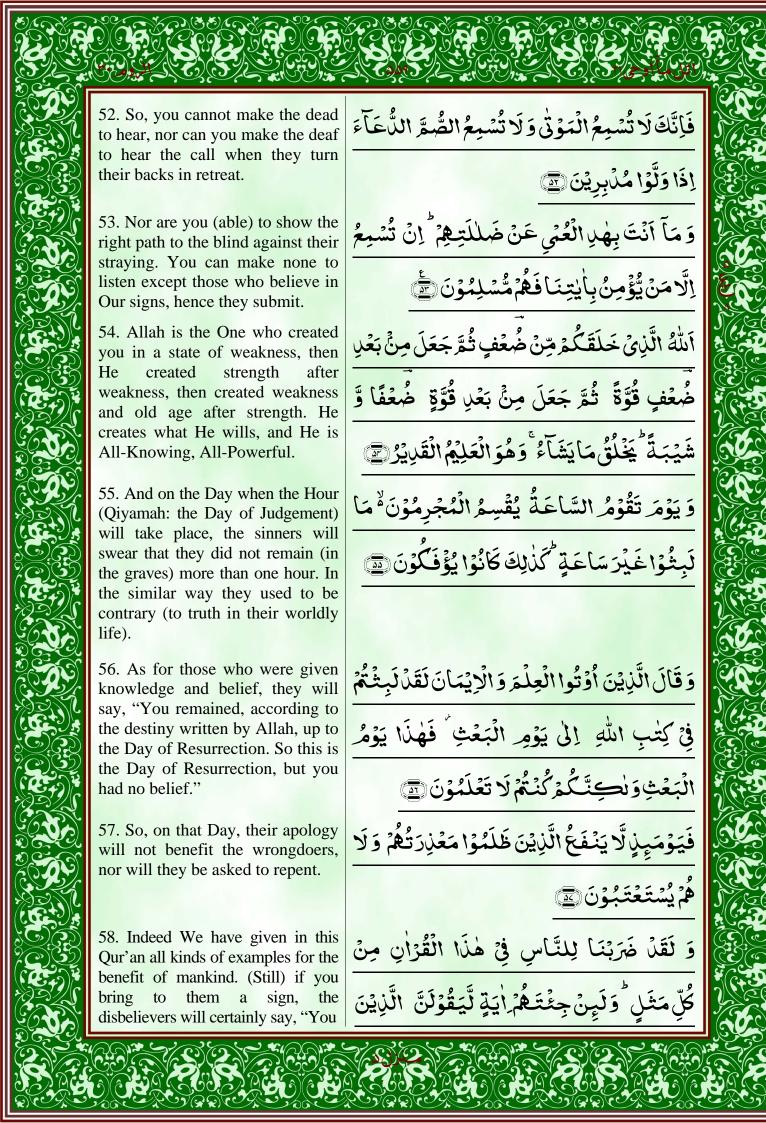




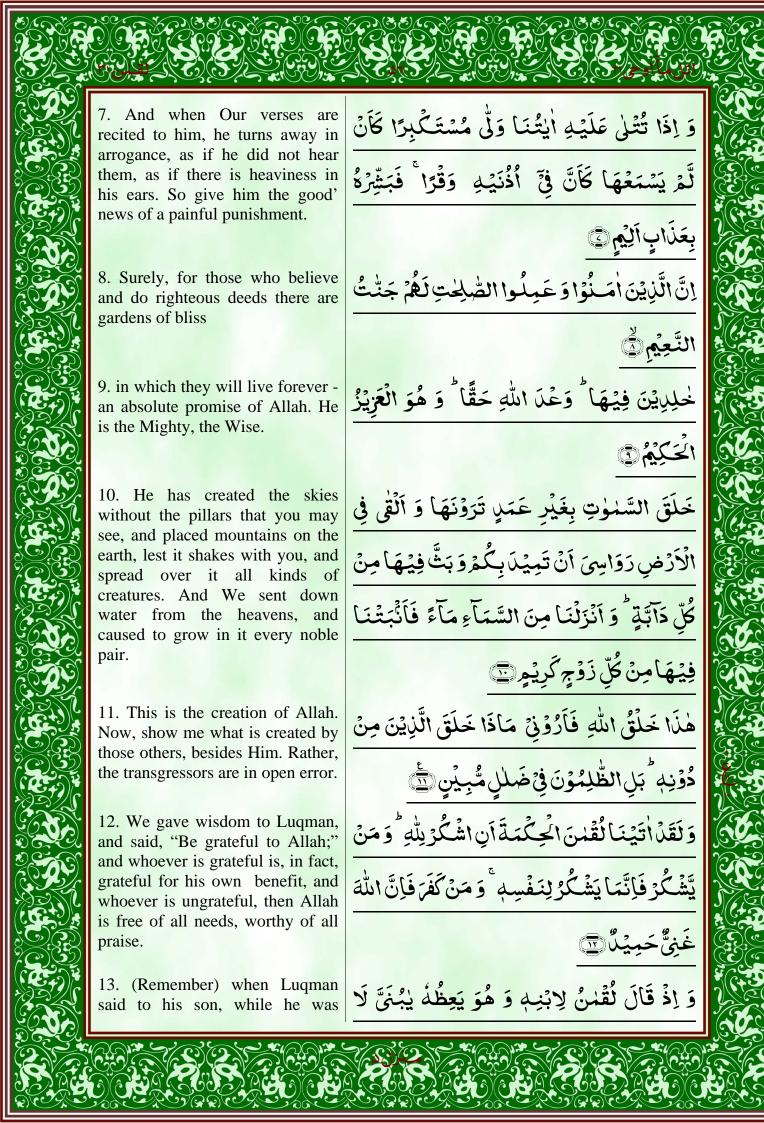


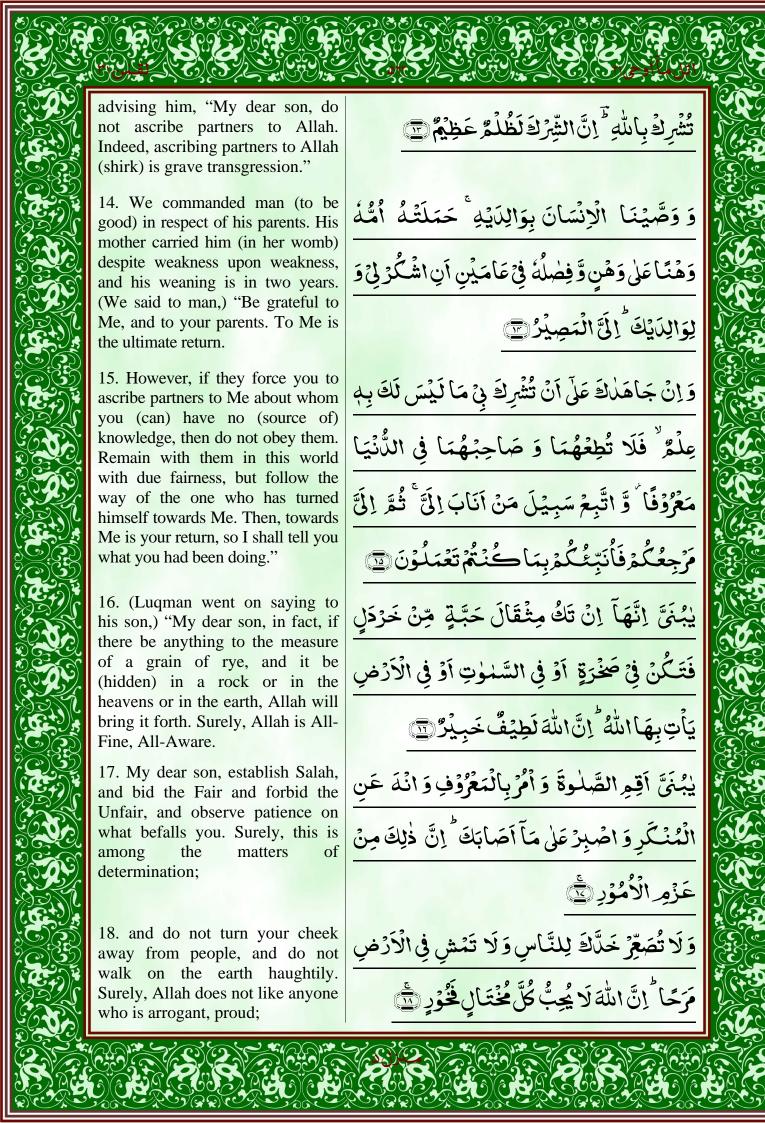


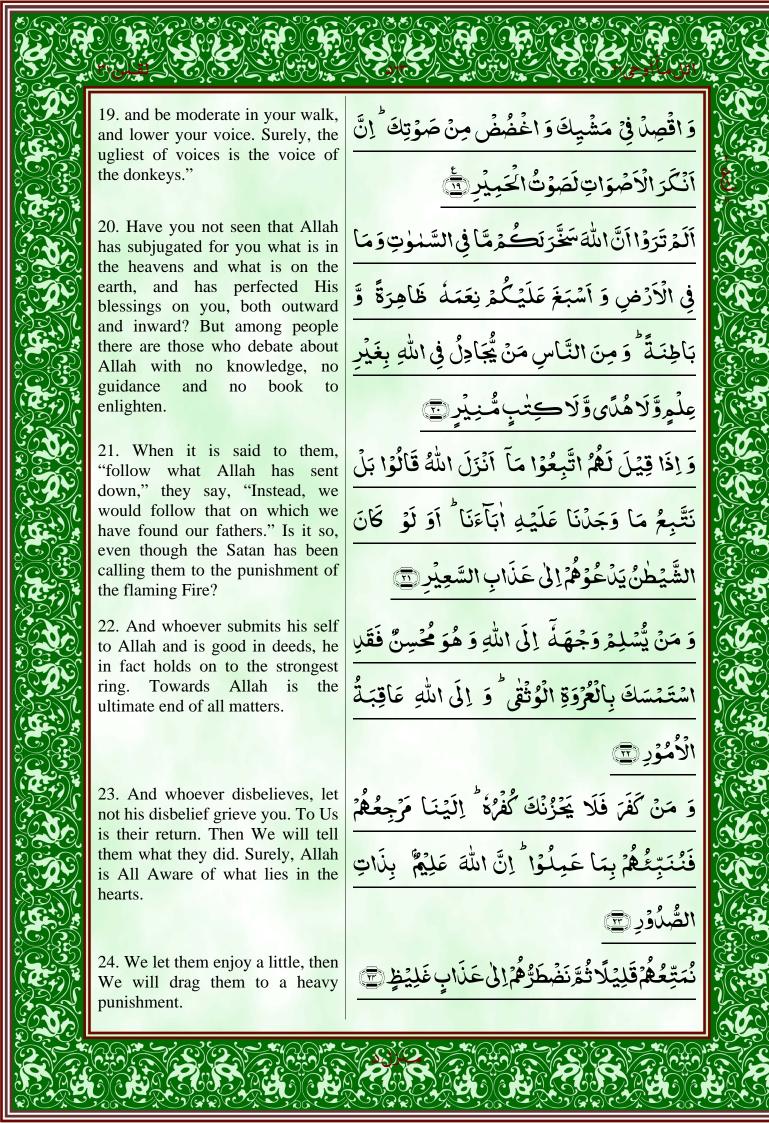


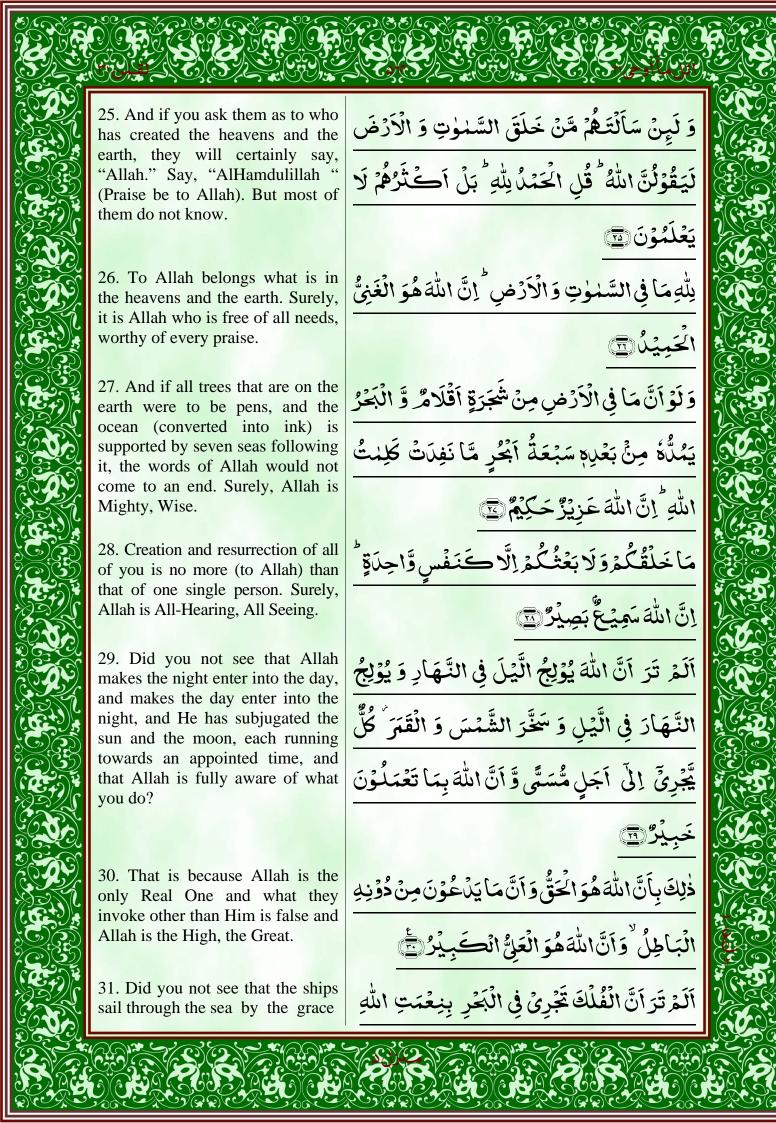


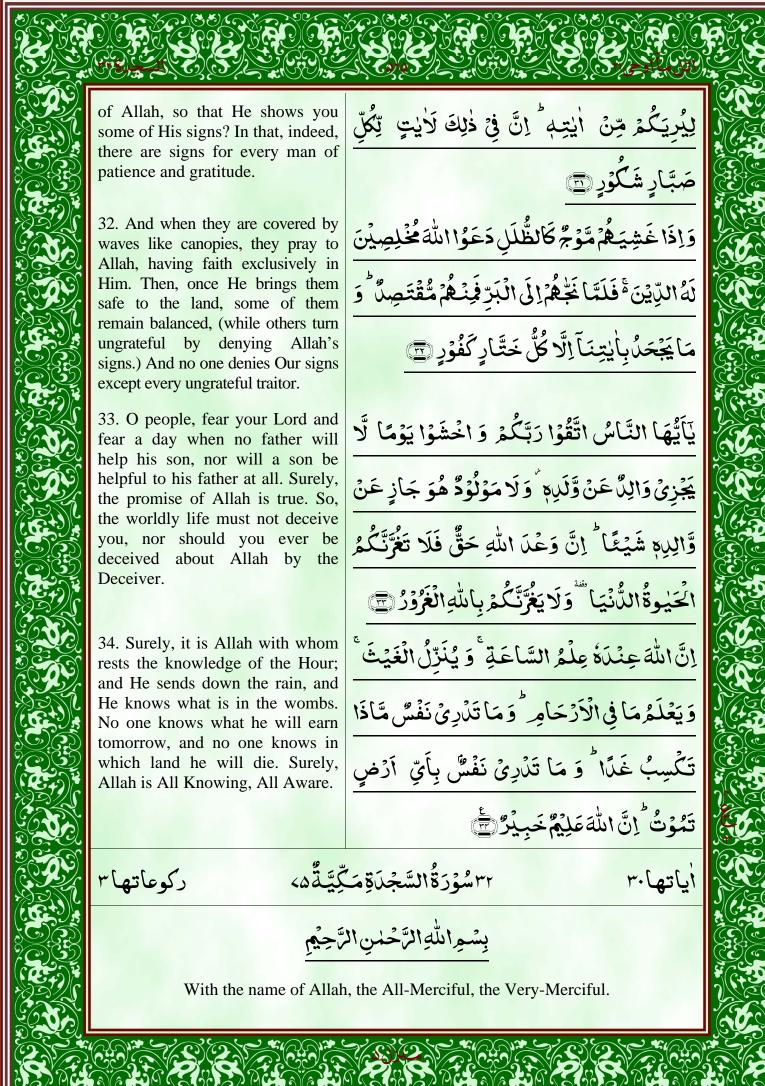


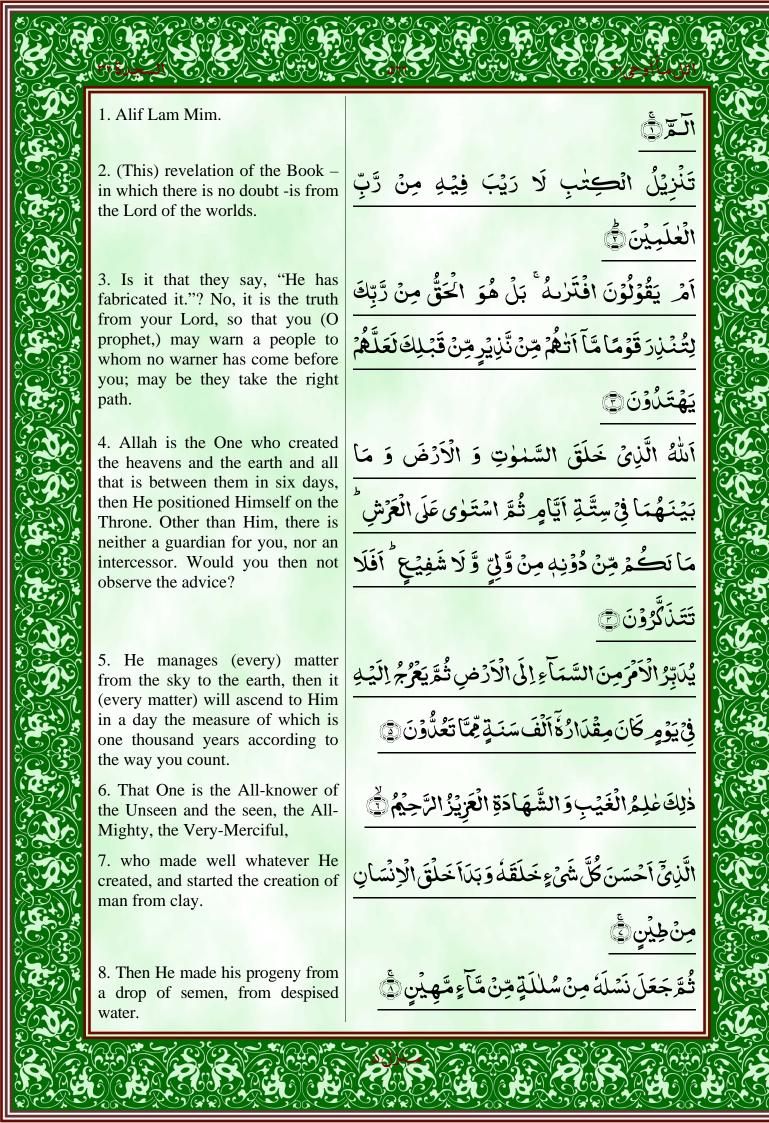




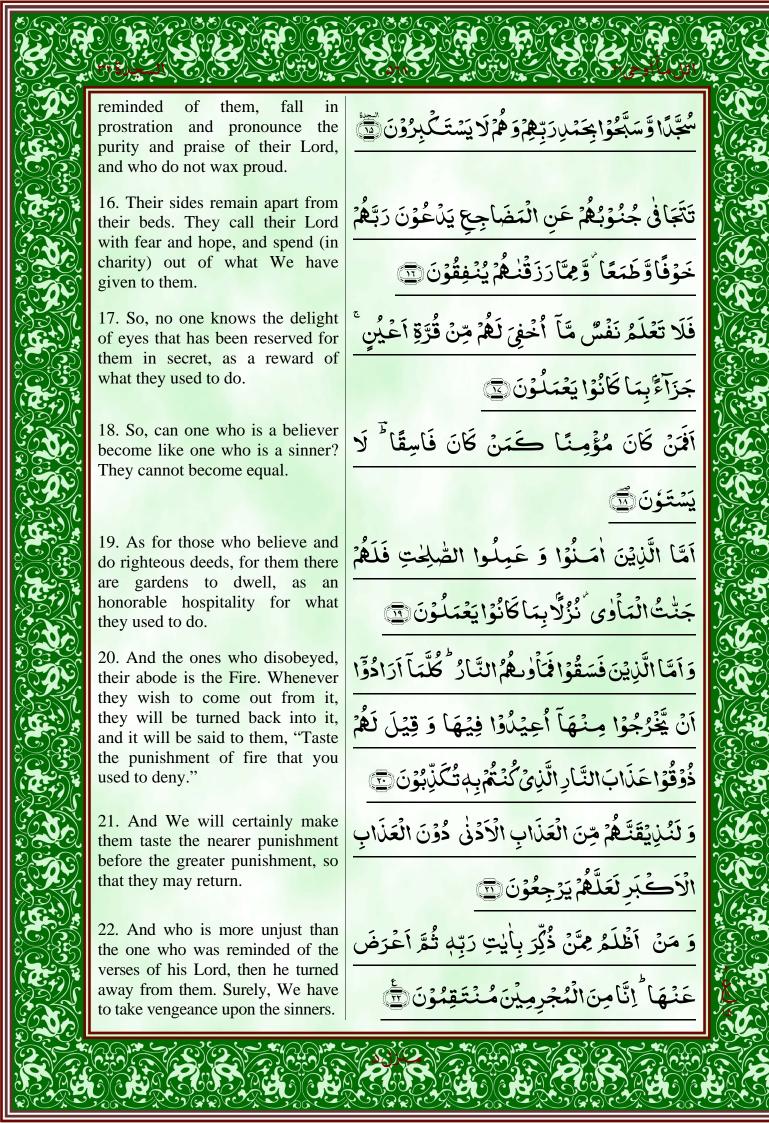


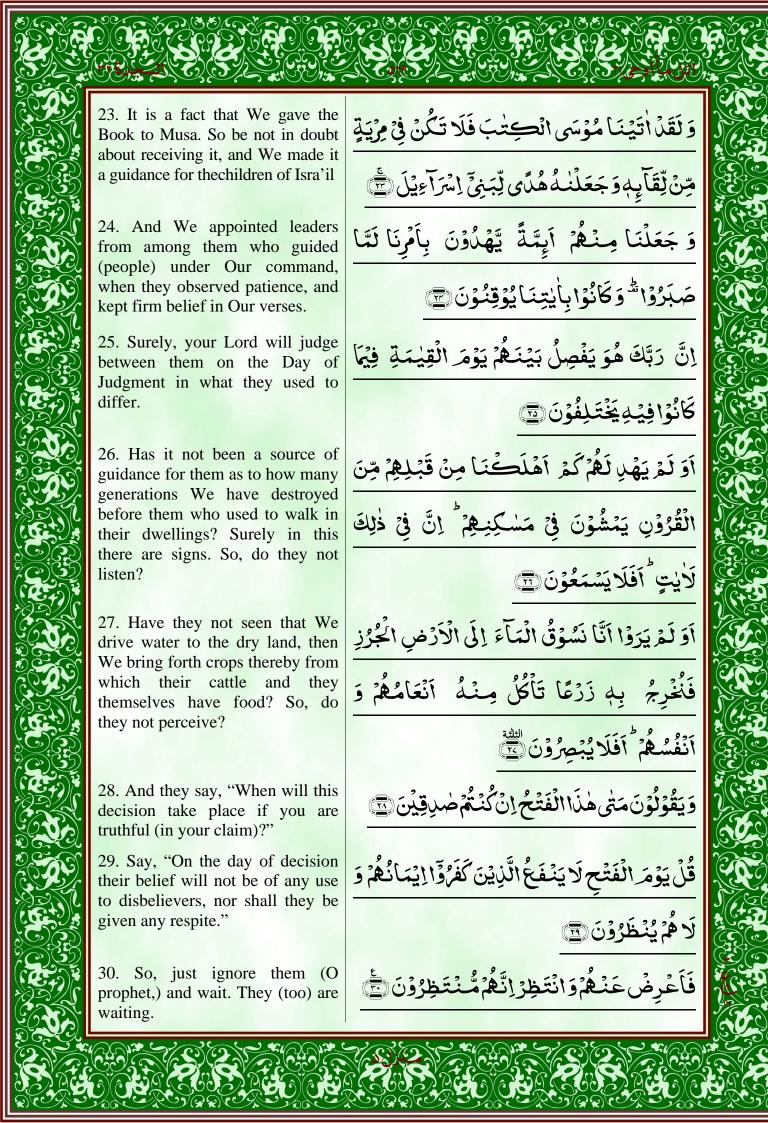




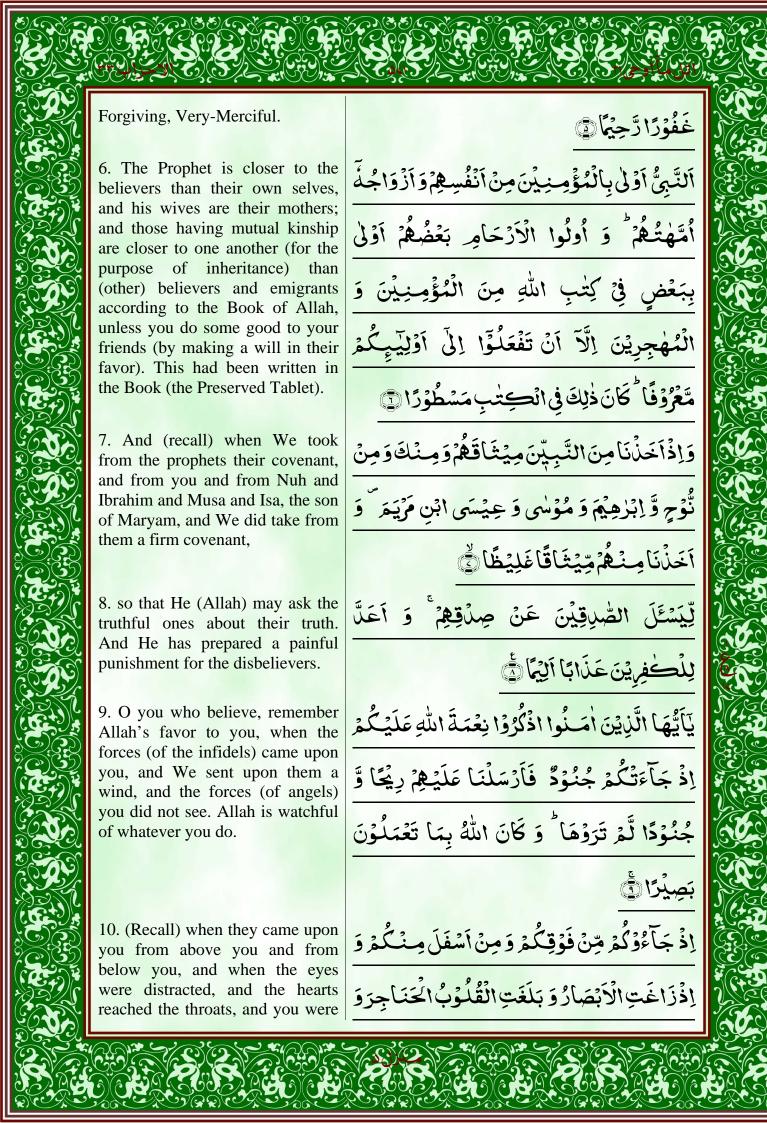




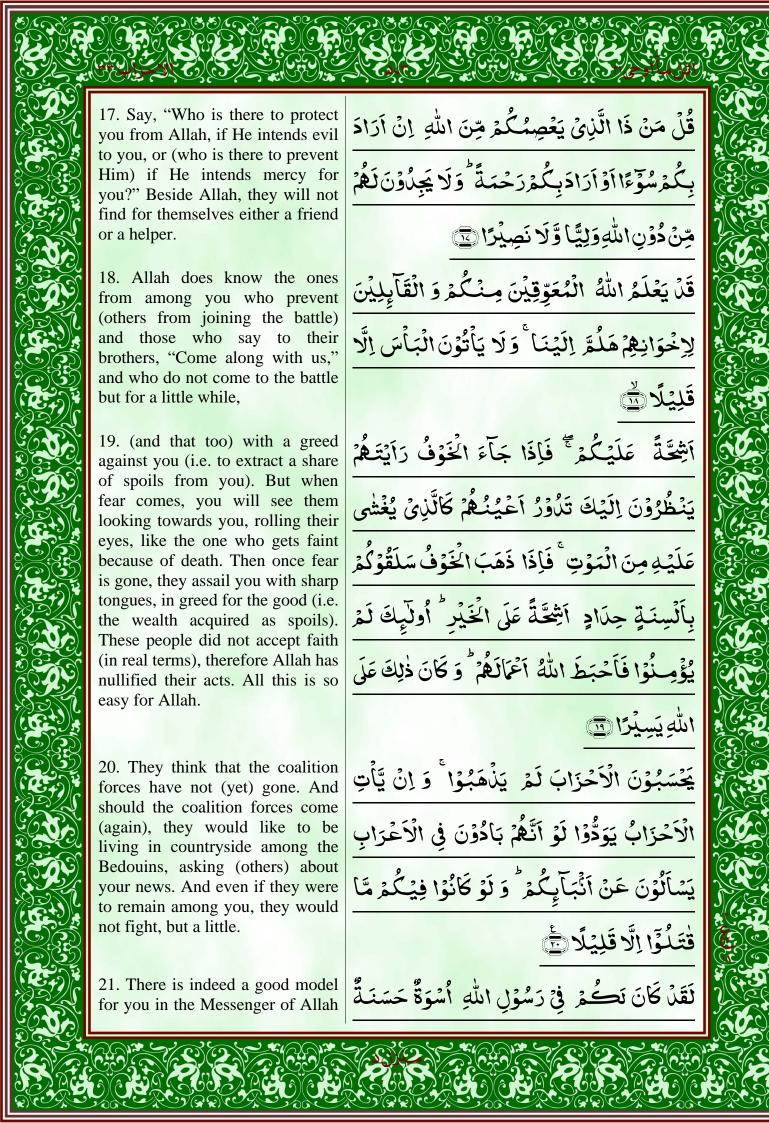


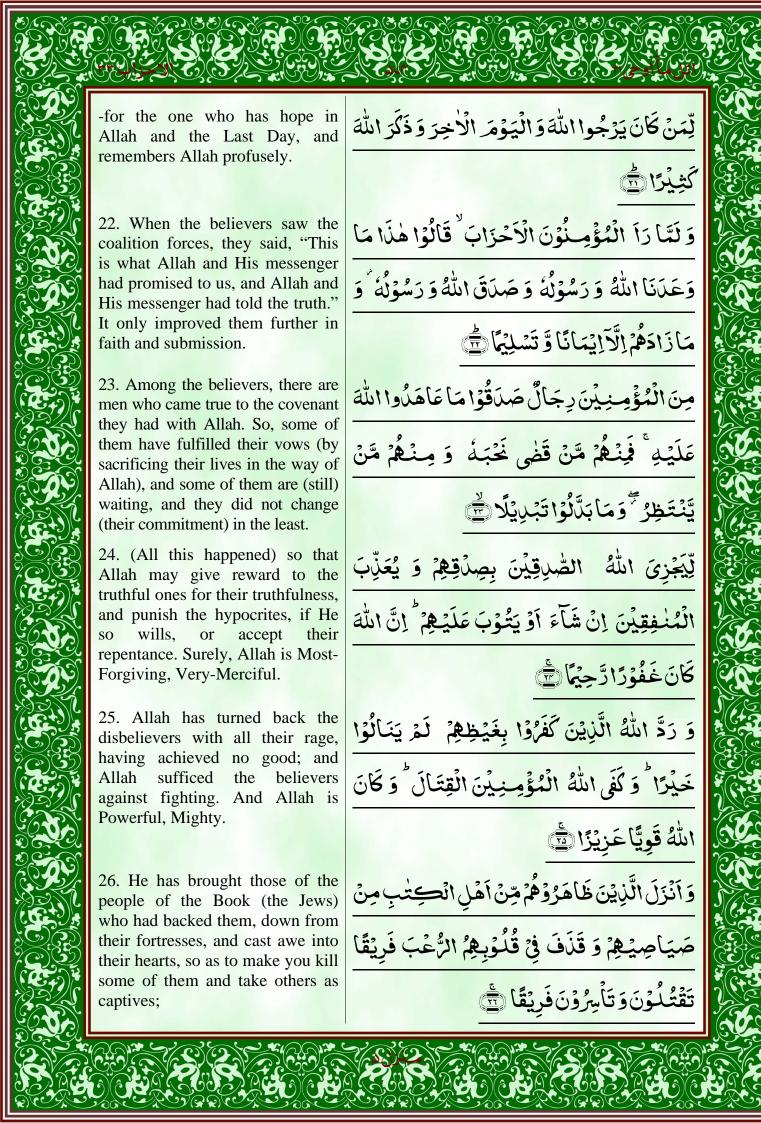


ایاتهامه ٣٣سُوْرَةُ الْاَحْزَابِ مَكَانِيَّةٌ ٩ ركوعاتها و بِسْمِ اللهِ الرَّحْلنِ الرَّحِيْمِ With the name of Allah, the All-Merciful, the Very-Merciful. 1. O Prophet, fear Allah and do يَا يُنَّهَا النَّبِيُّ اتَّقِ اللَّهَ وَ لَا تُطِعِ الْكُفِرِيْنَ وَ not obey the disbelievers and the hypocrites. Surely Allah is All-الْمُنْفِقِيْنَ لِآنَاللَّهَ كَانَعَلِيمًا حَكِيمًا فَيَ Knowing, All-Wise. 2. Follow what is revealed to you وَّ اتَّبِعُ مَا يُوْلِي إِلَيْكَ مِنْ رَّبِكَ لِأَنَّ اللهَ كَانَ from your Lord. Surely Allah is All-Aware of what you do; بِمَا تَغْمَلُوْنَ خَبِيْرًا ﴿ وَّ تَوَكَّلُ عَلَى اللهِ ۗ وَكَفَى بِاللهِ وَكِيْلًا ﴿ 3. and place your trust in Allah. Allah is enough as a guardian. مَا جَعَلَ اللَّهُ لِرَجُلِ مِّنْ قَلْبَيْنِ فِي جَوْفِه ۚ وَمَا 4. Allah has not made for any man two hearts in his chest cavity, nor did he make your wives whom جَعَلَ أَزْوَاجَكُمُ الْأَنَّ تُظْهِرُوْنَ مِنْهُنَّ you subjected to Zihar, your mothers, nor did he make your adopted sons your (real) sons. أُمَّهٰ تِكُمْ ۚ وَمَا جَعَلَ ٱدْعِيَآءَكُمْ ٱبْنَآءَكُمْ ۗ That is (merely) a word uttered by your mouths. And Allah says the truth and He shows the (right) ذْيِكُمْ قُونُكُمْ بِأَفْوَاهِكُمْ ۗ وَ اللَّهُ يَقُولُ way. الْحَقَّ وَهُوَيَهُدِي الشَّبِيْلَ ﴿ أَدْعُوْهُمْ لِإَبَآبِهِمْ هُوَ ٱقْسَطُ عِنْدَ اللَّهِ ۚ فَإِنْ لَّمْ 5. Call them by (the name of) their (real) fathers; It is more equitable in the sight of Allah. تَعْلَمُوا البَآءَهُمُ فَالْحُوانُكُمْ فِي اللِّينِ وَ And if you do not know their fathers, then they are your brothers in faith and your friends. مَوَالِيْكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيْمَا آخَطَأْتُمْ There is no sin on you in the mistake you make, but in that به ونكِنْ مَا تَعَمَّدَتْ قُلُوْبُكُمْ وَكَانَ اللّهُ which you do with intention of your heart; and Allah is Most-

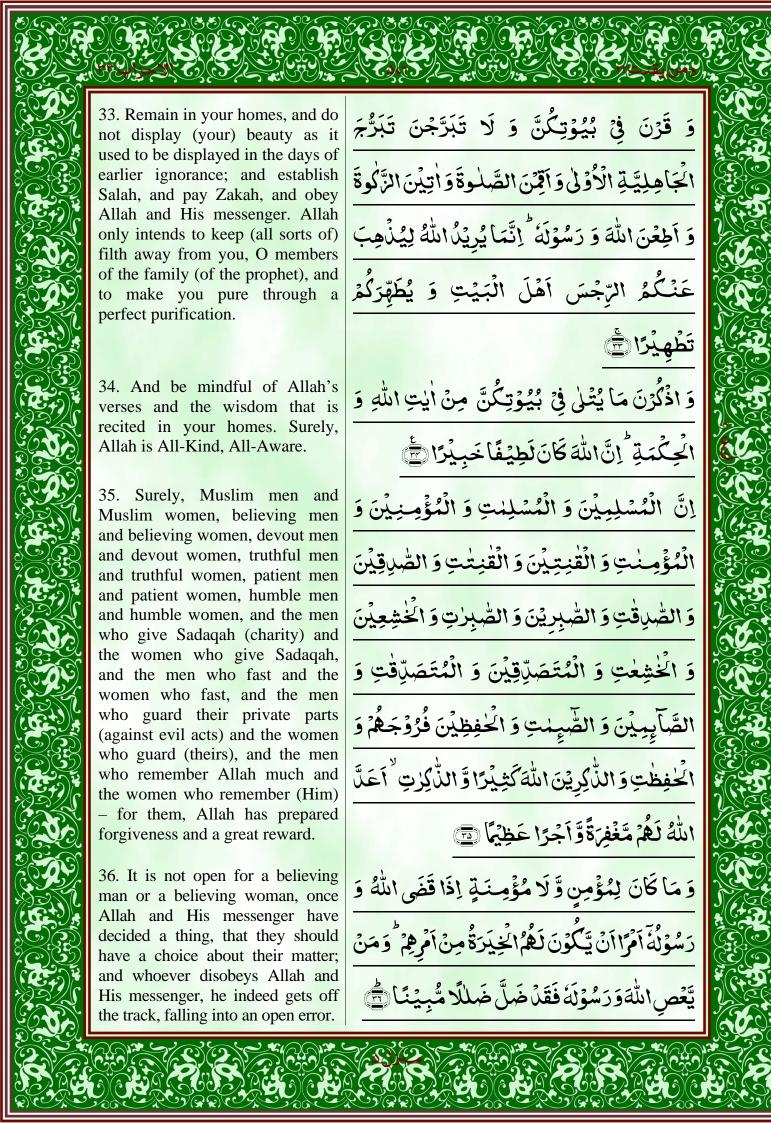


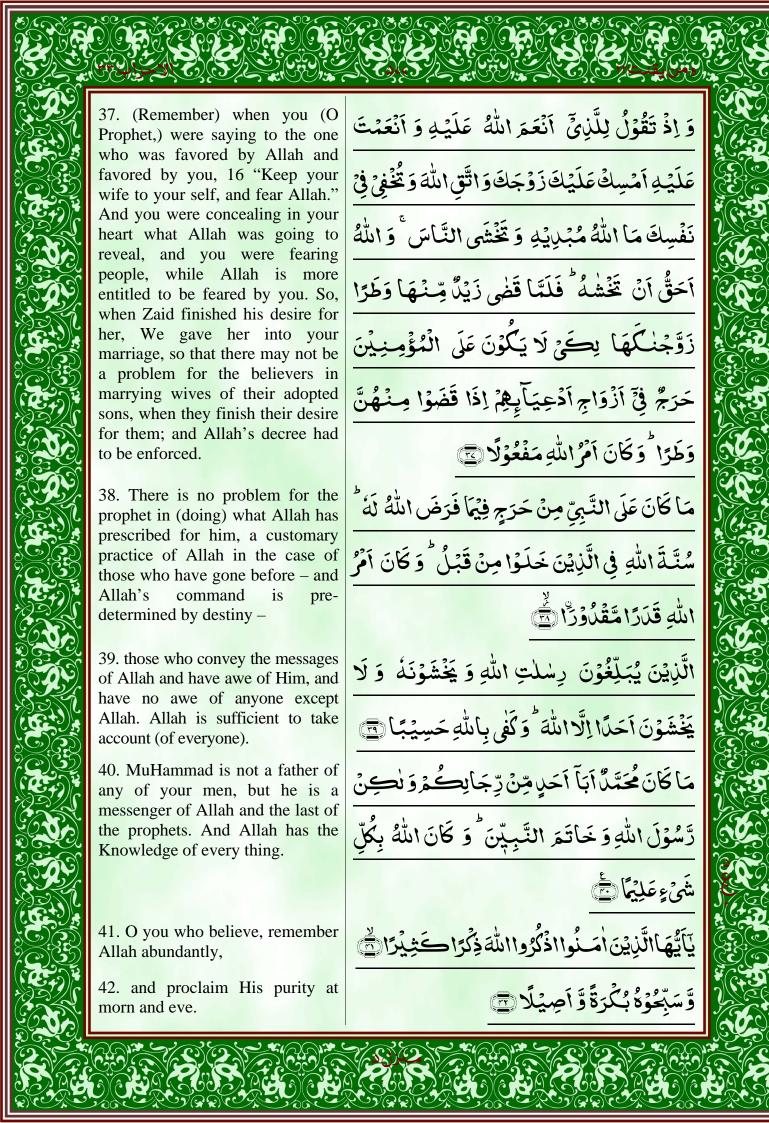


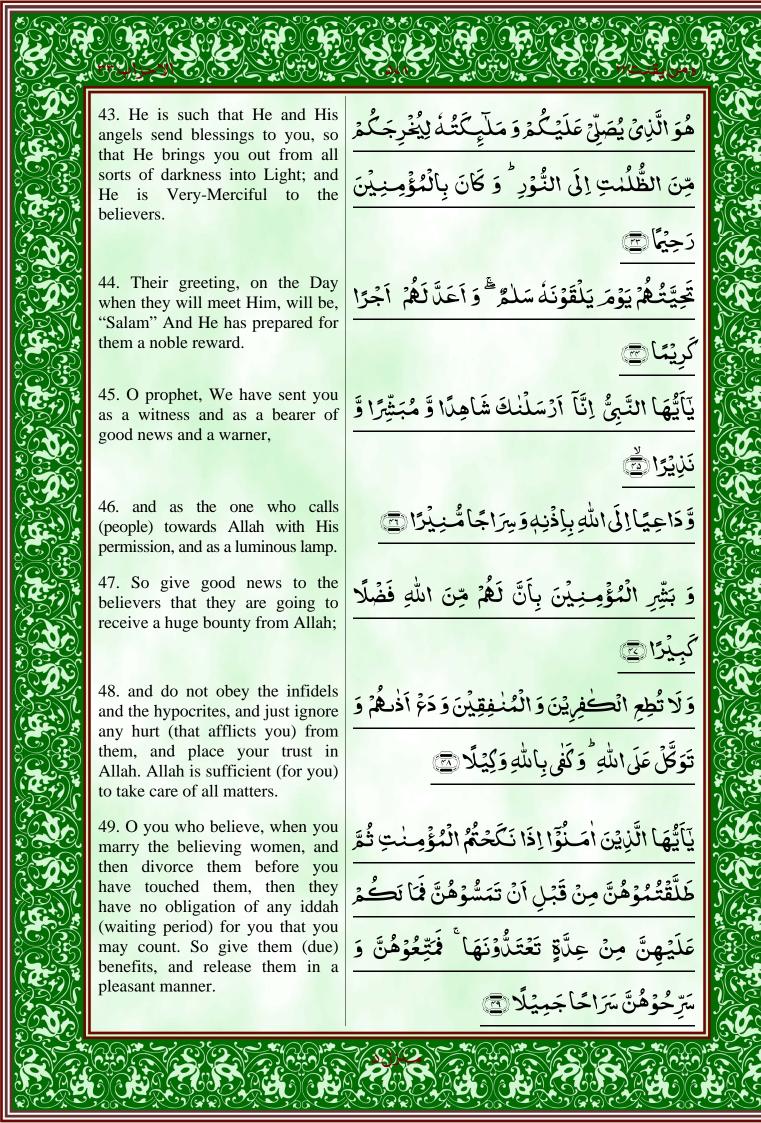


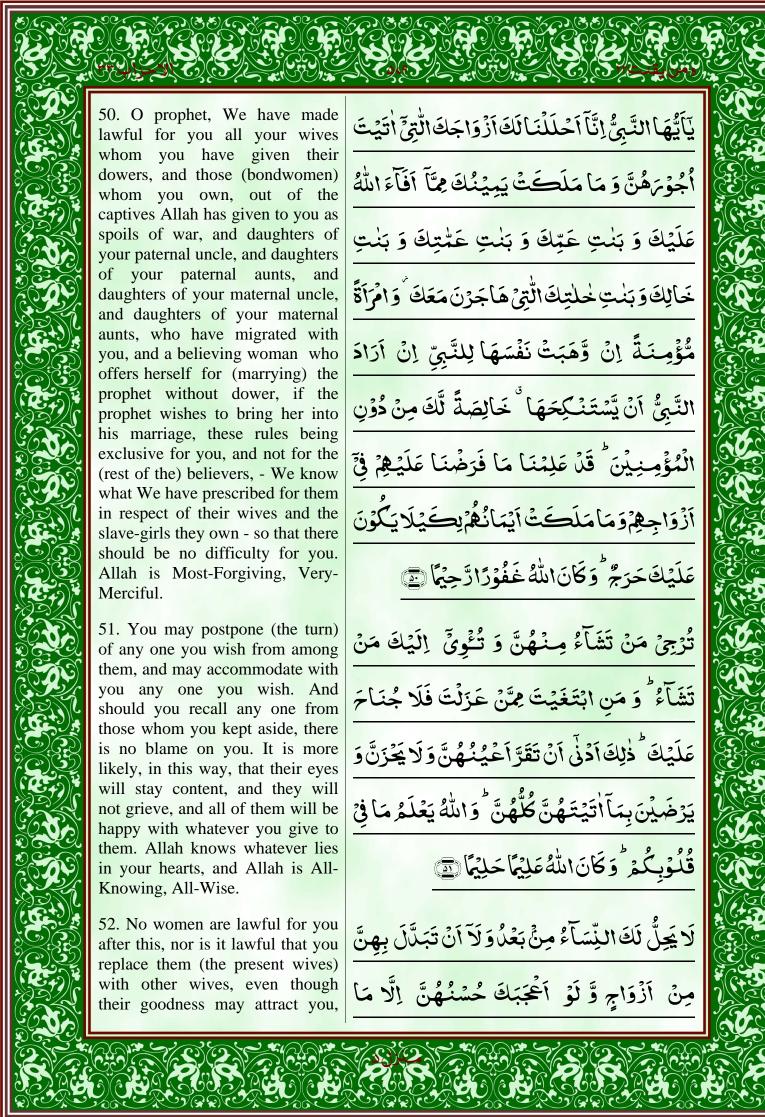




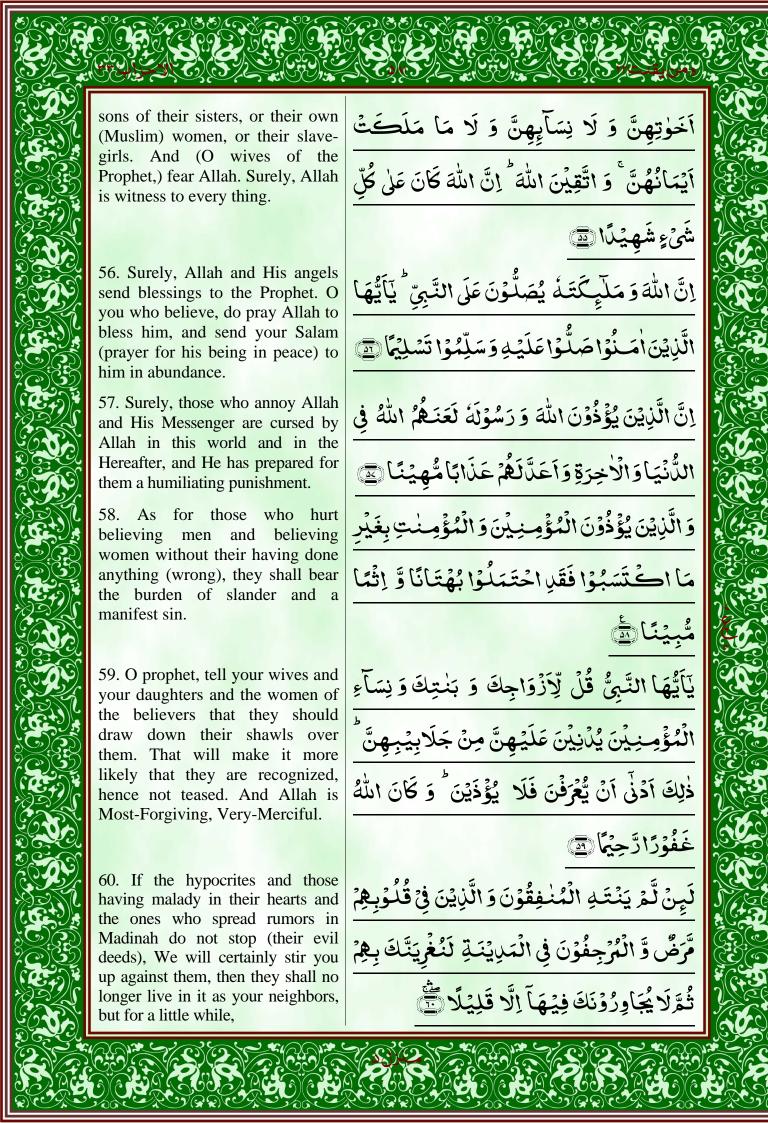


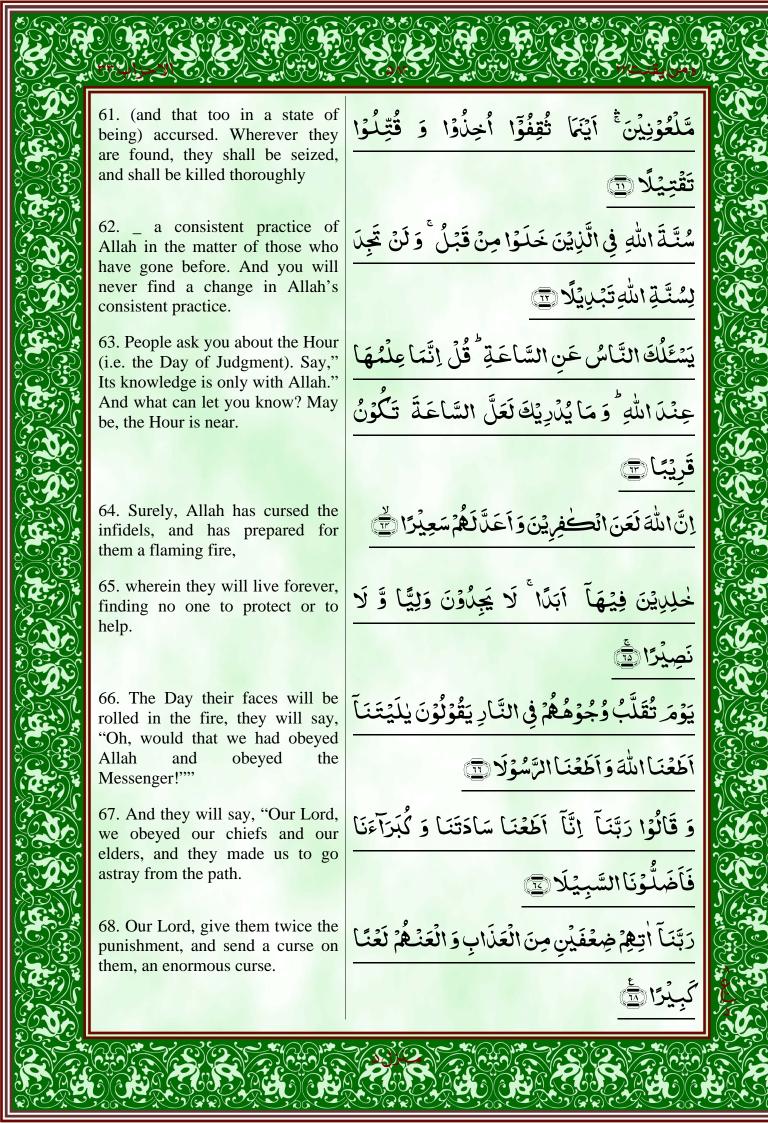




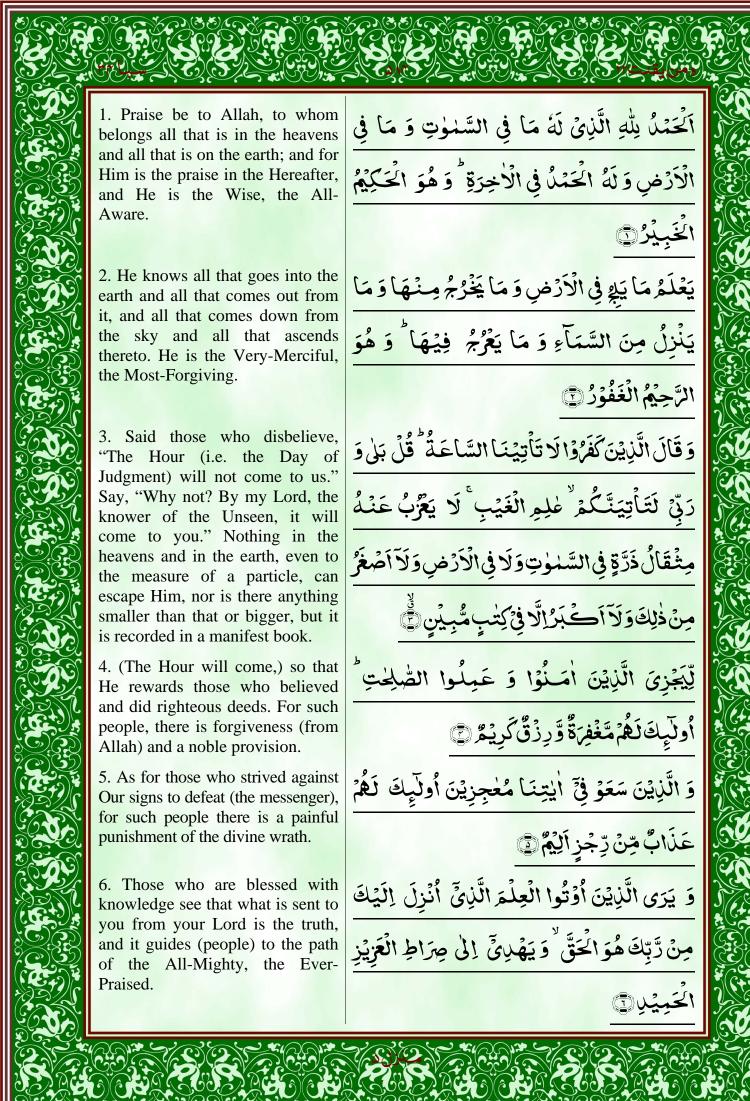




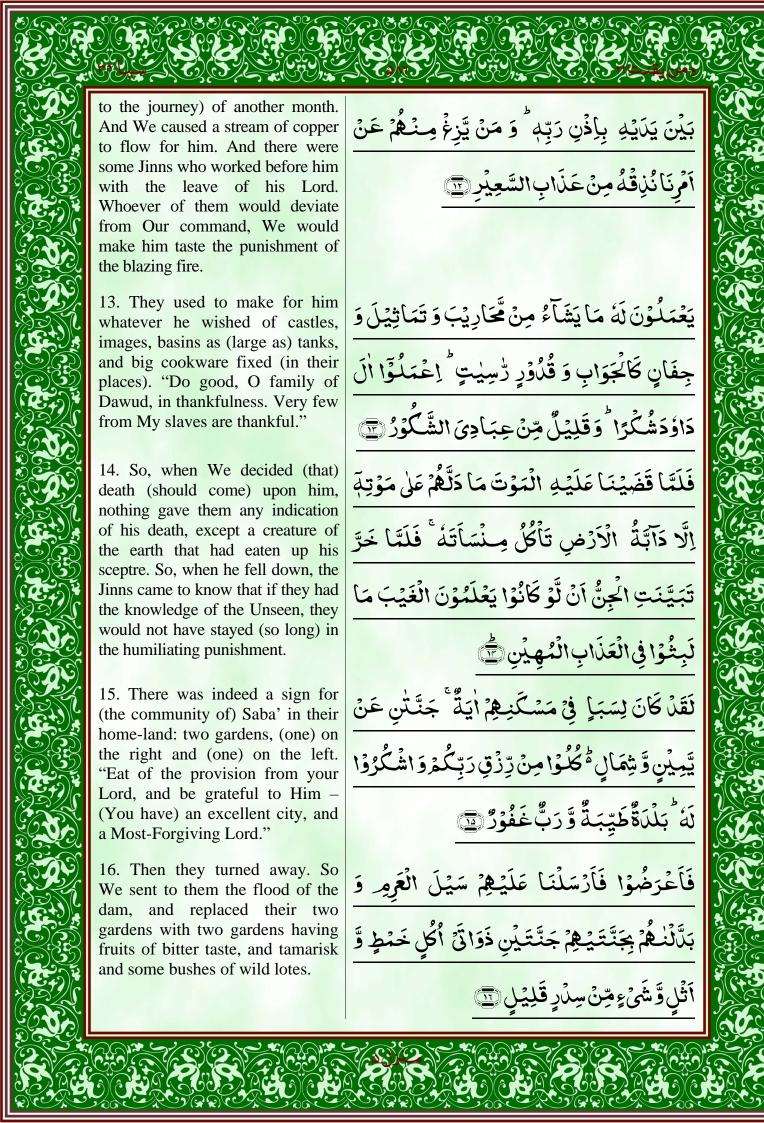


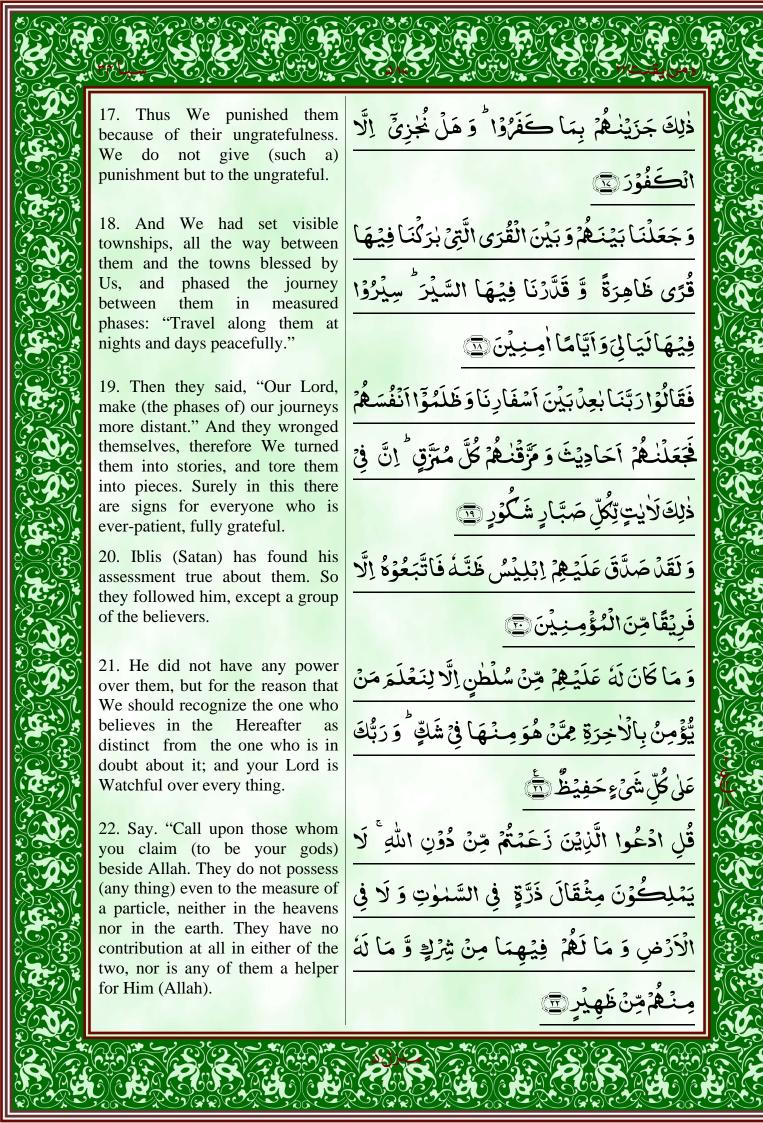


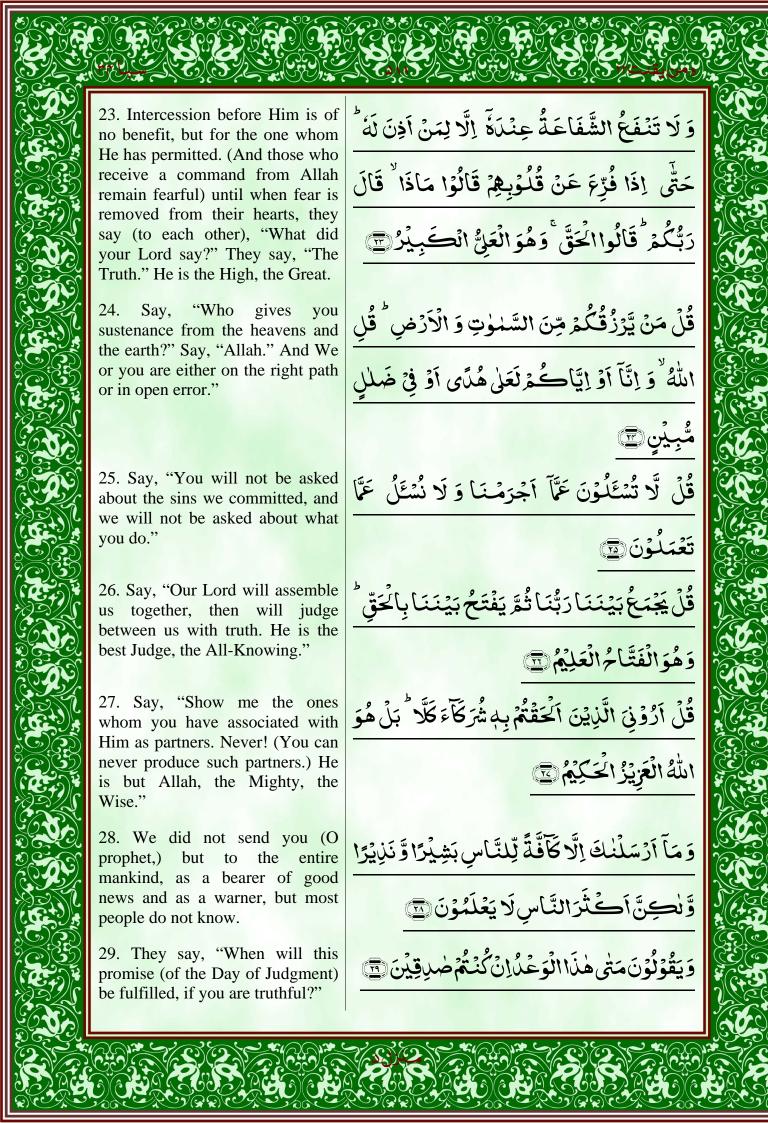


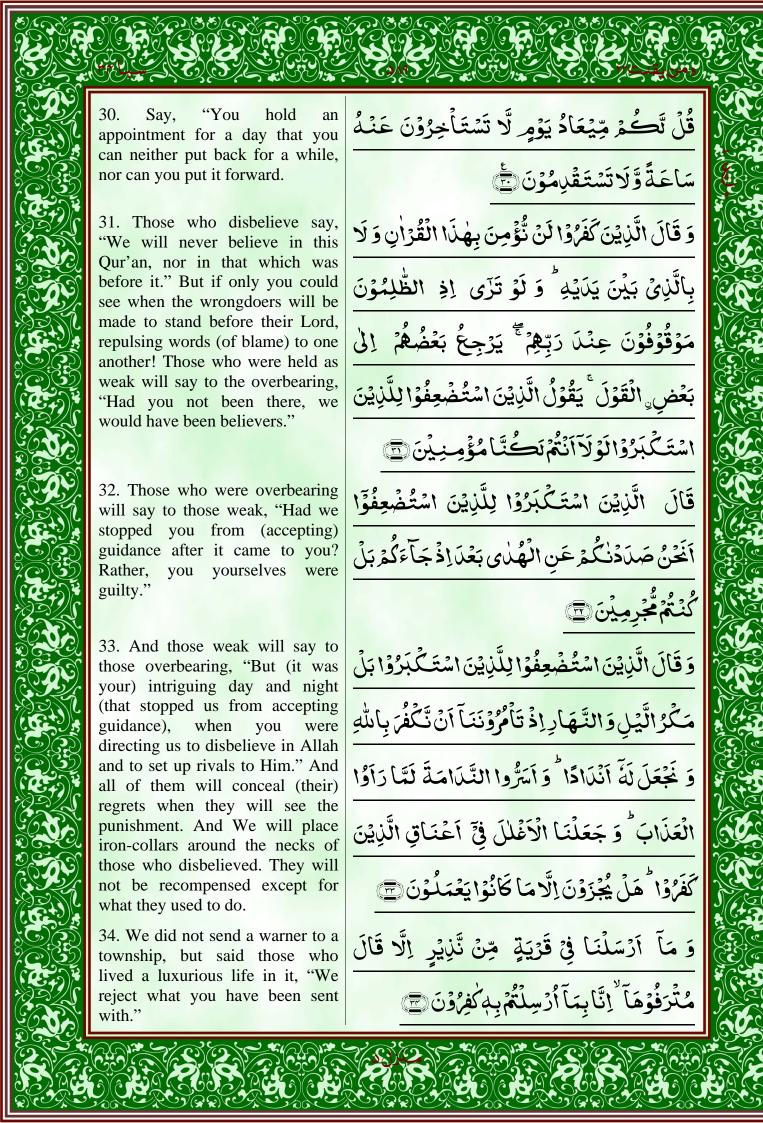


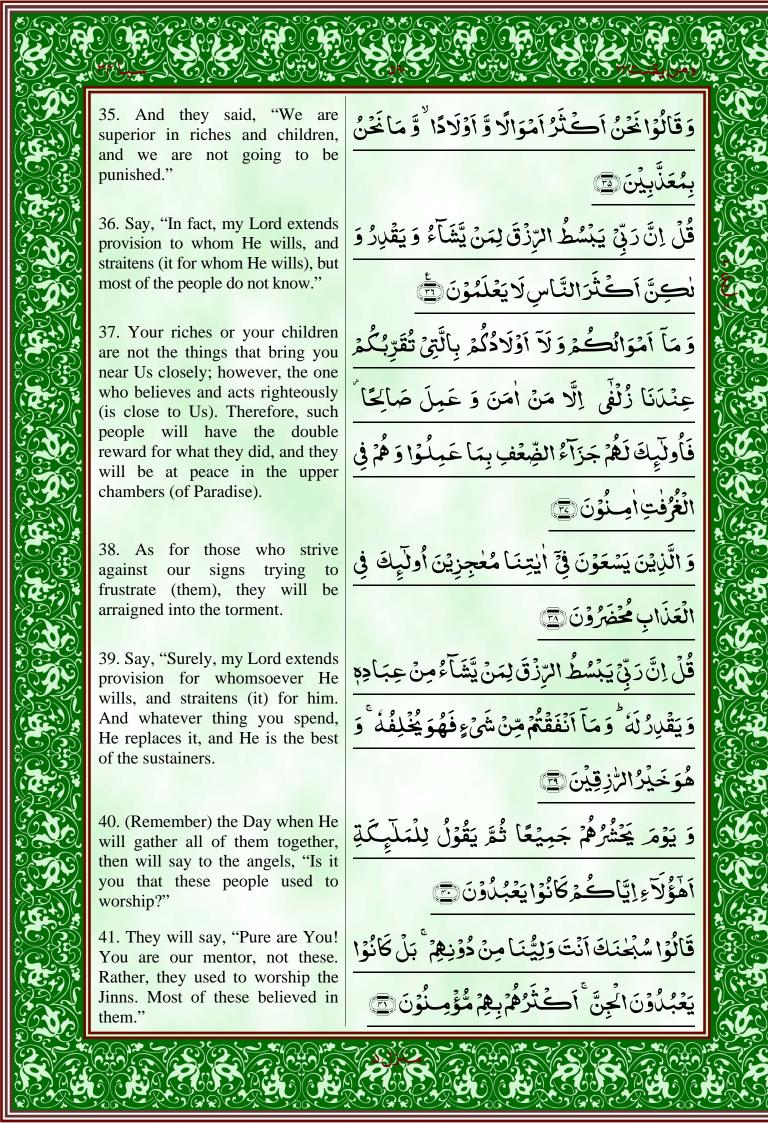


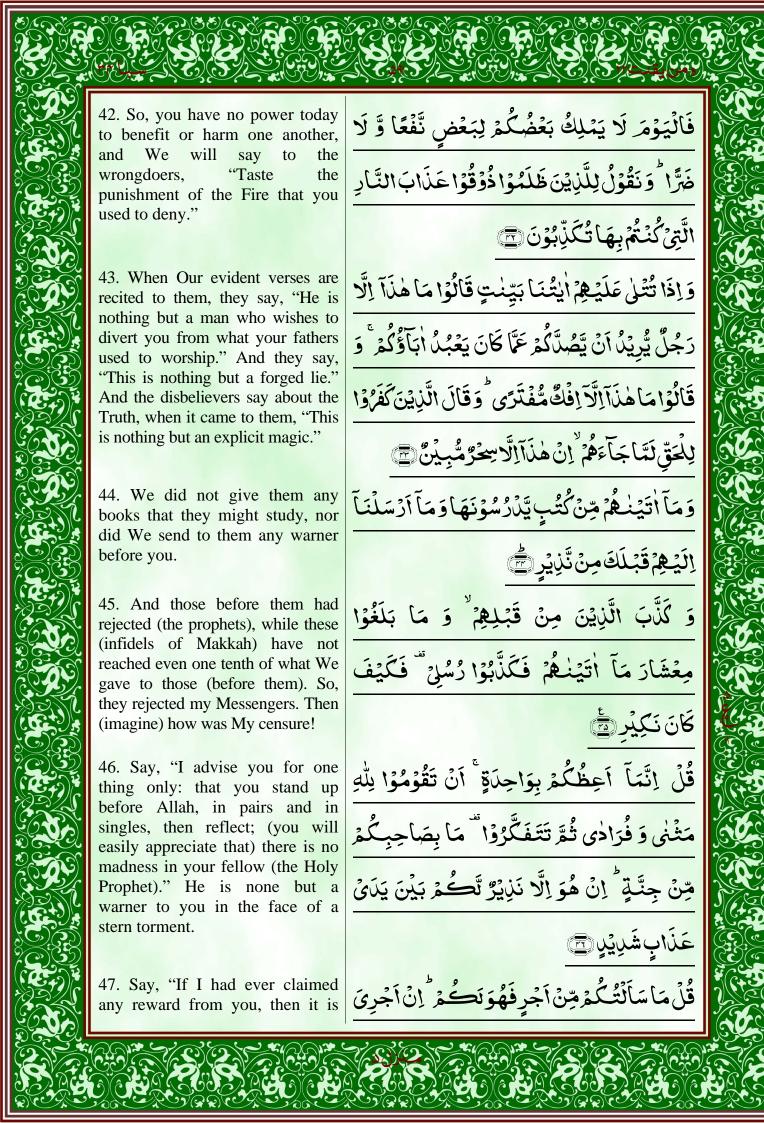


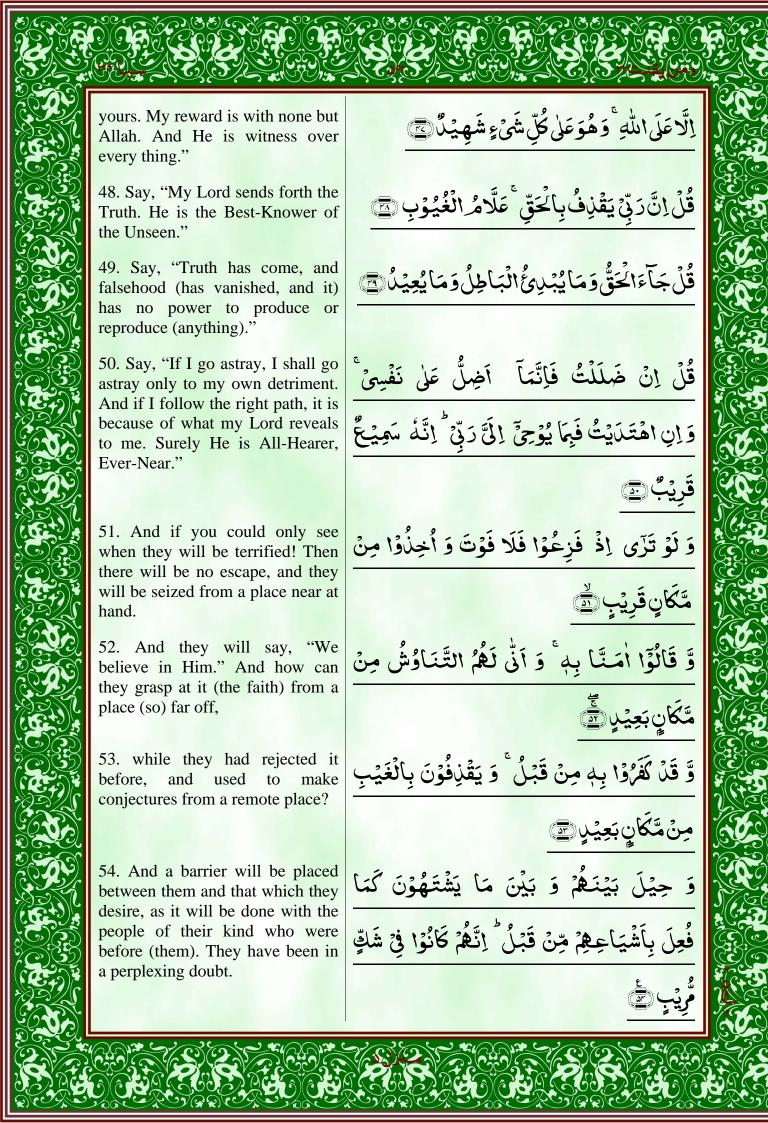






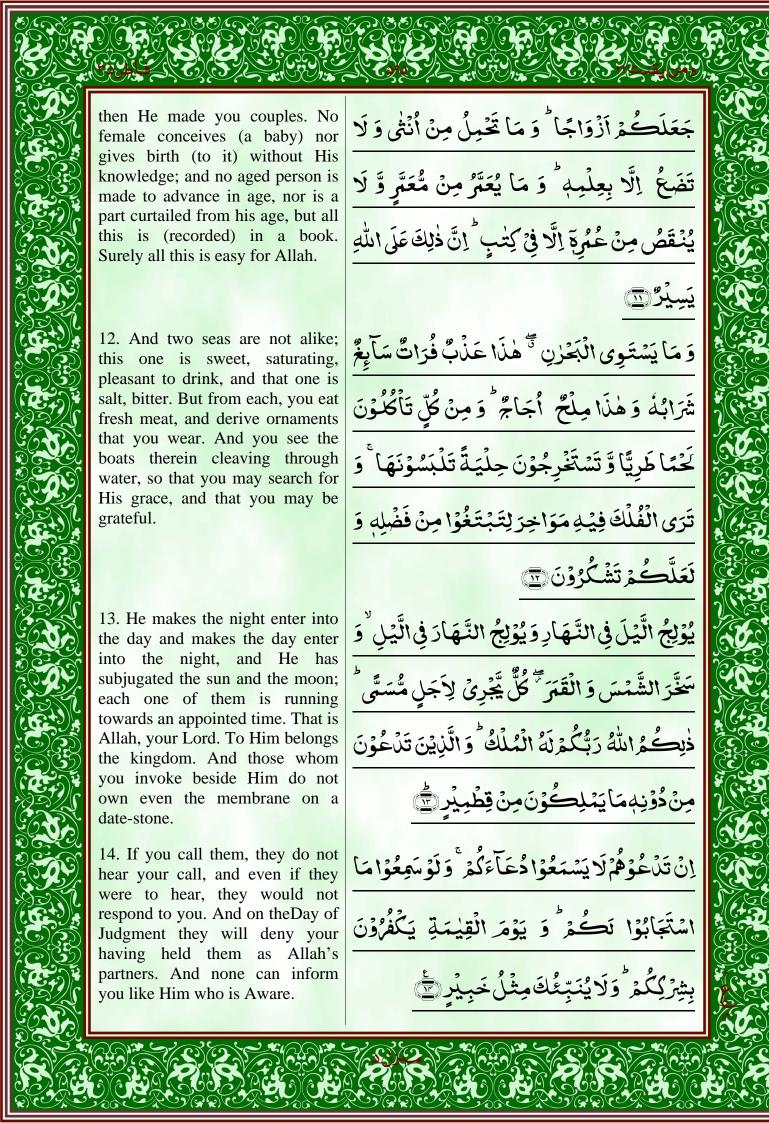


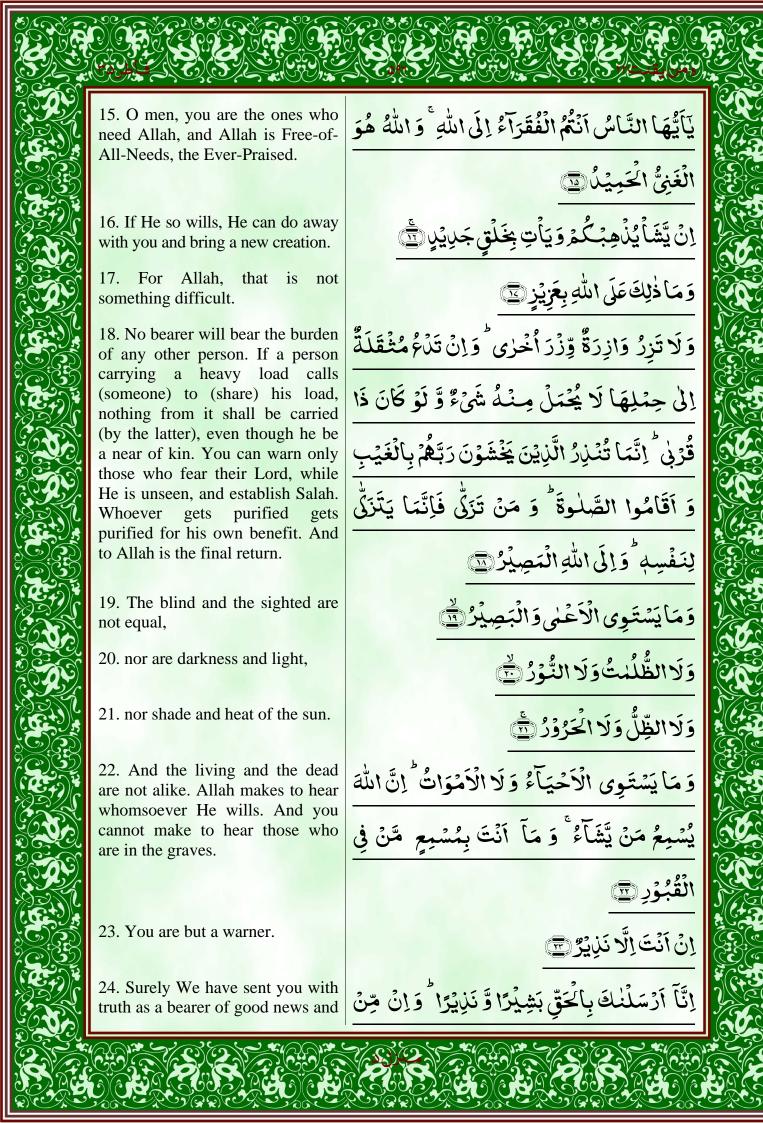






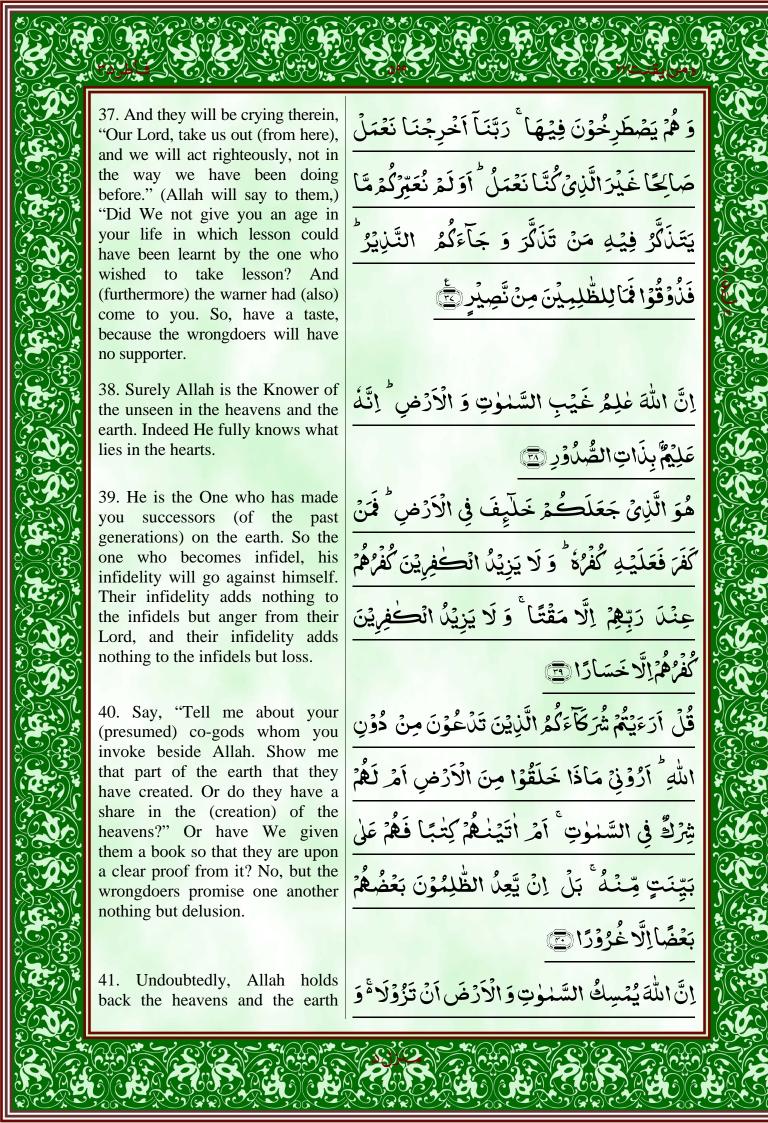


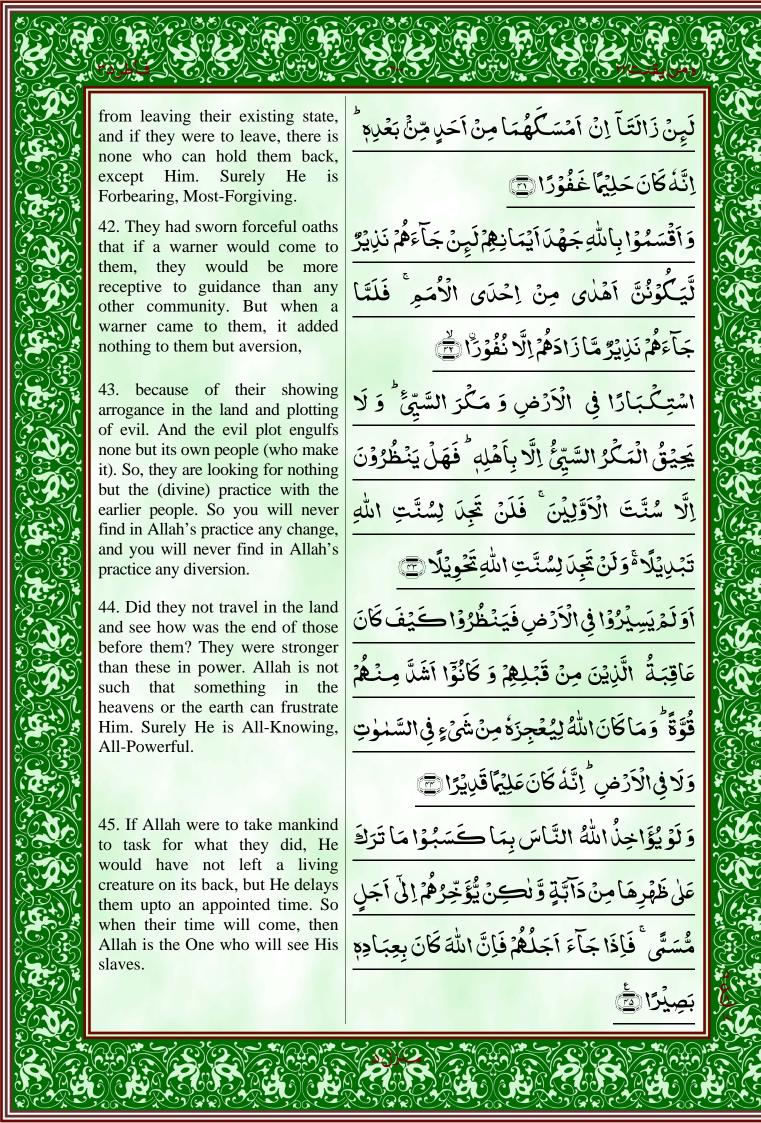






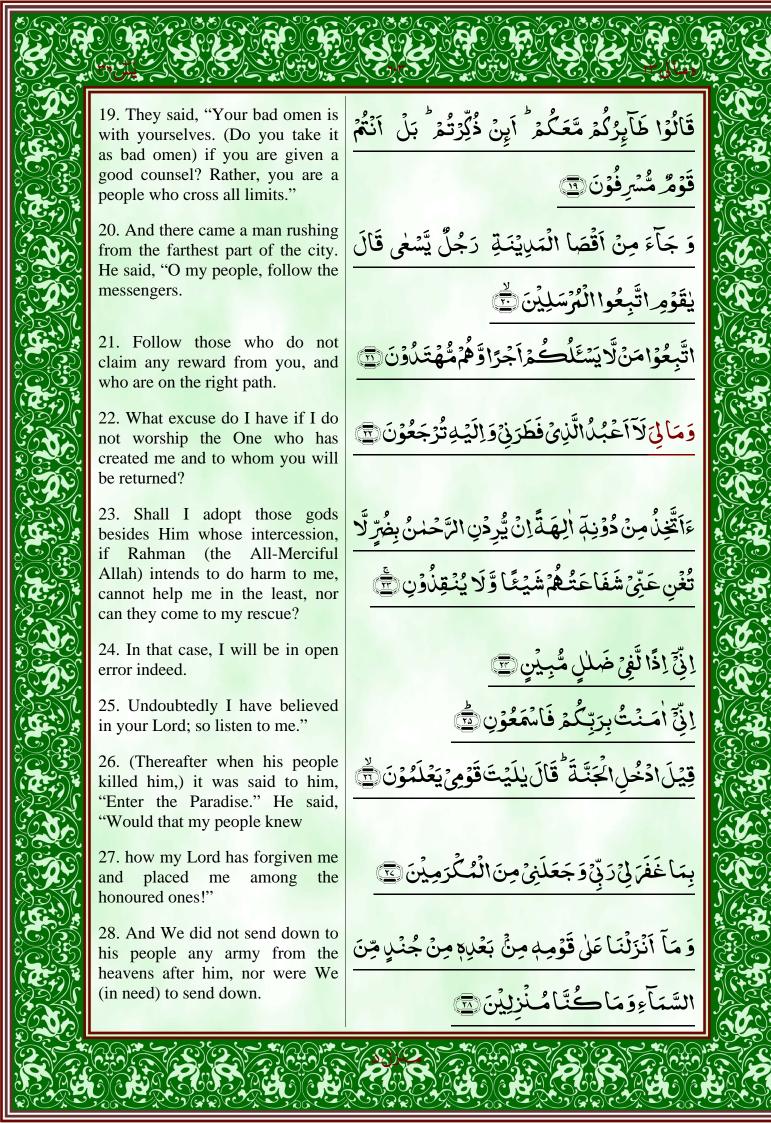




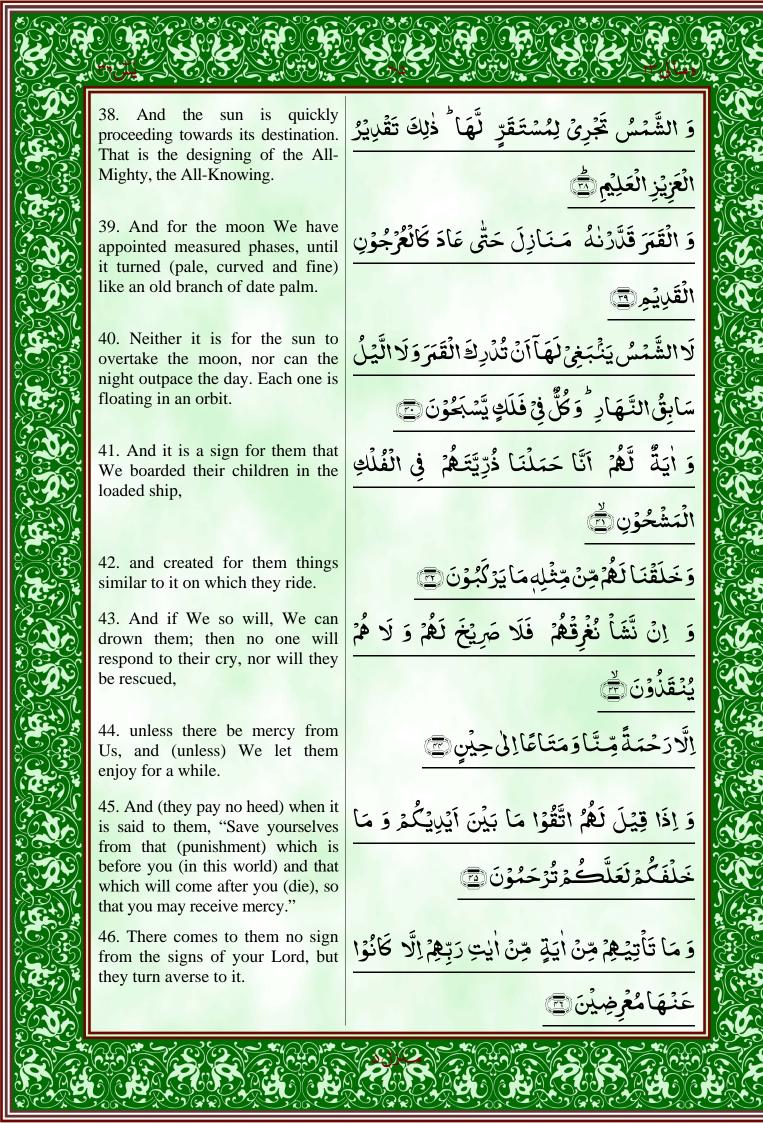






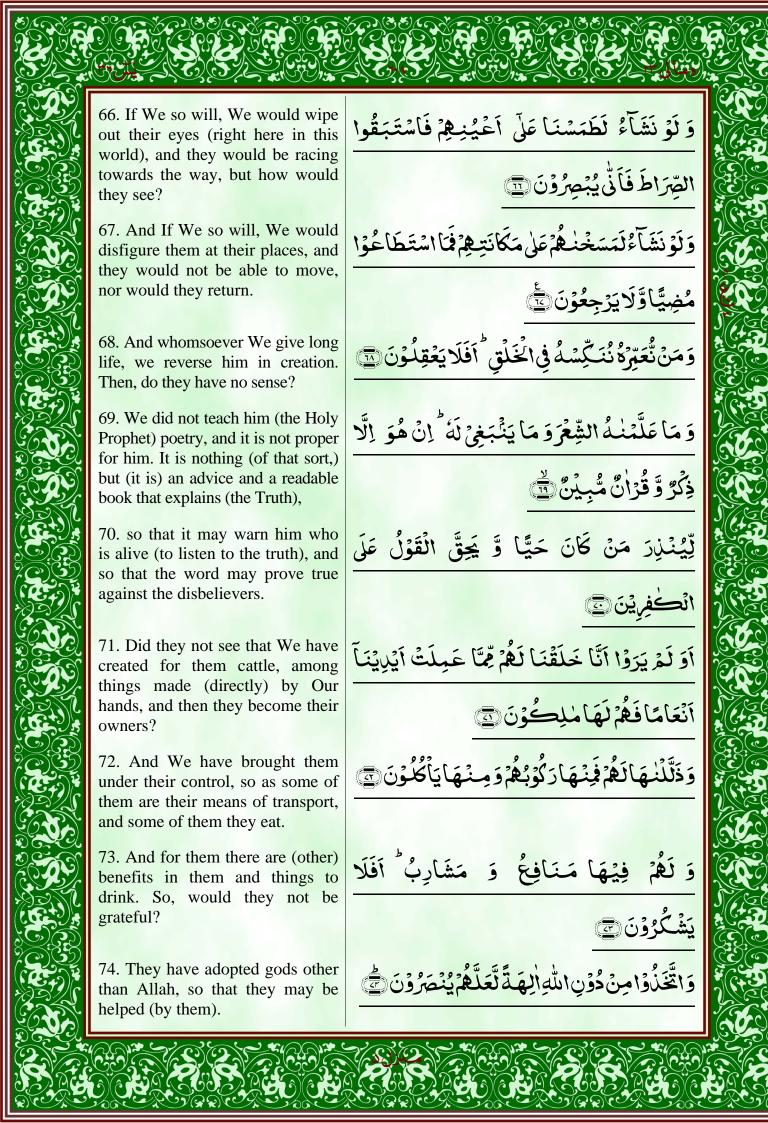




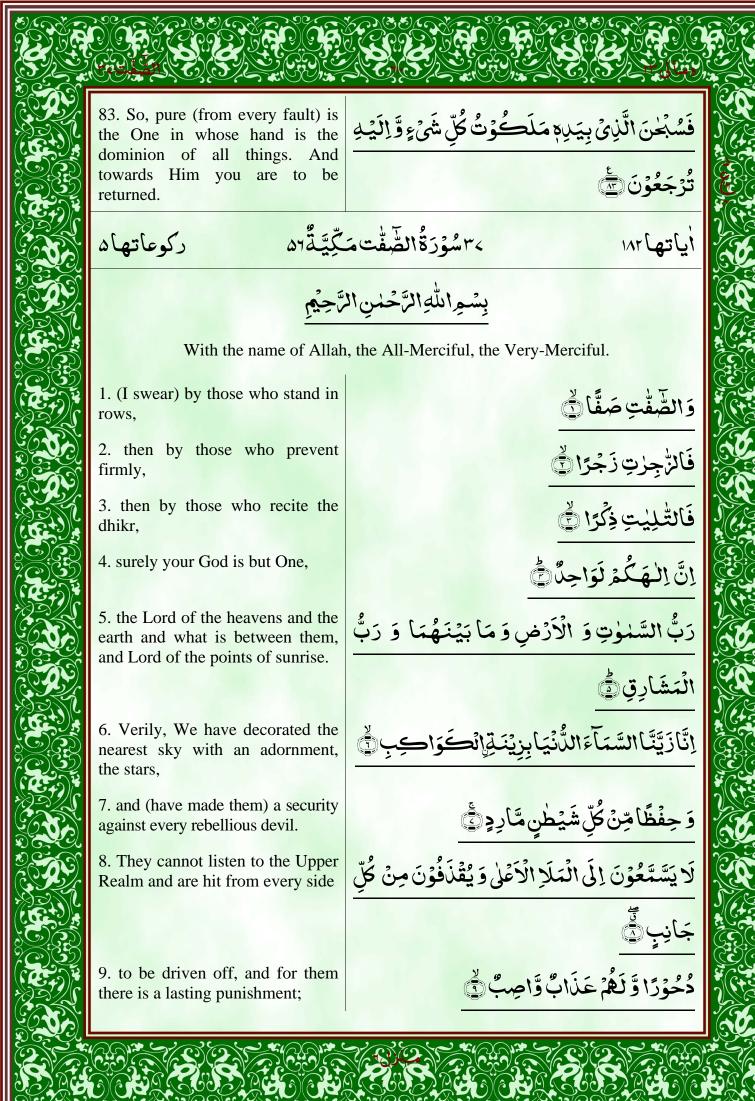


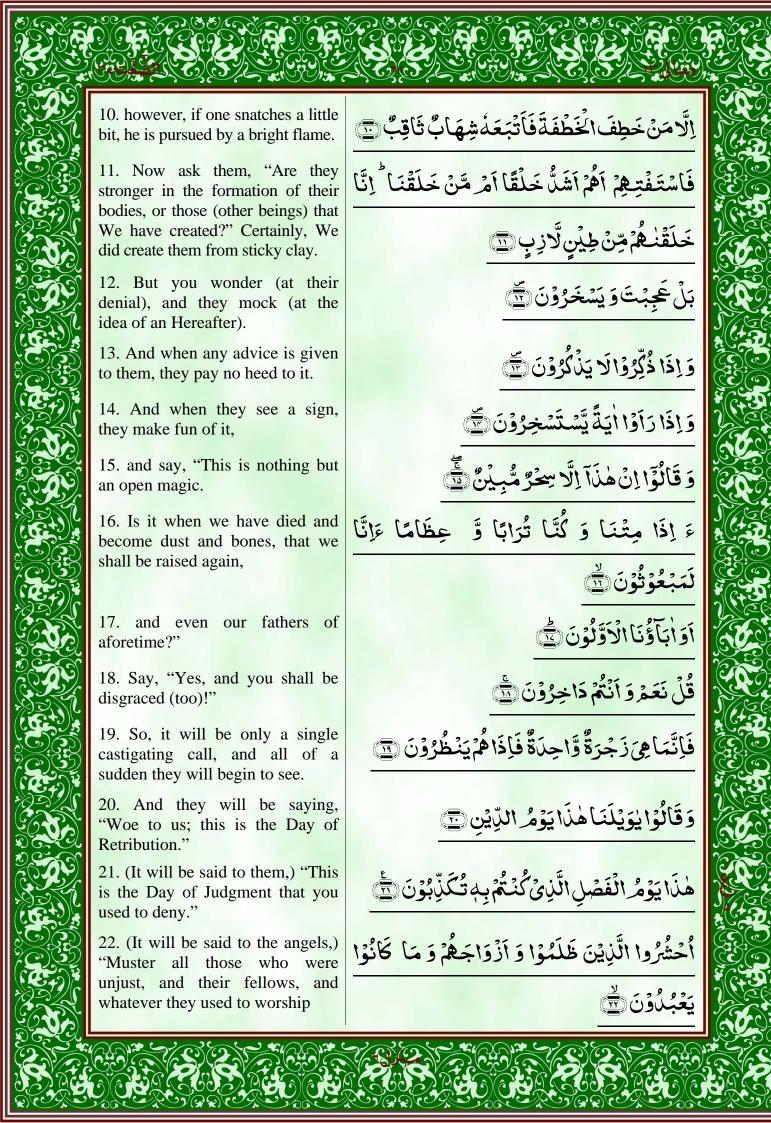


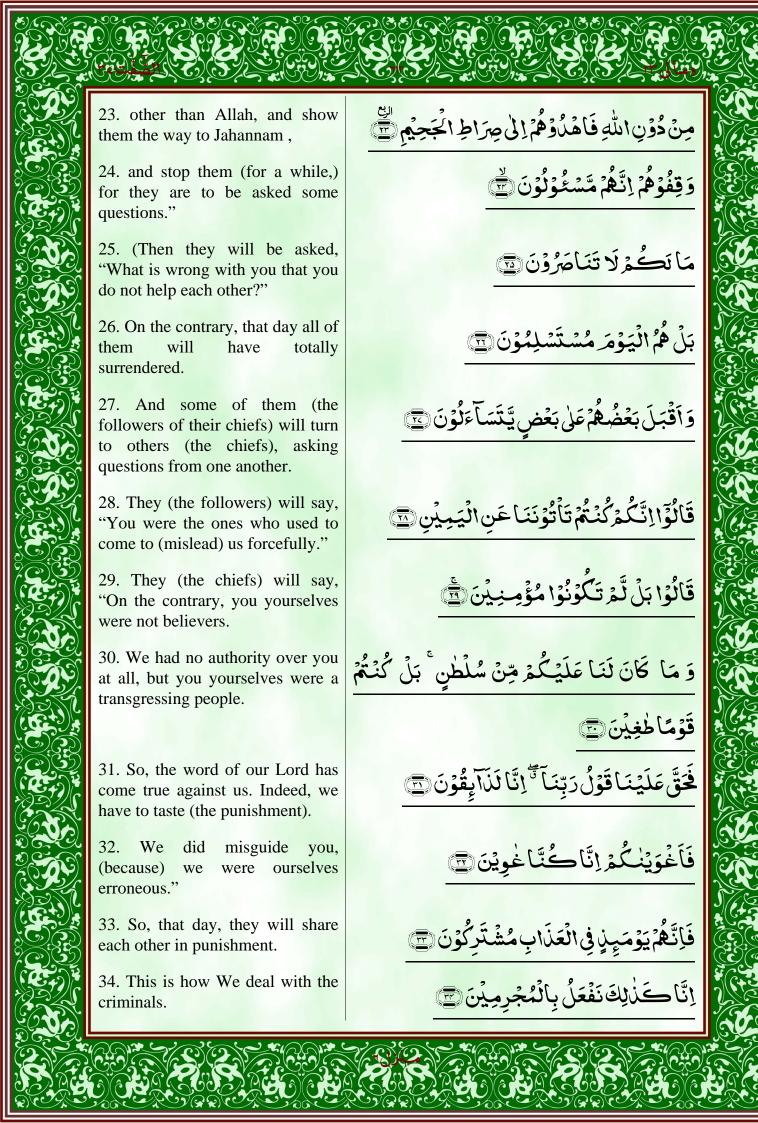


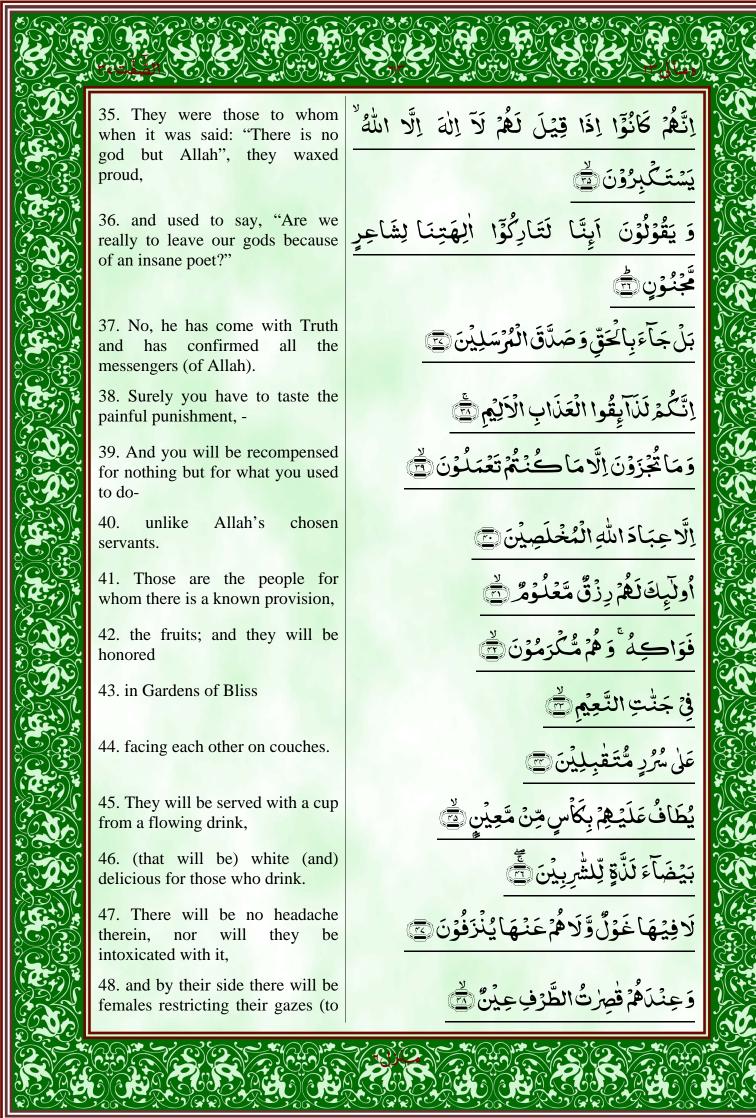


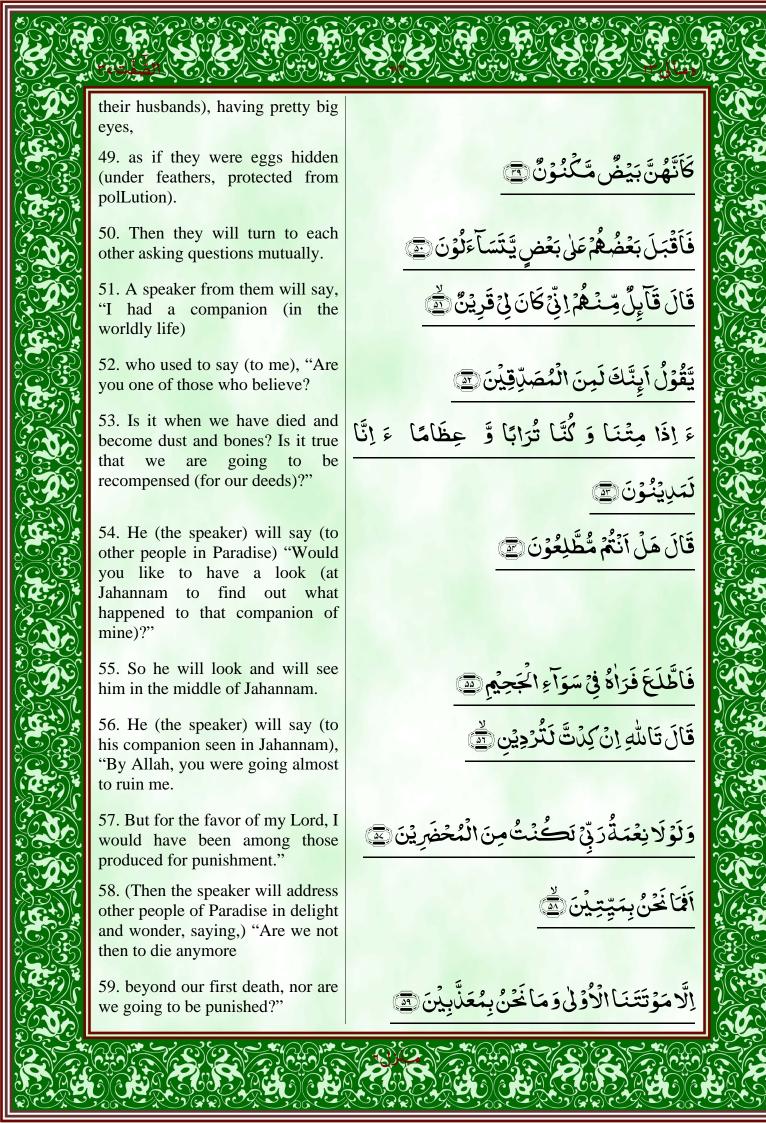








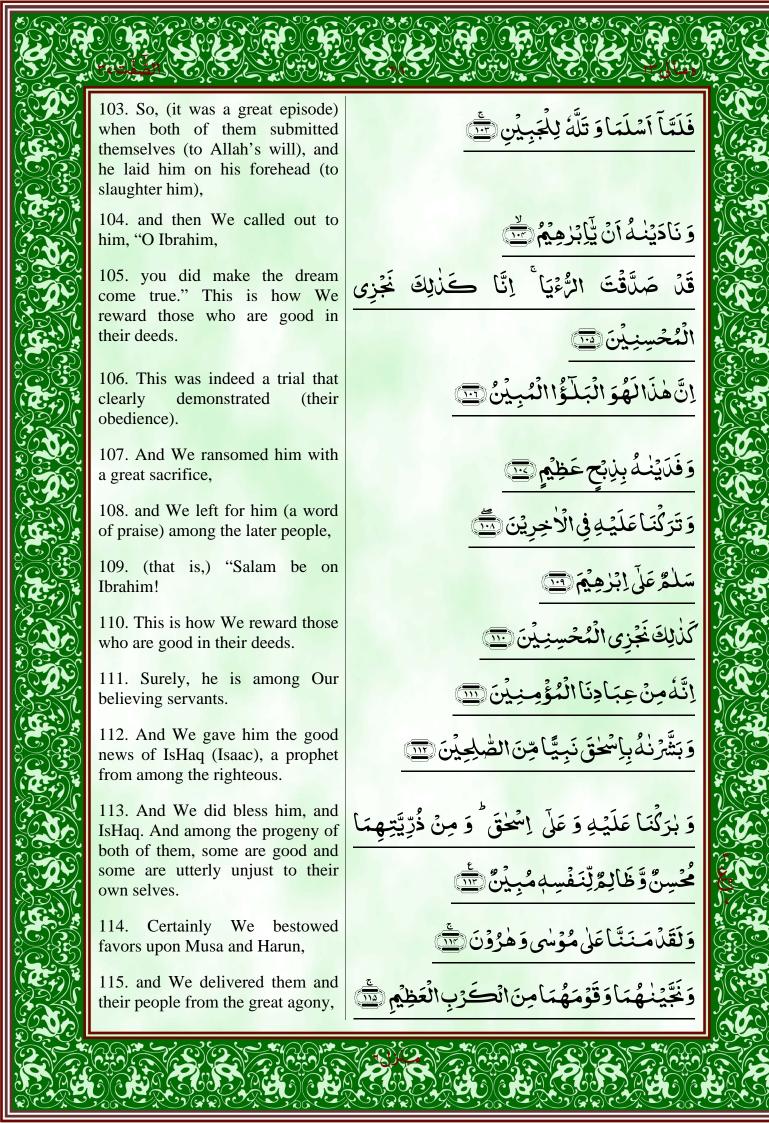


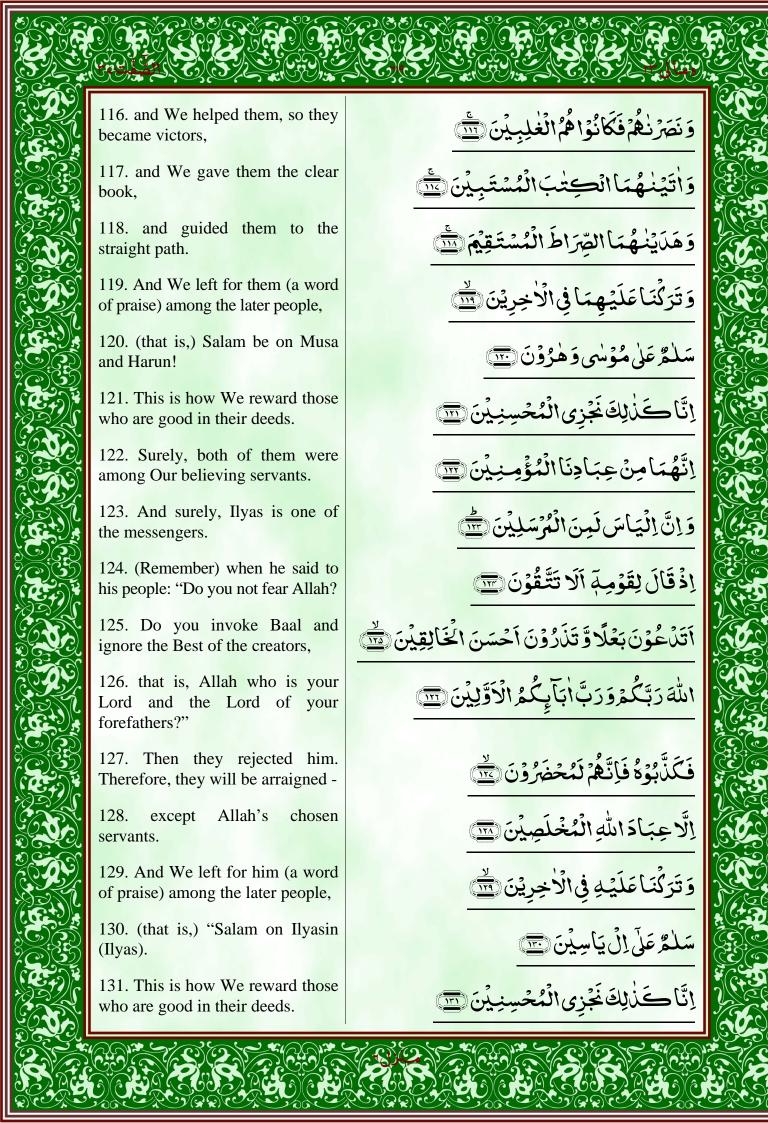


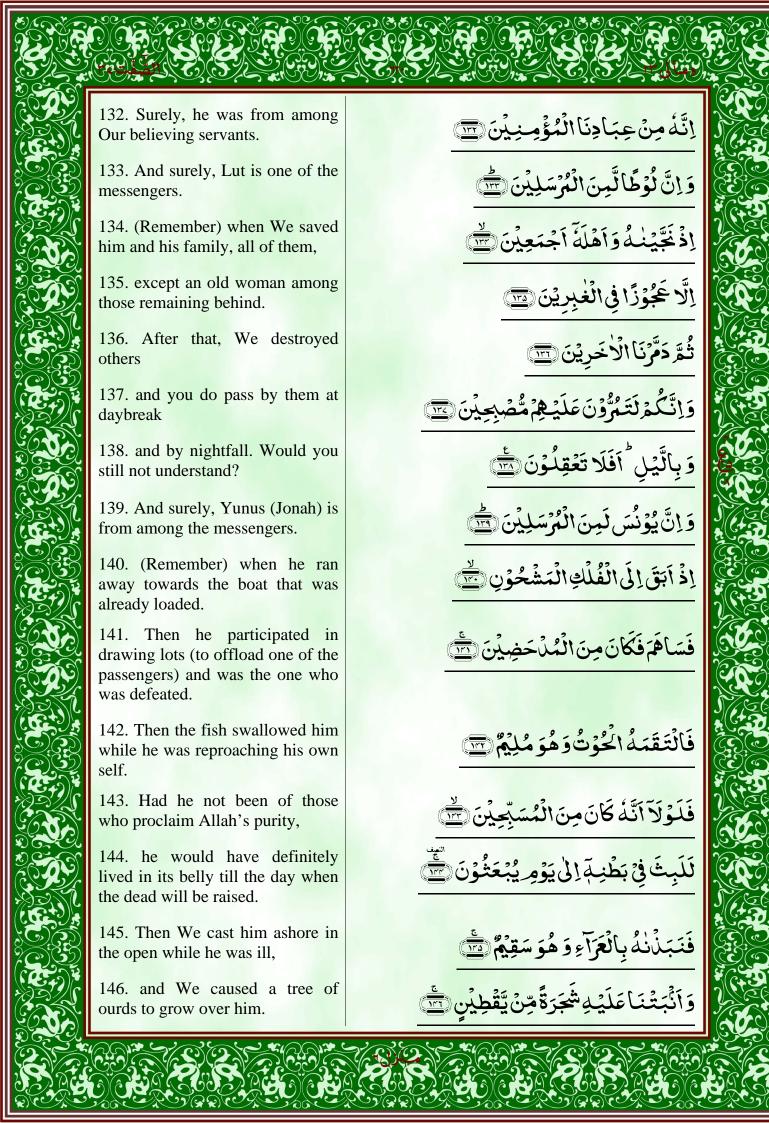


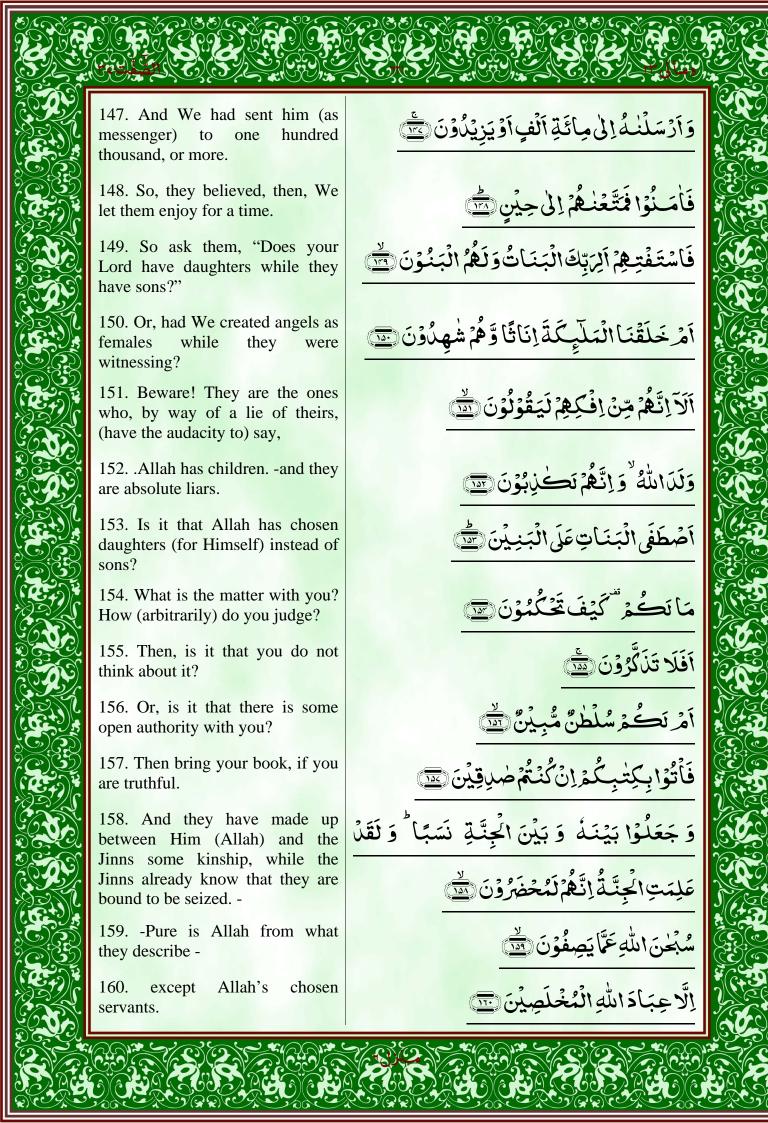






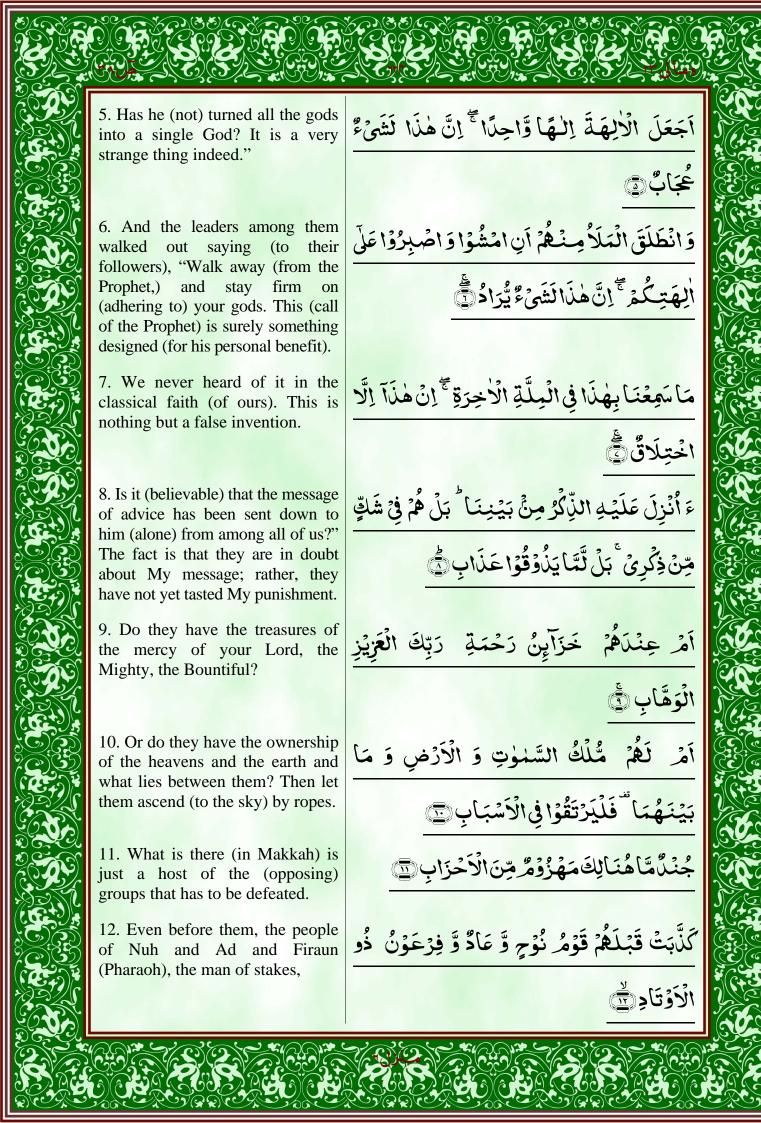


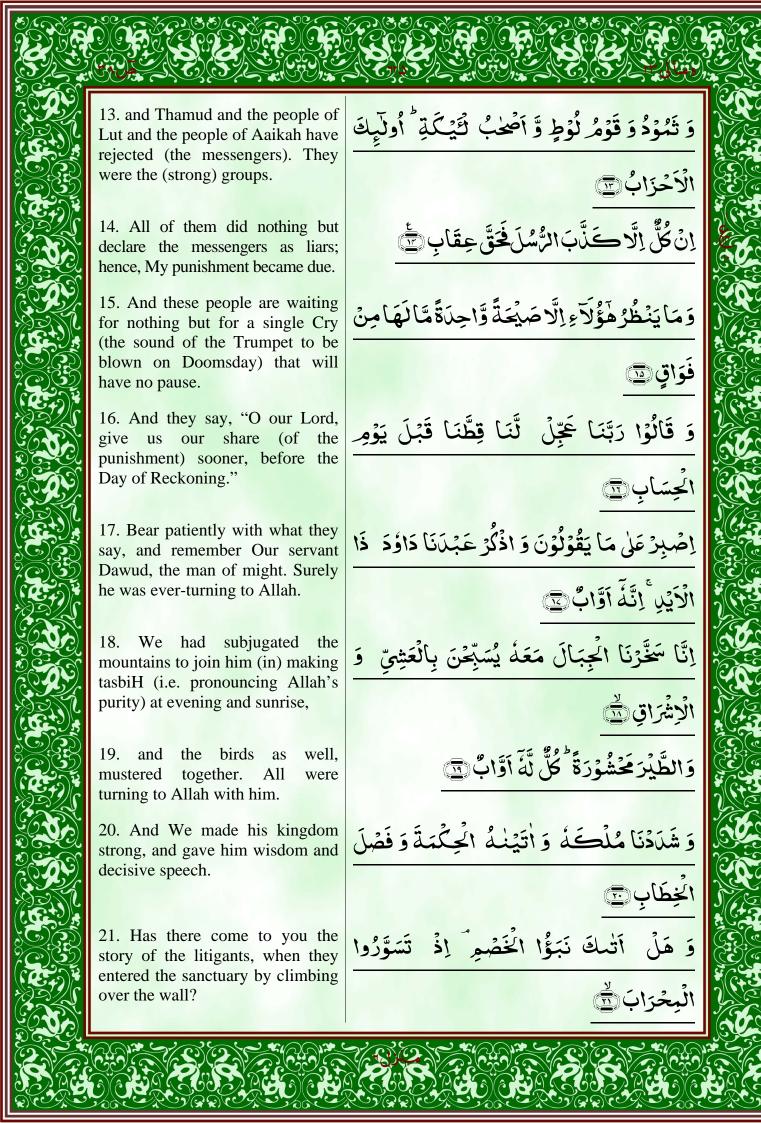




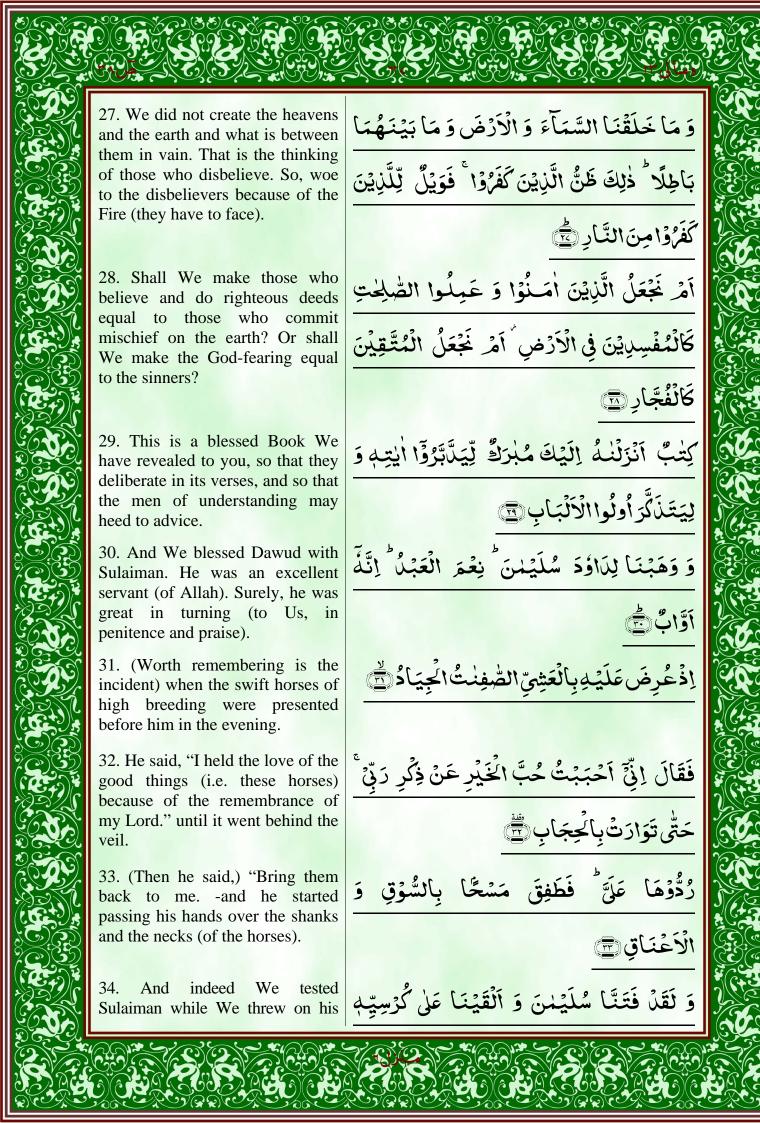


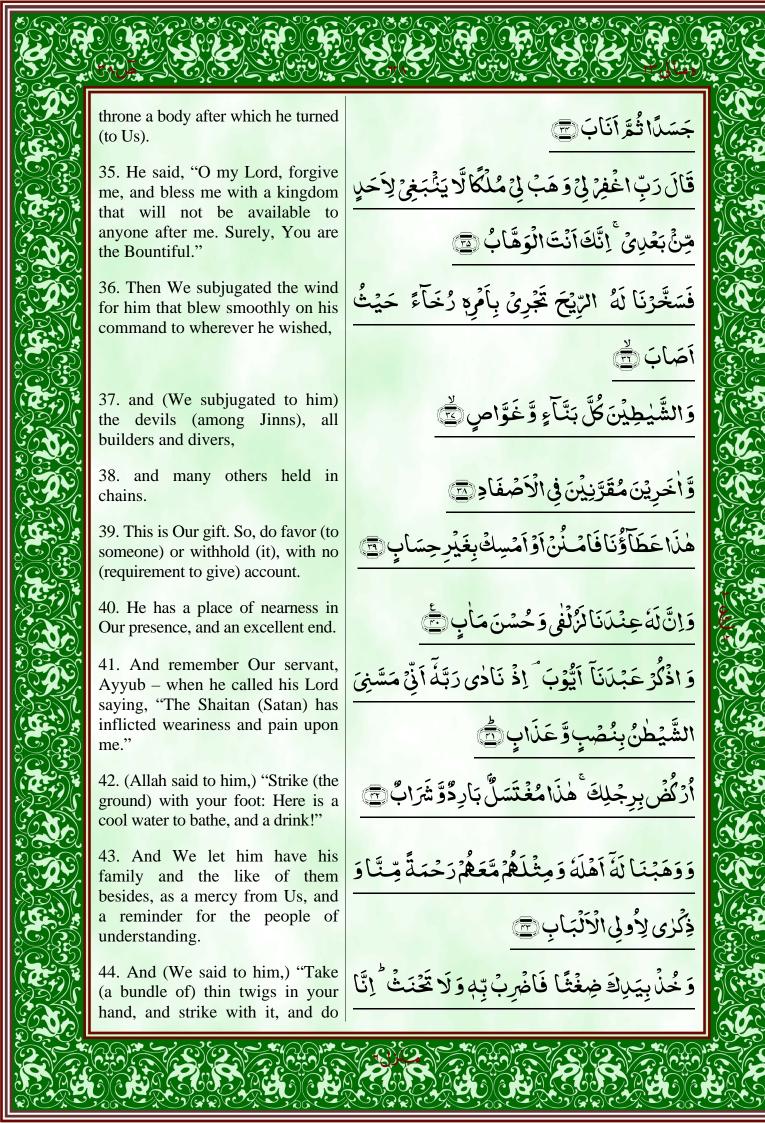




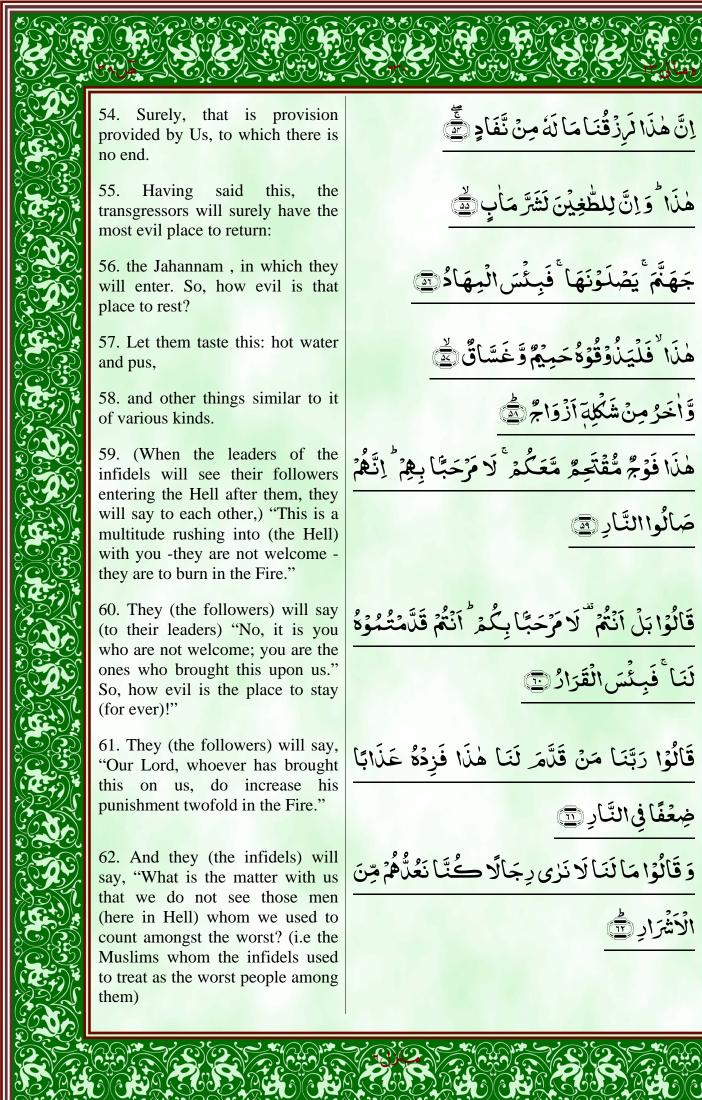


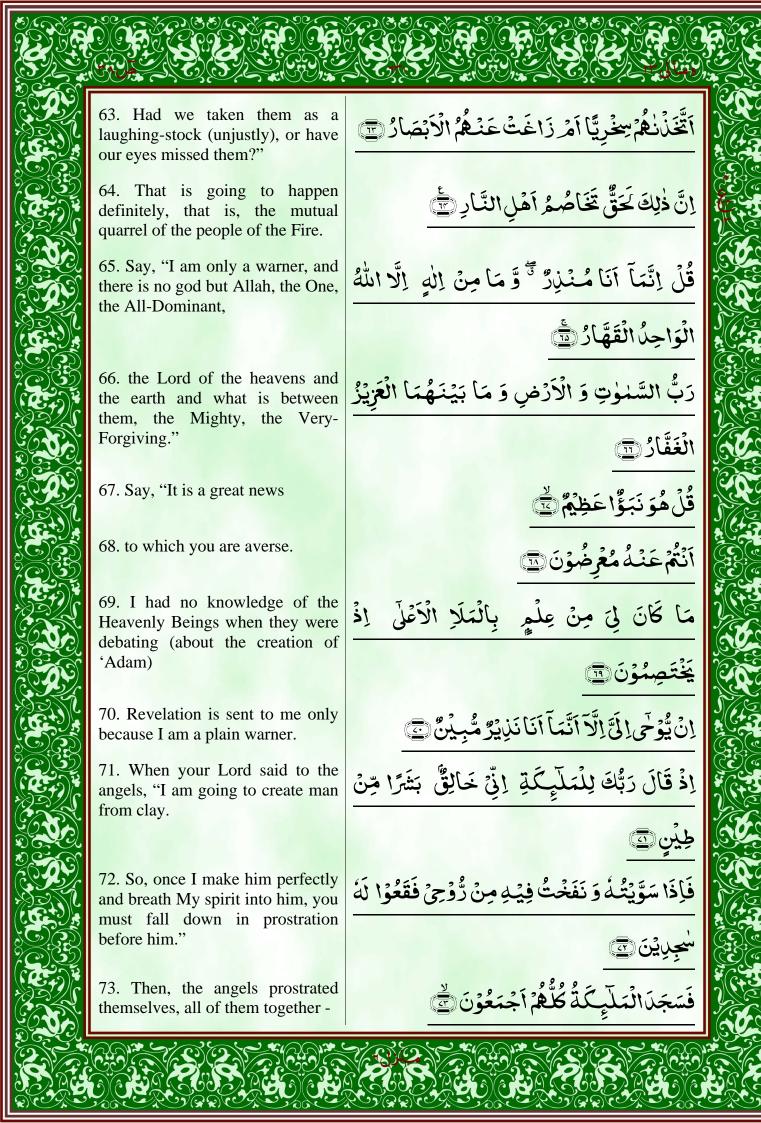




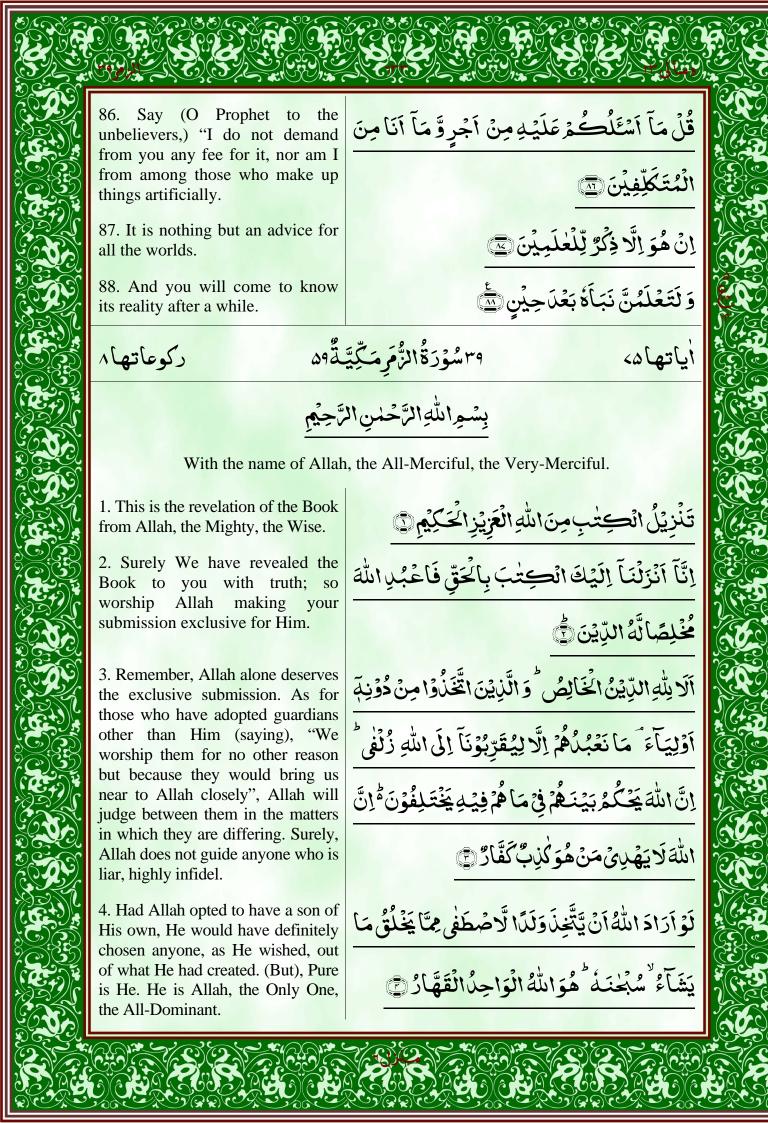




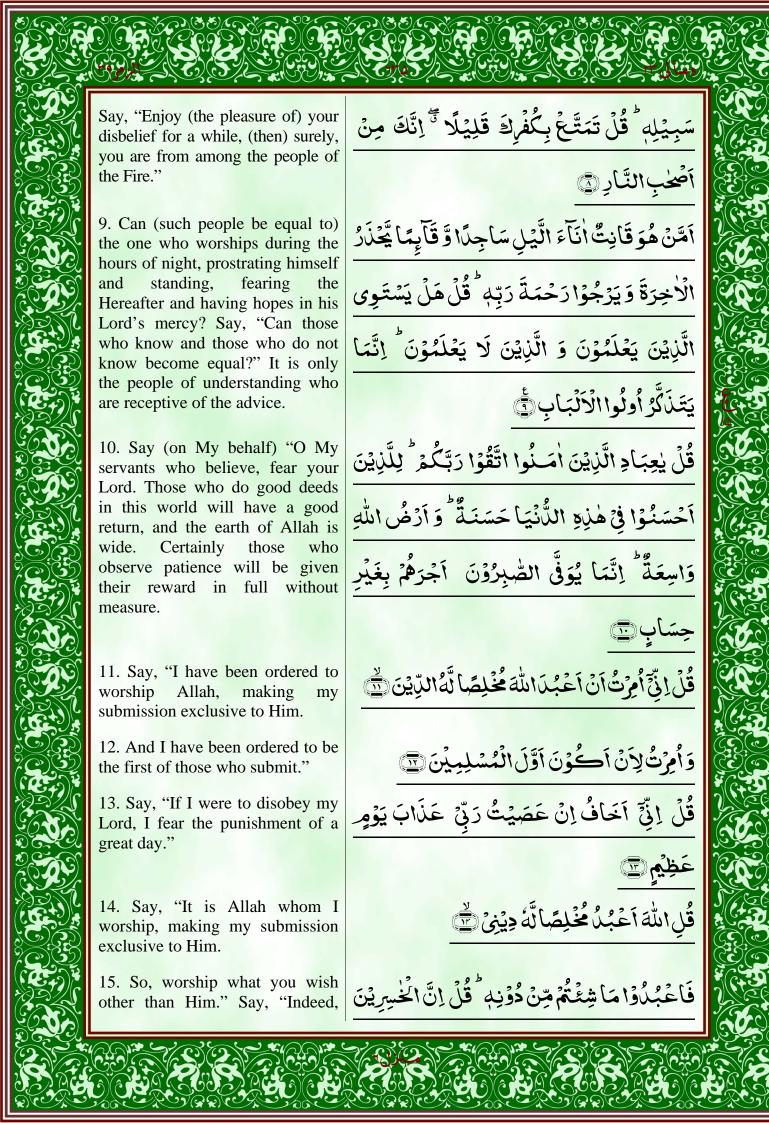






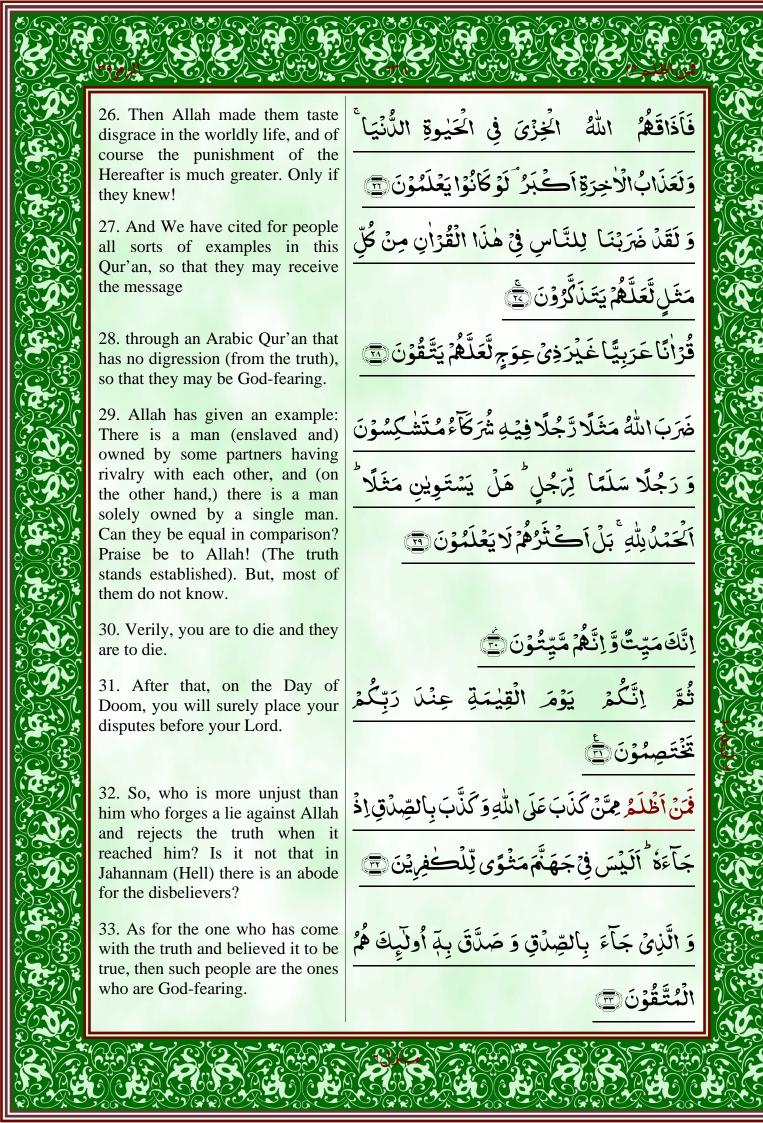


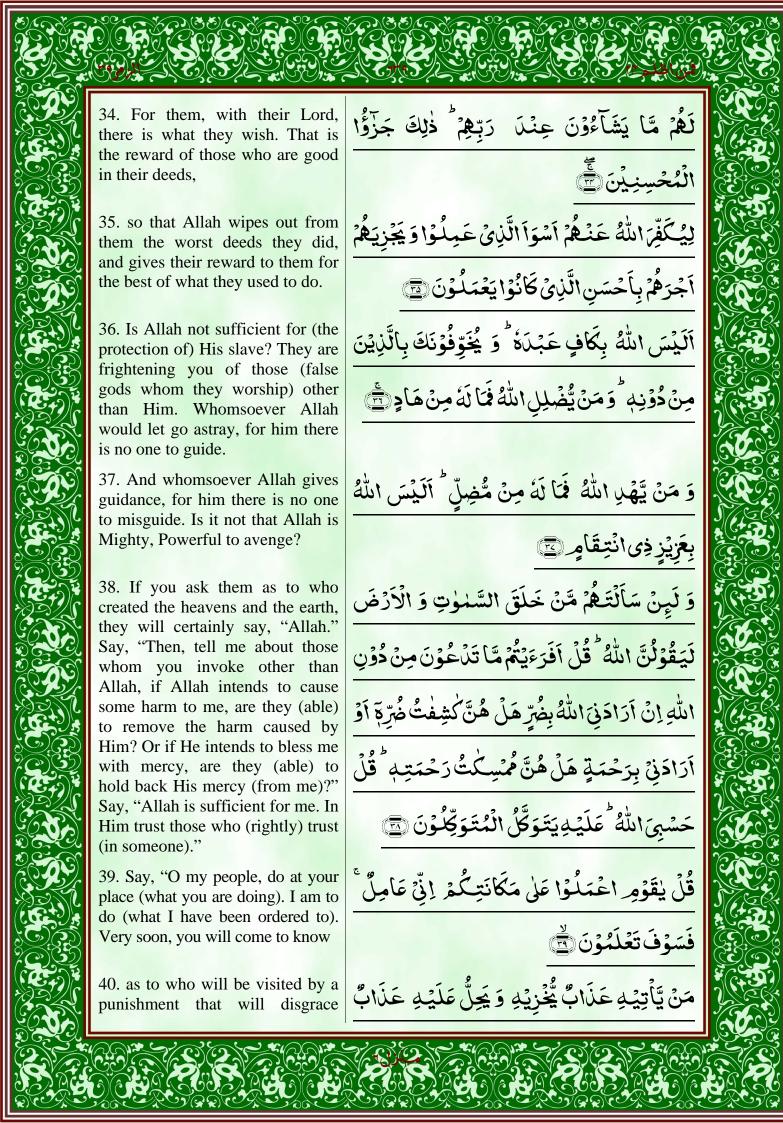




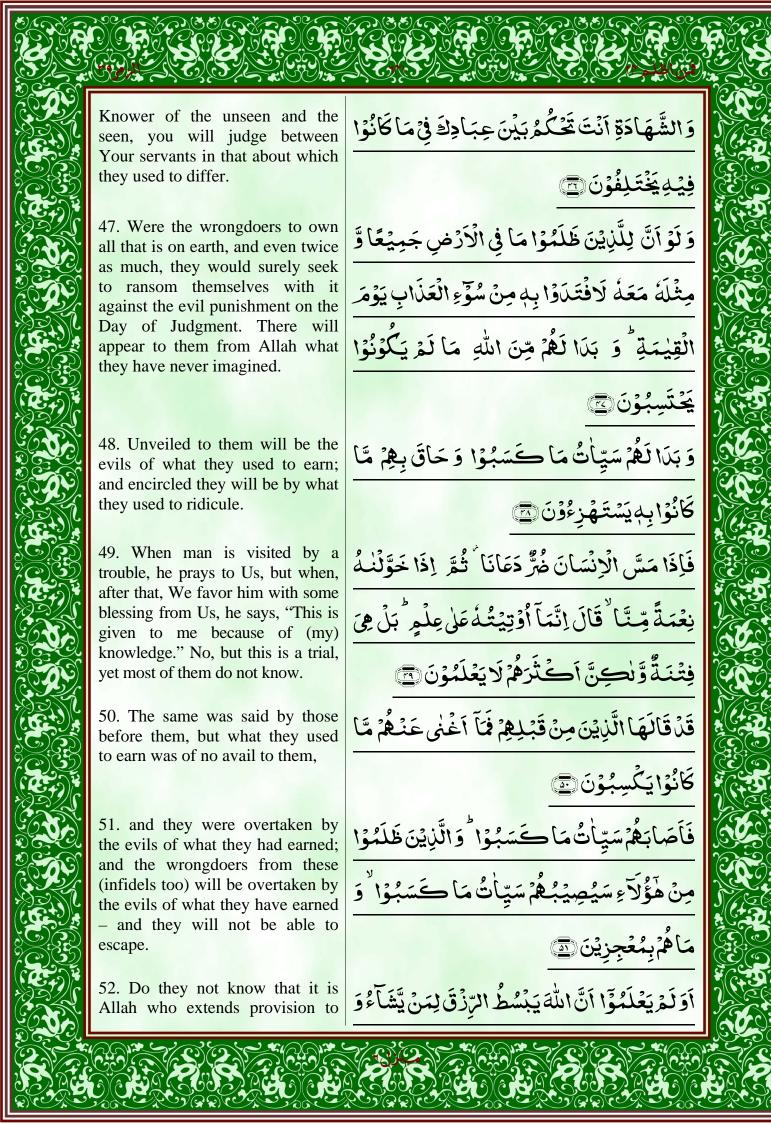


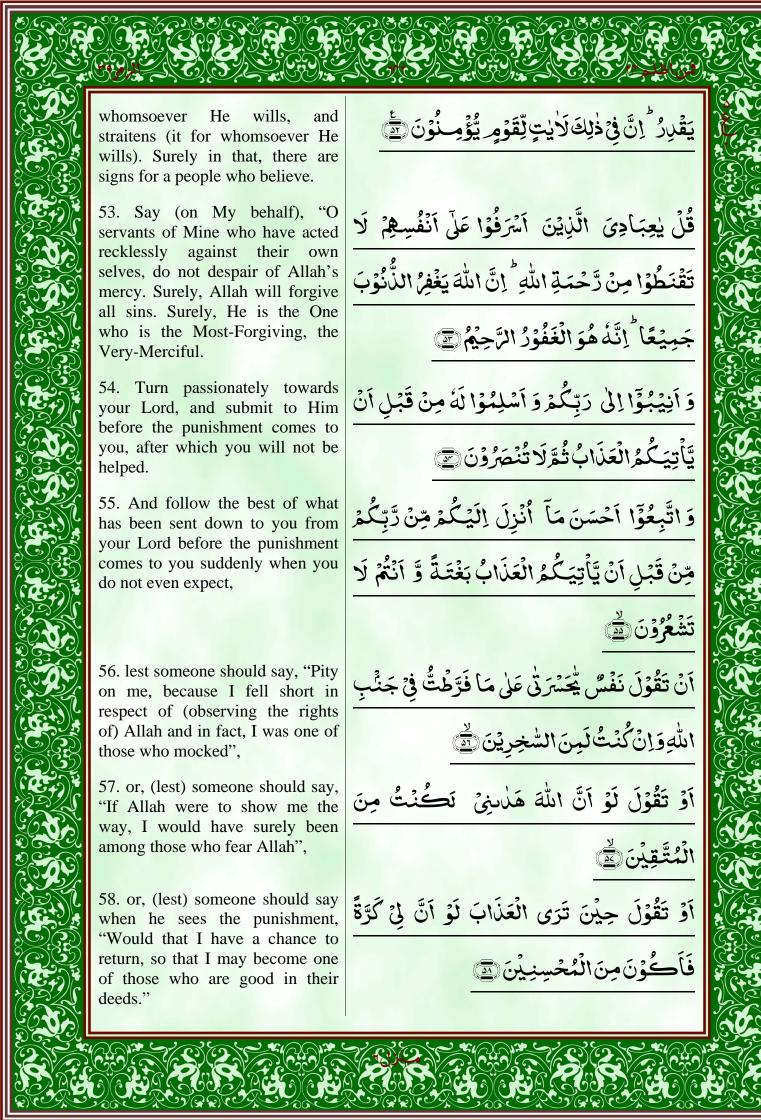


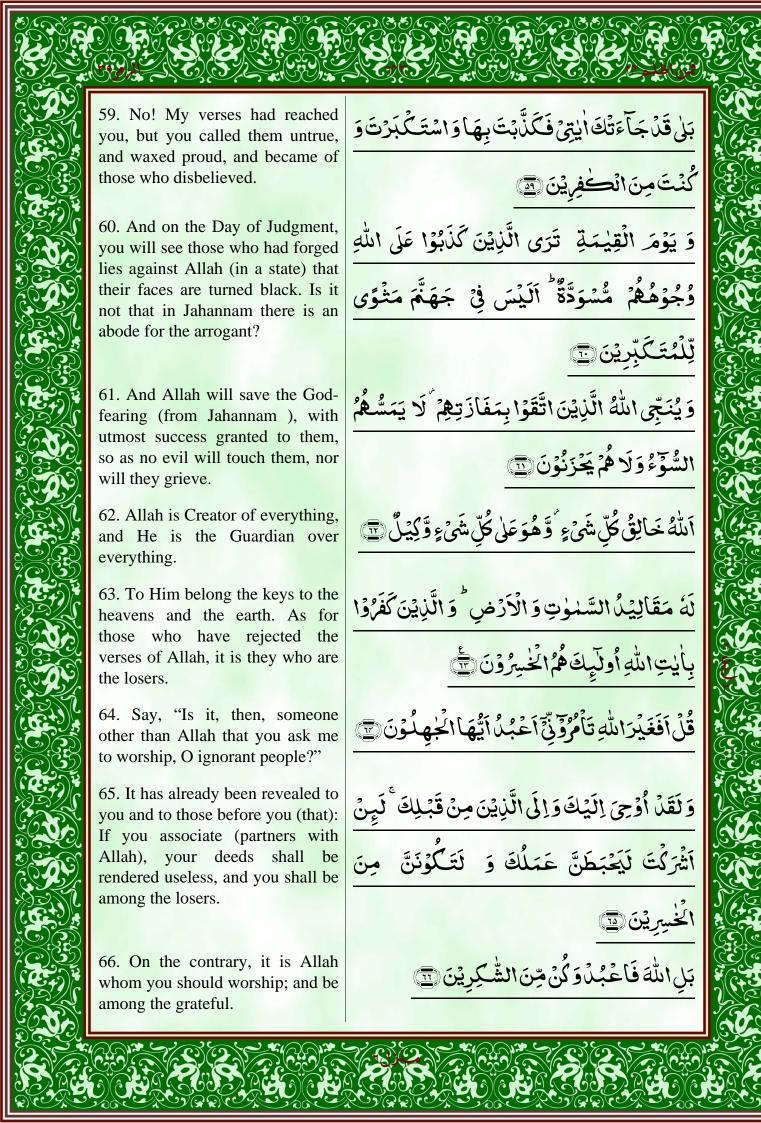


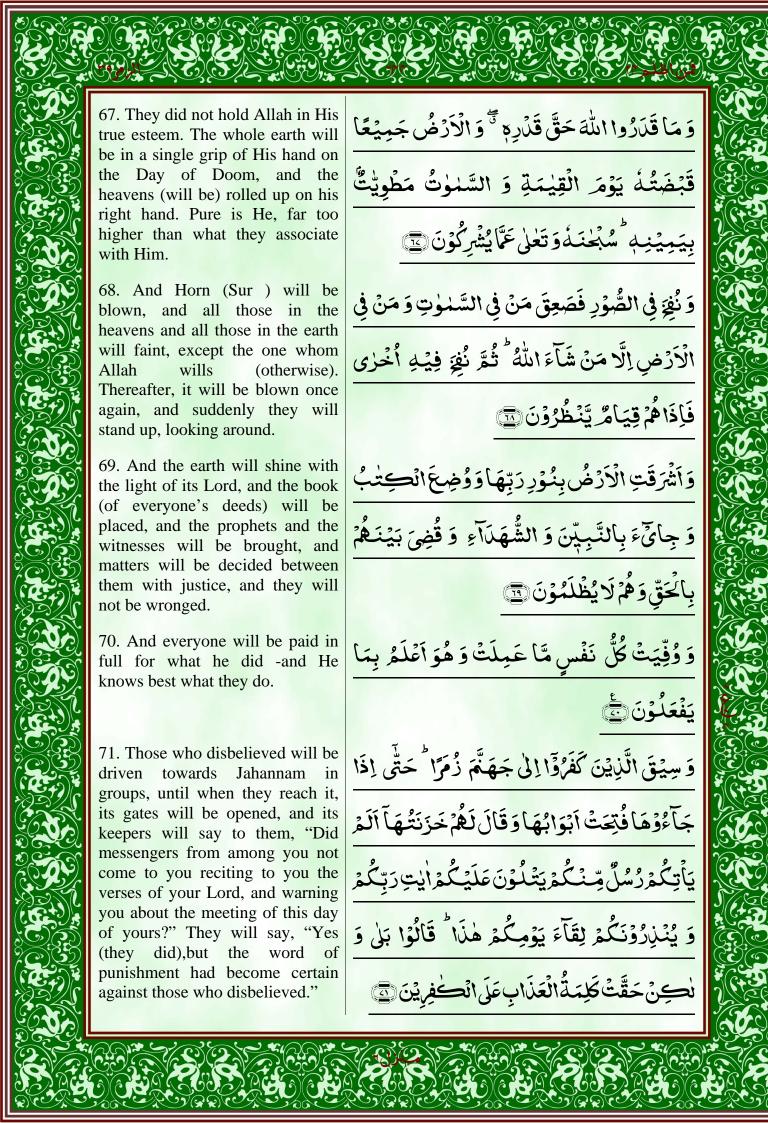




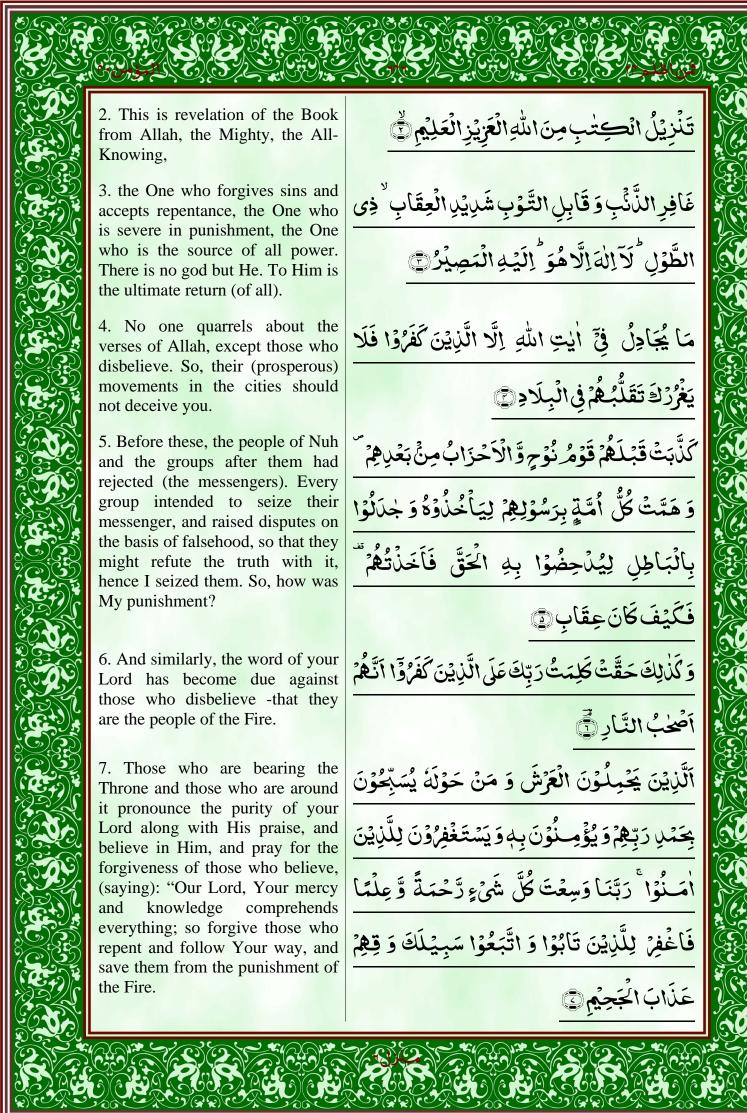


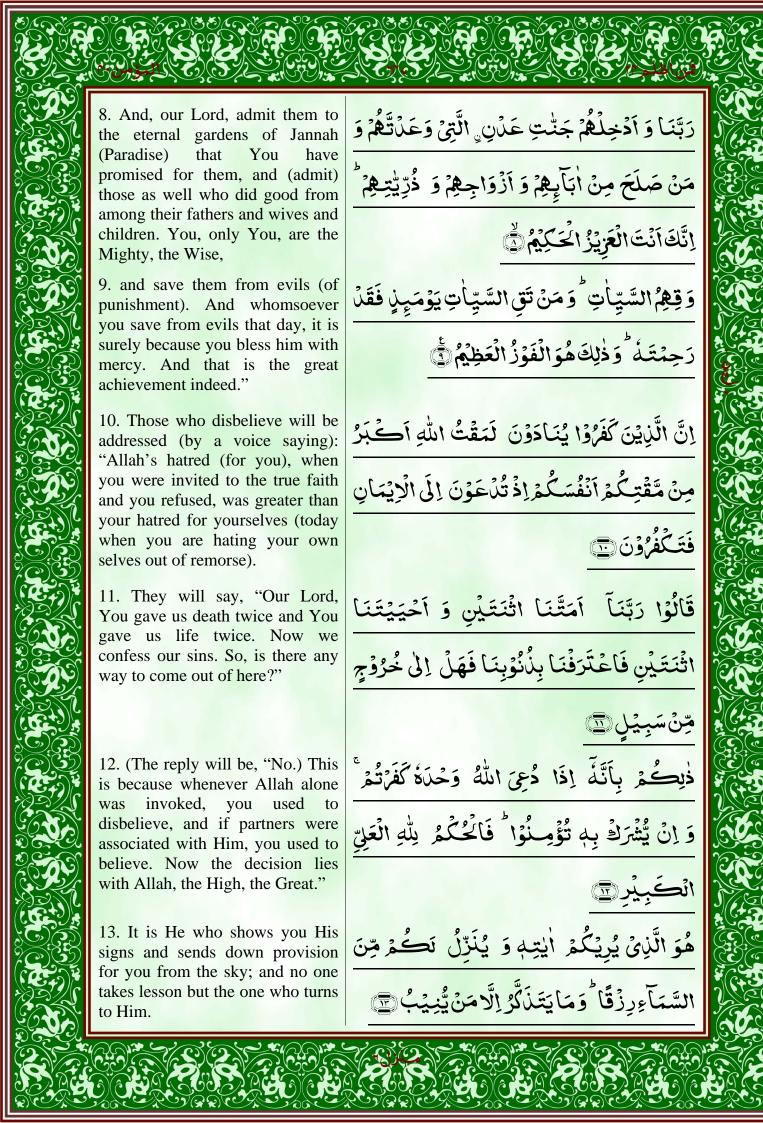






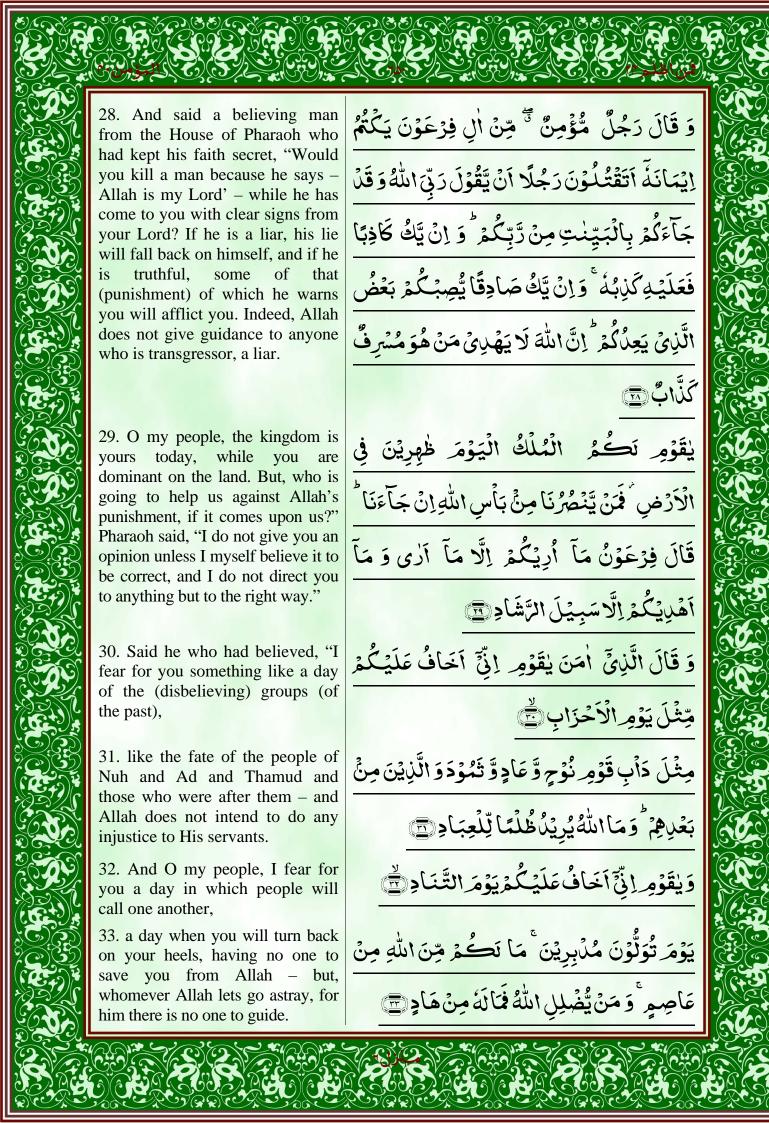




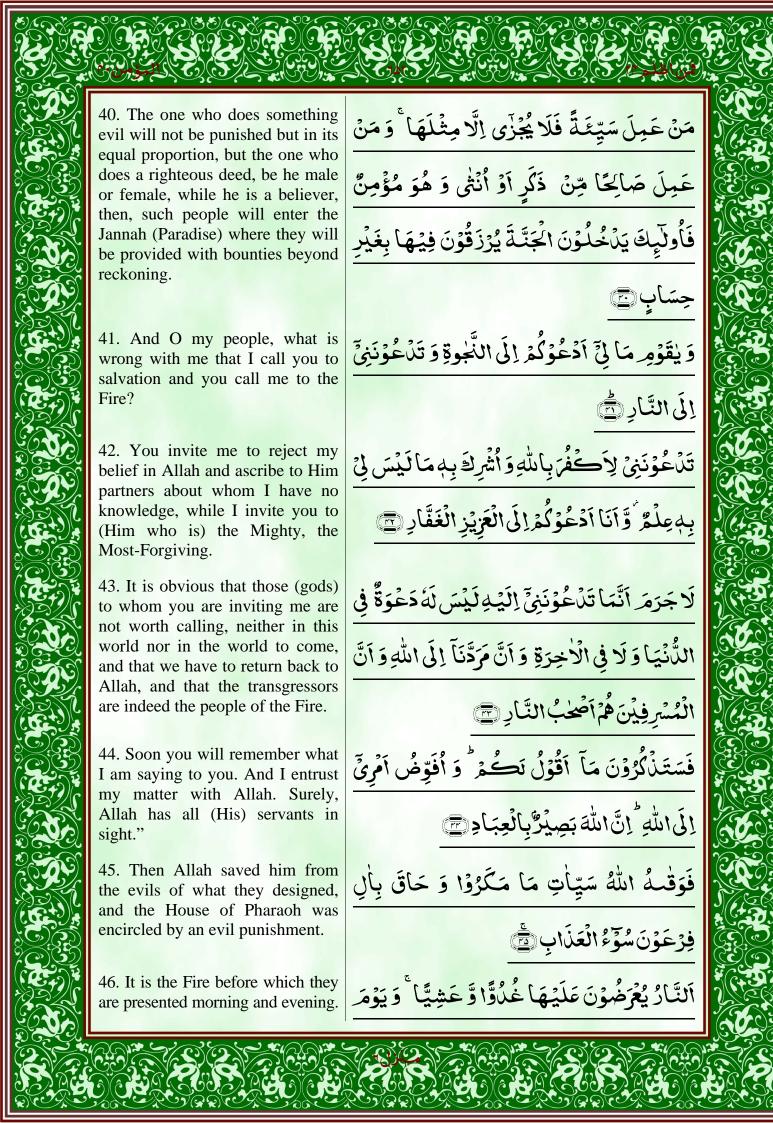








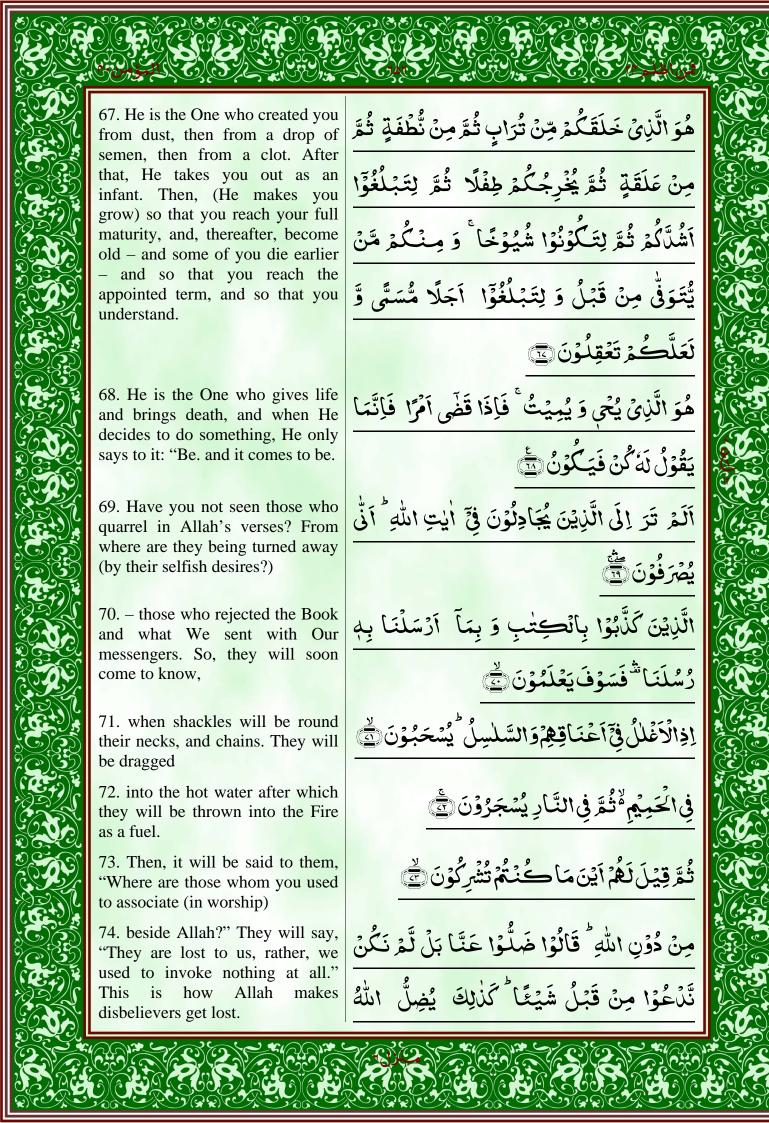


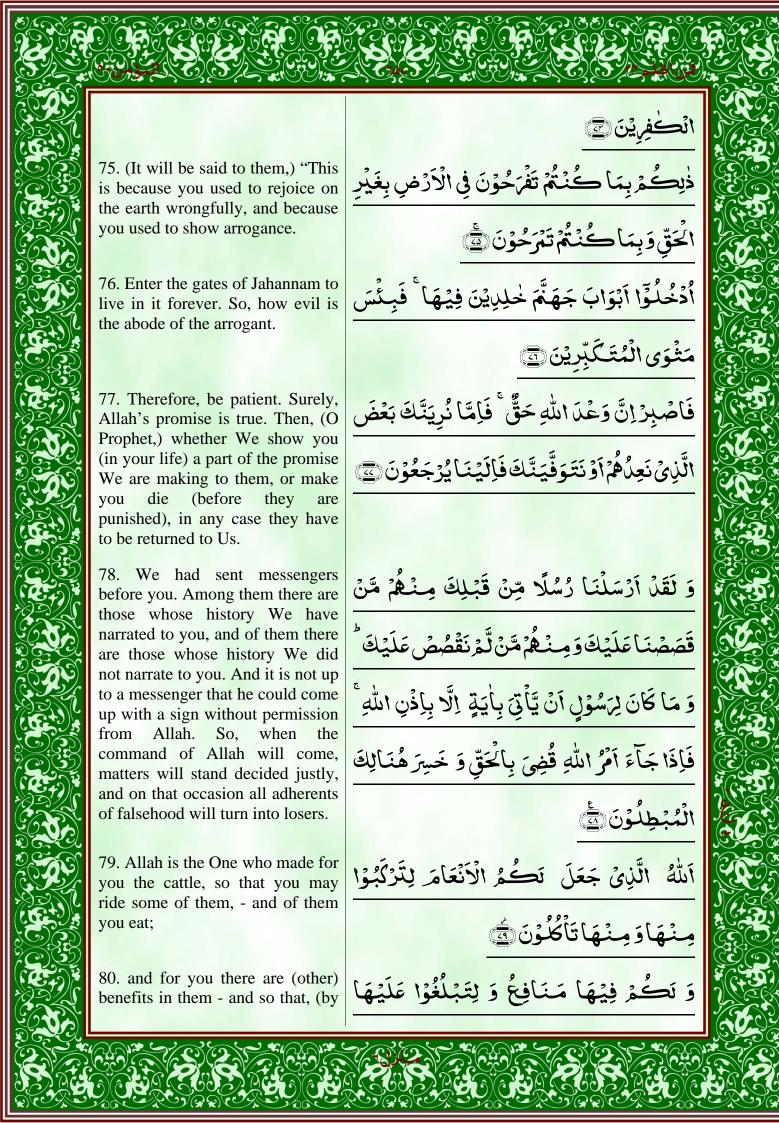


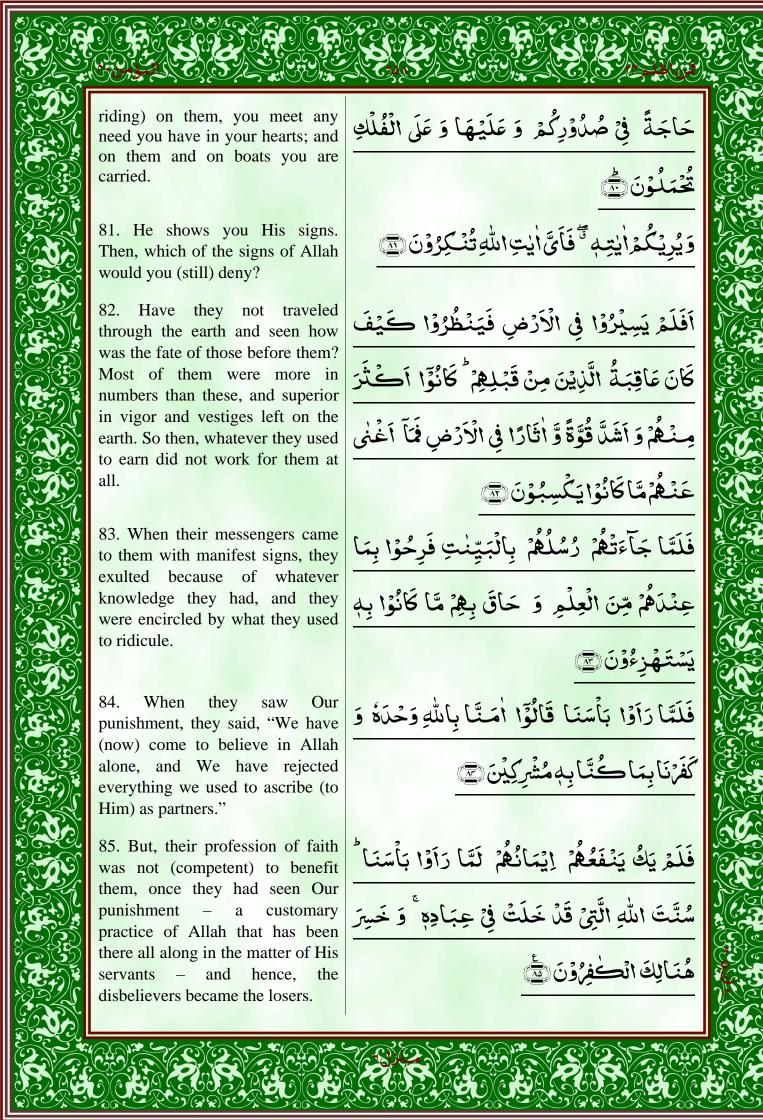




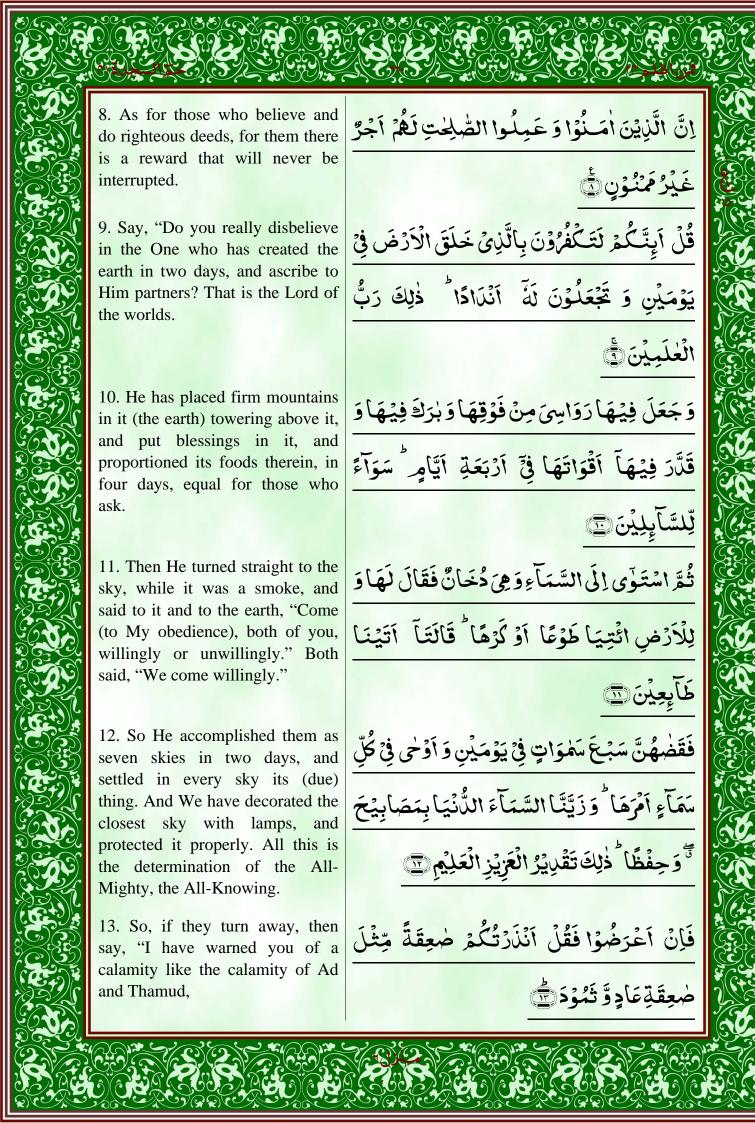


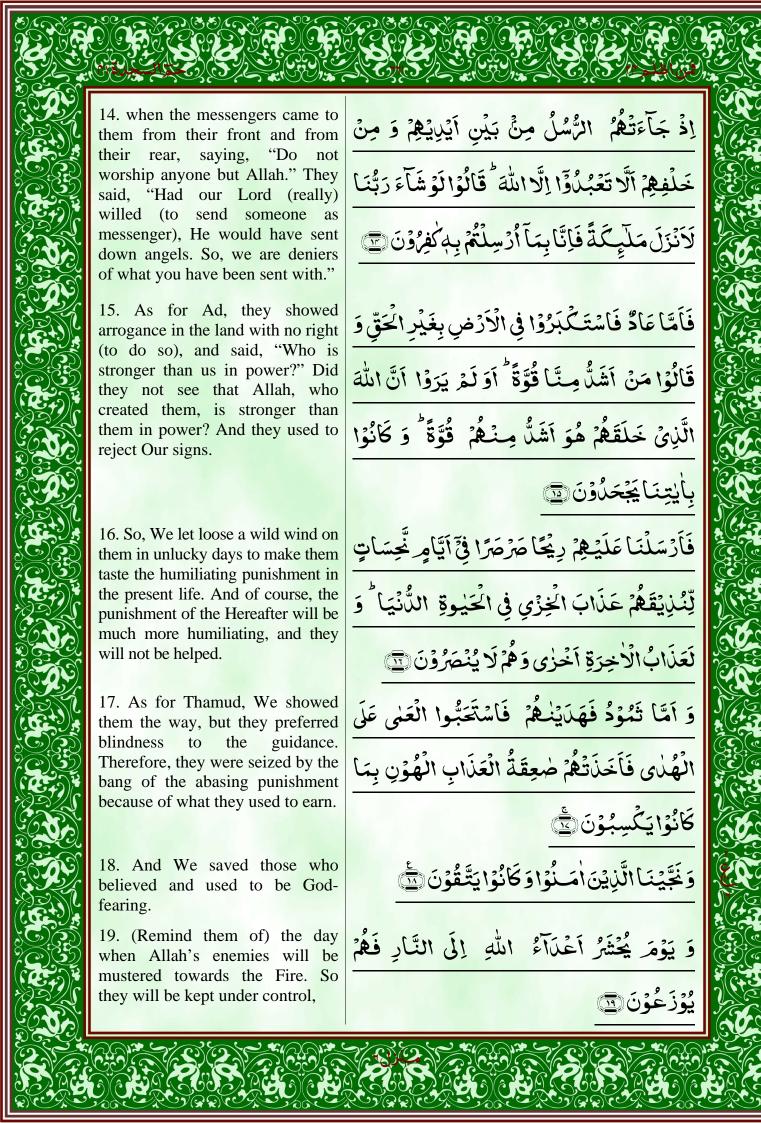


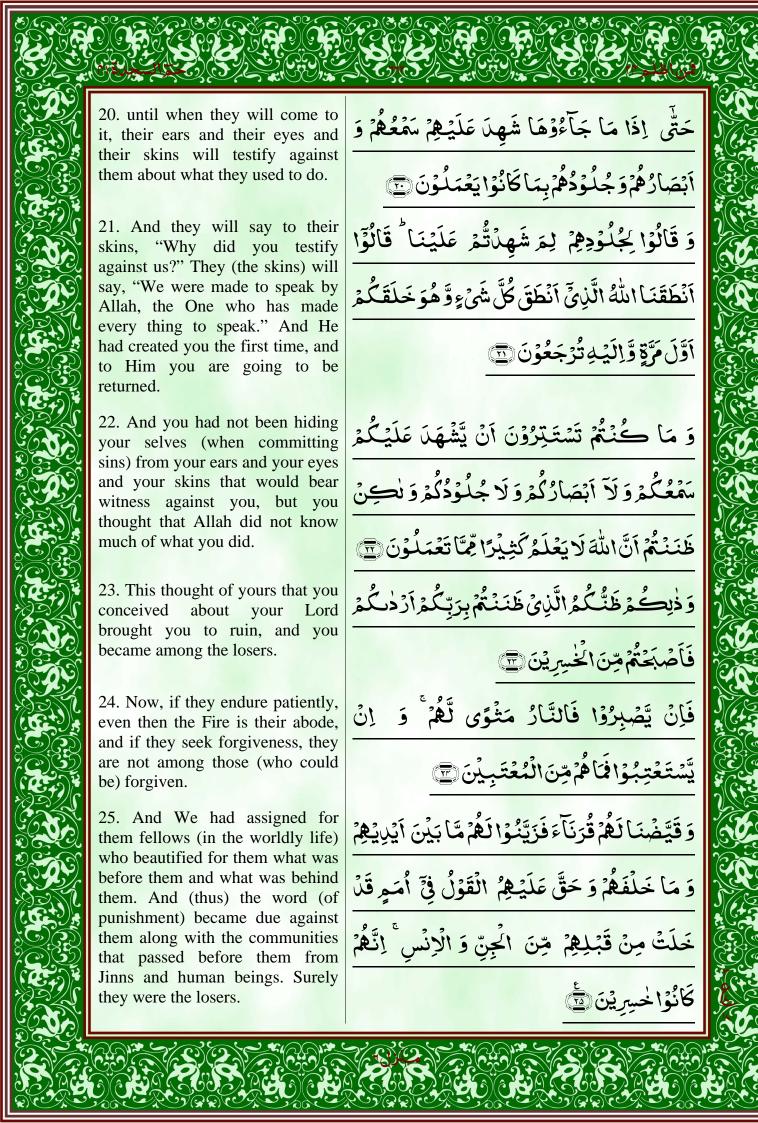


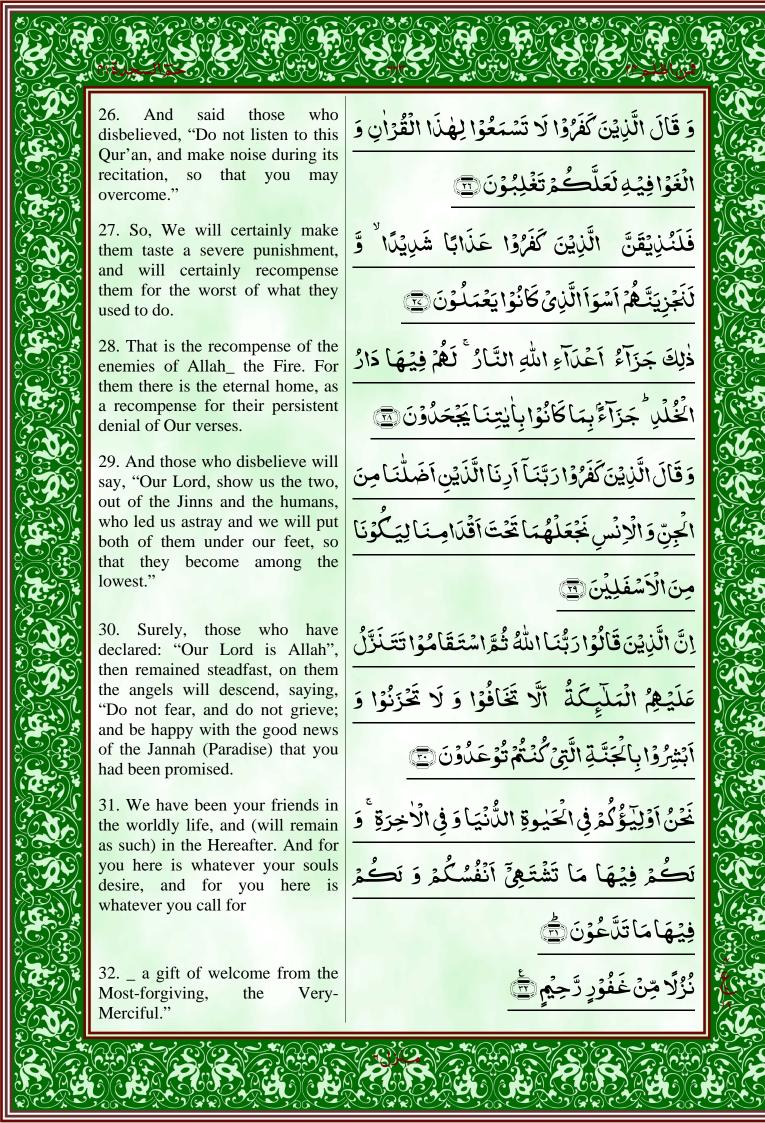




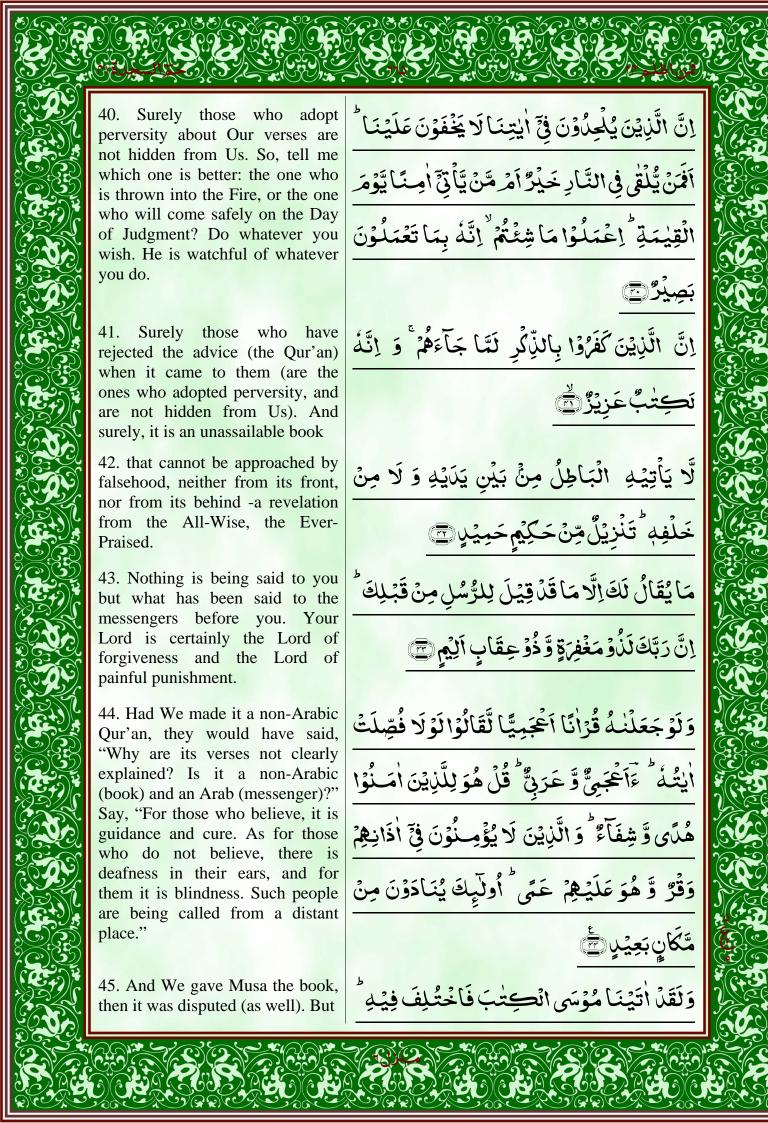


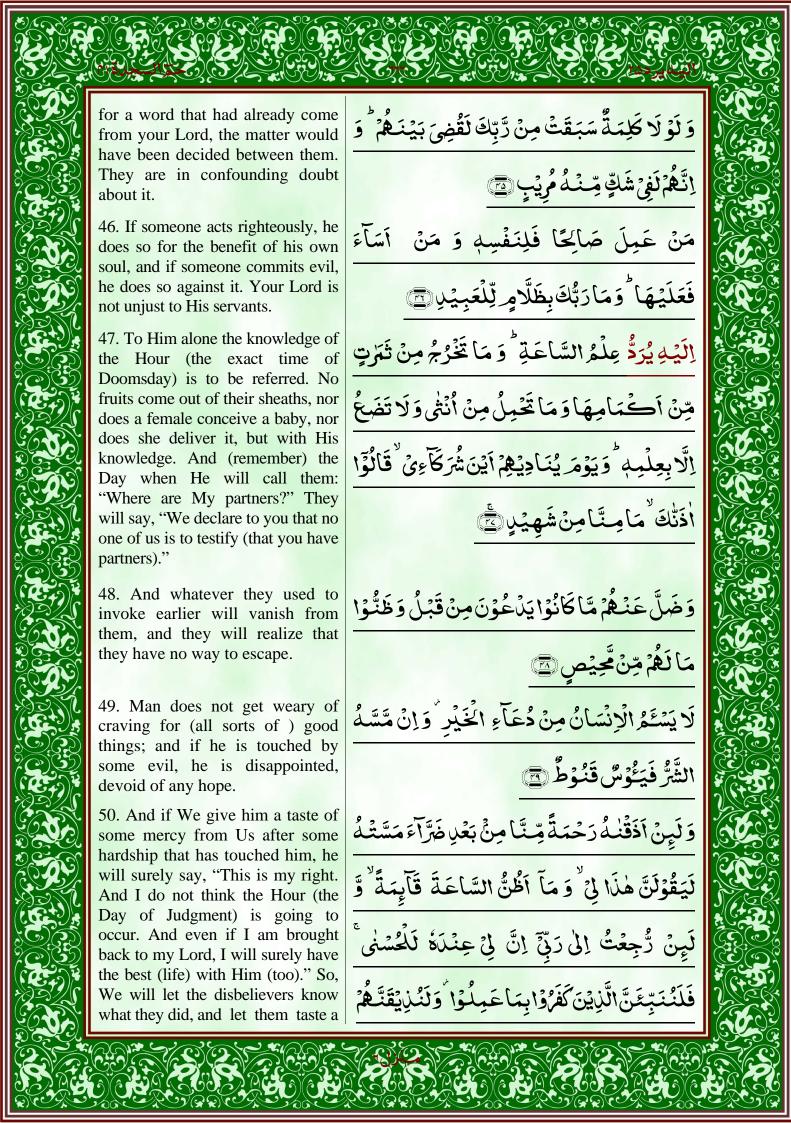


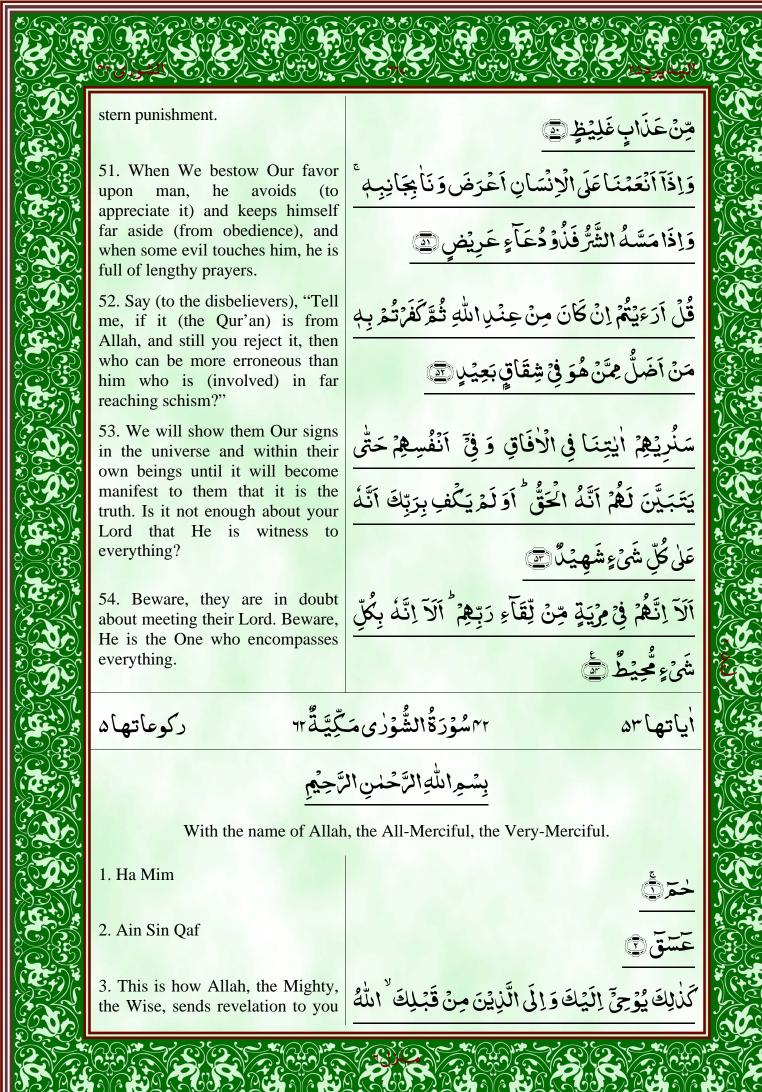


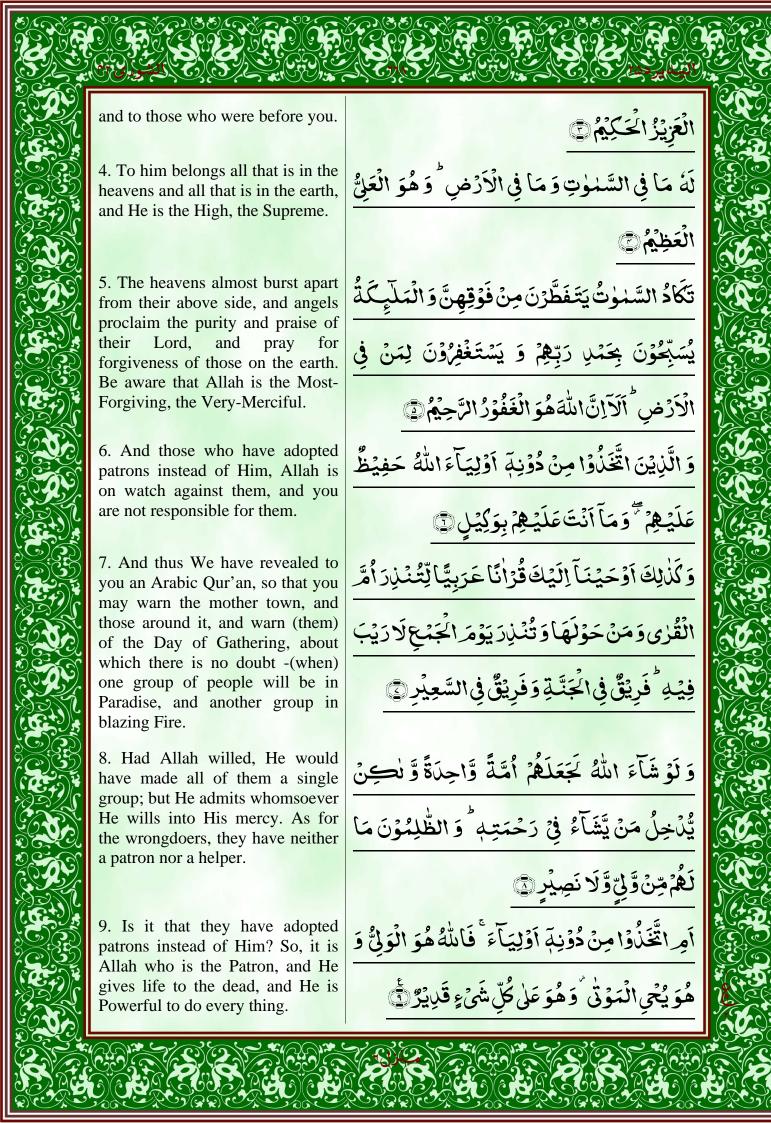






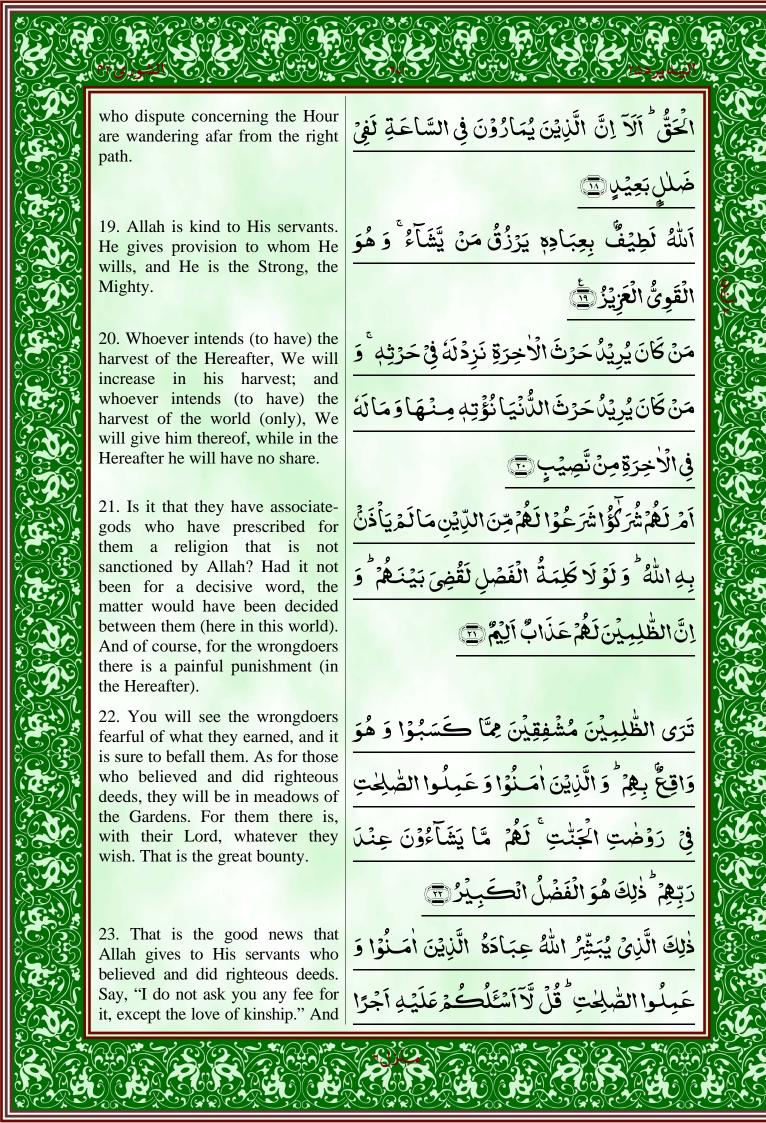


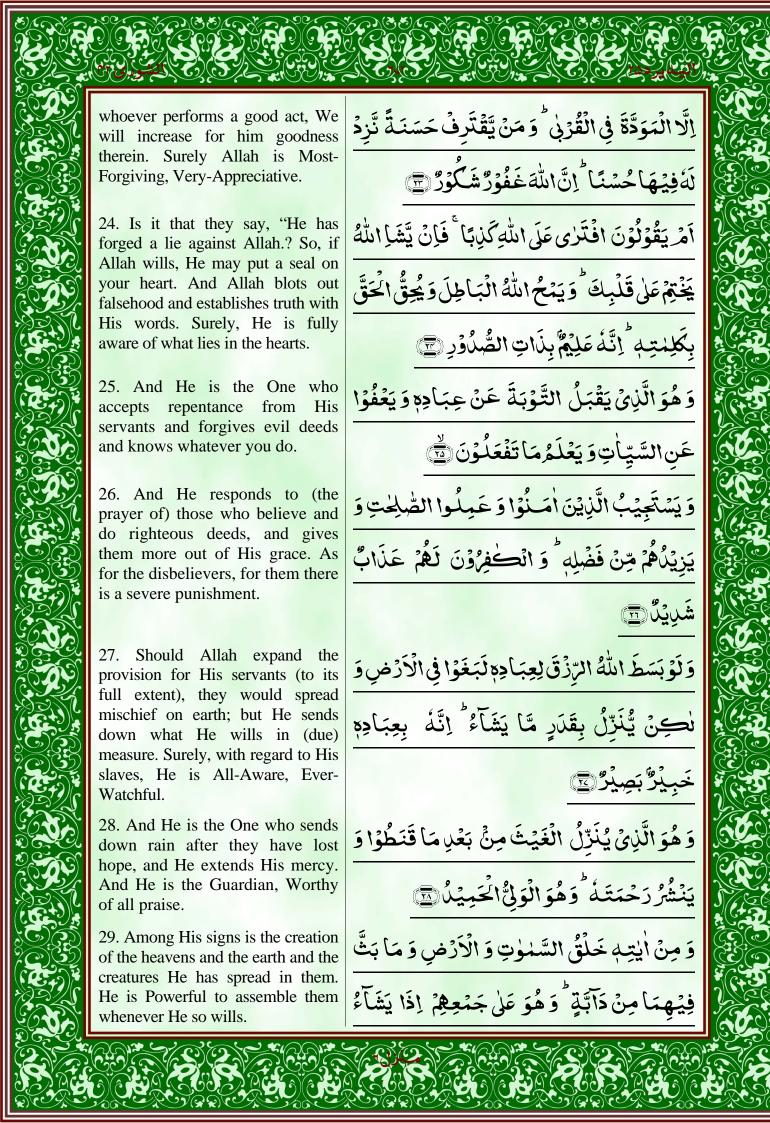






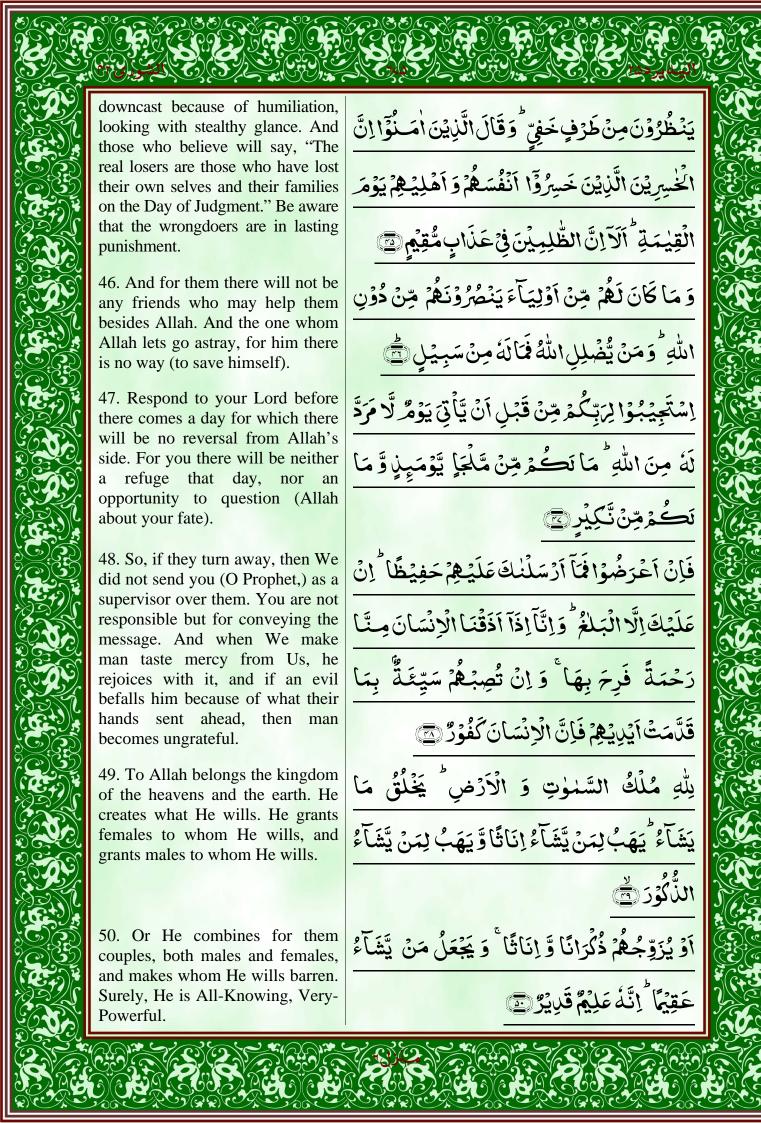


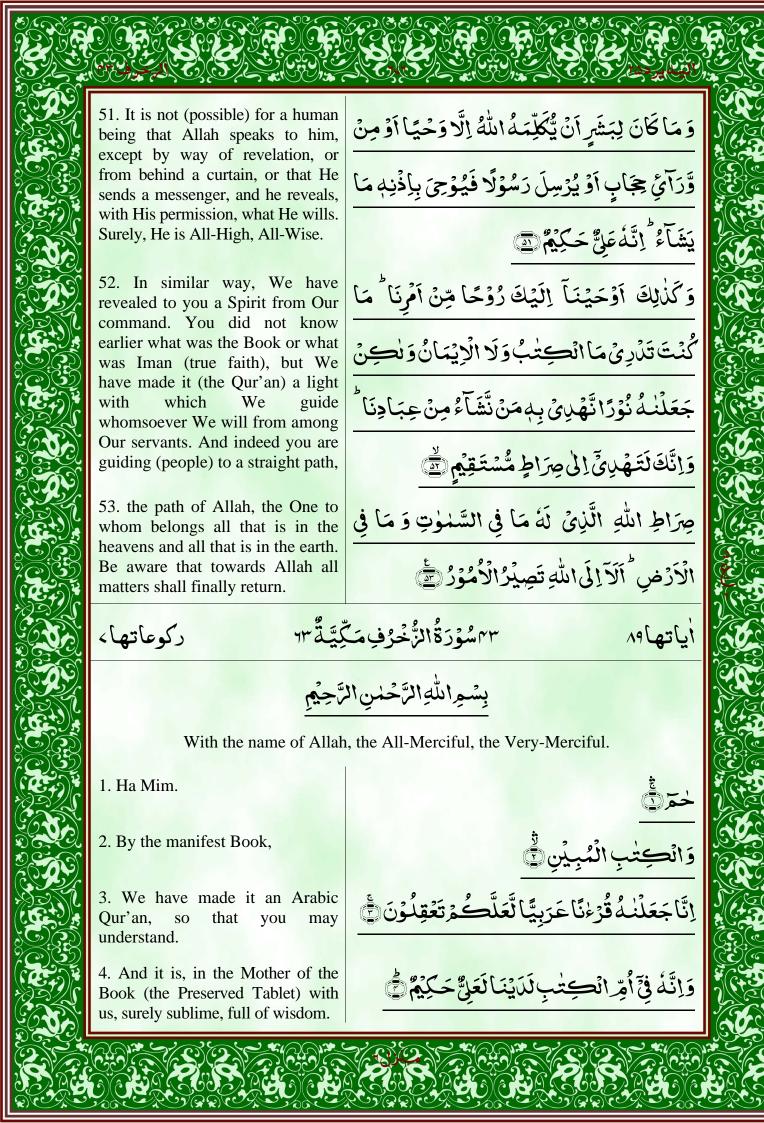


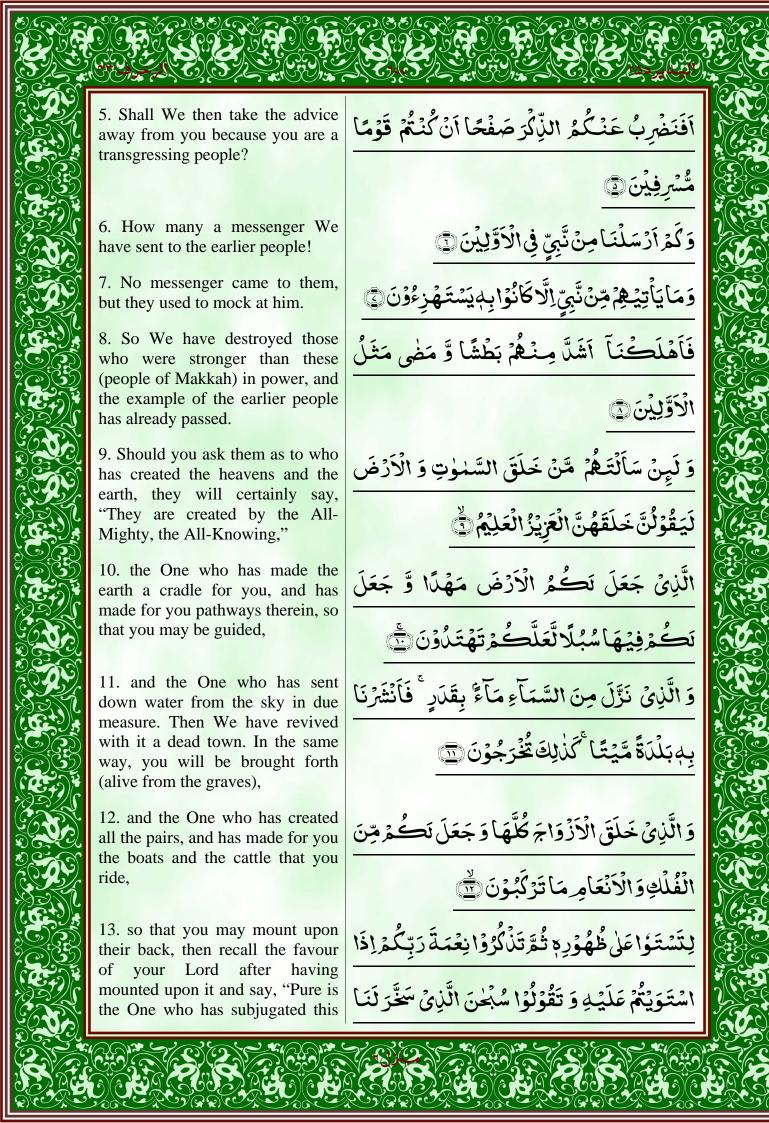






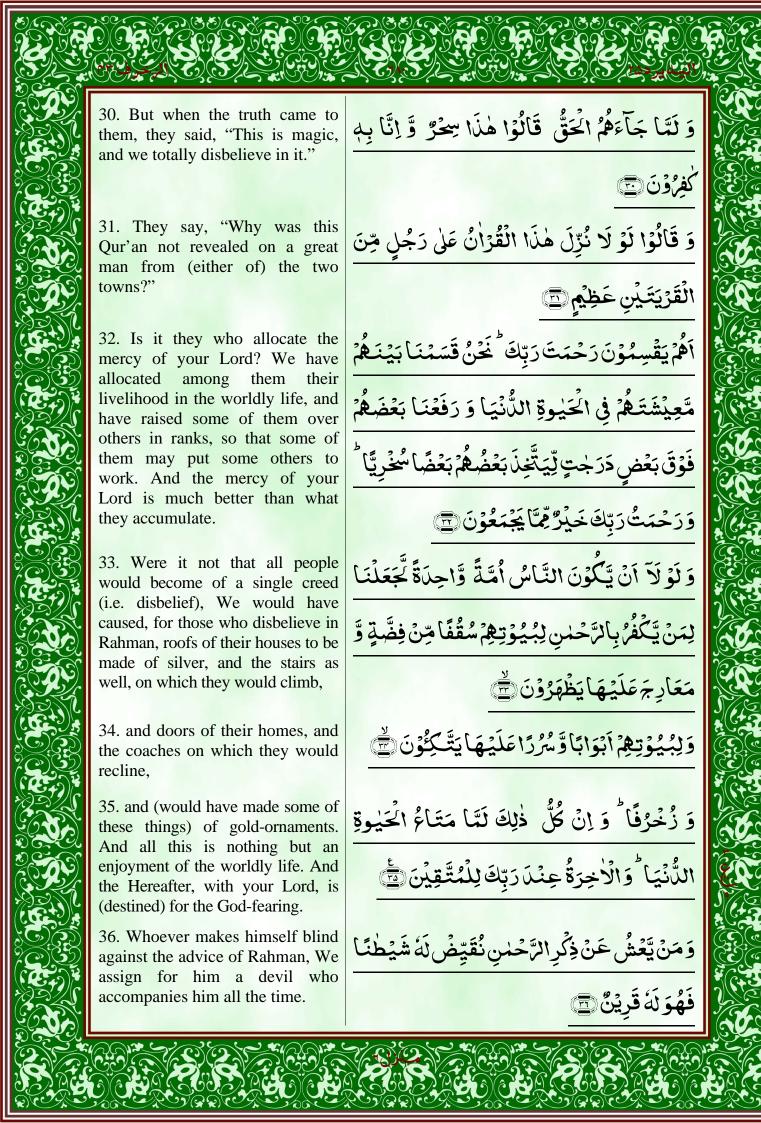


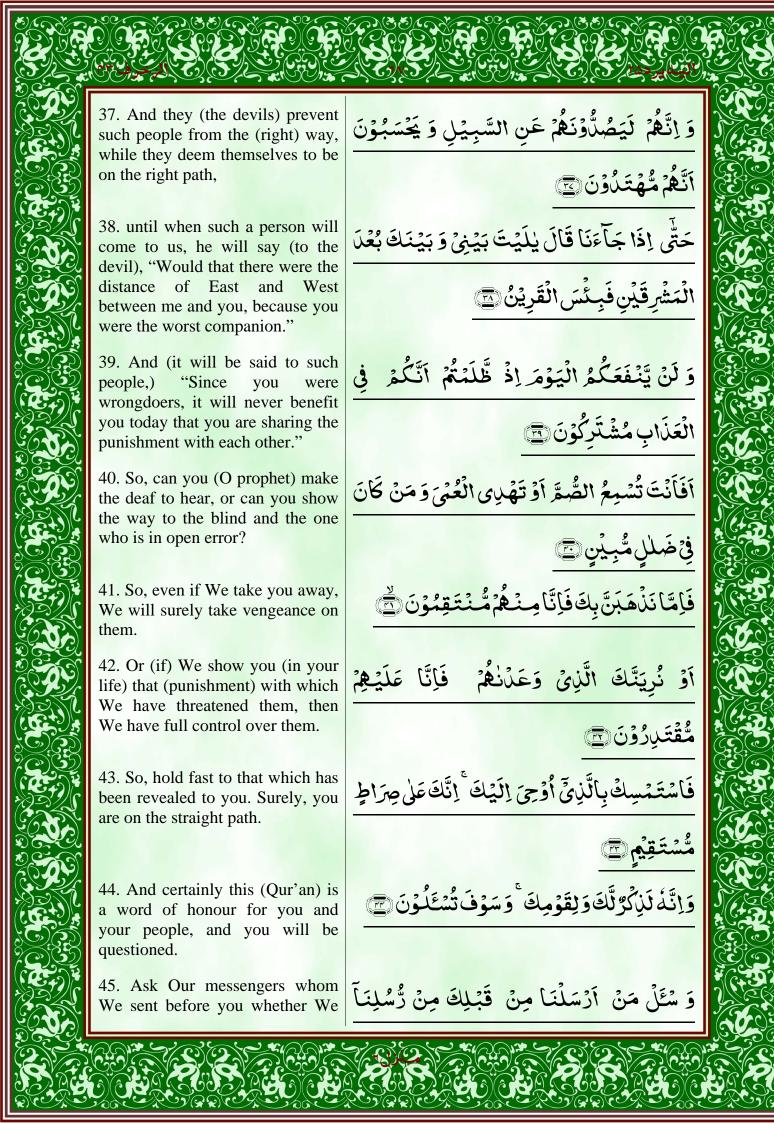




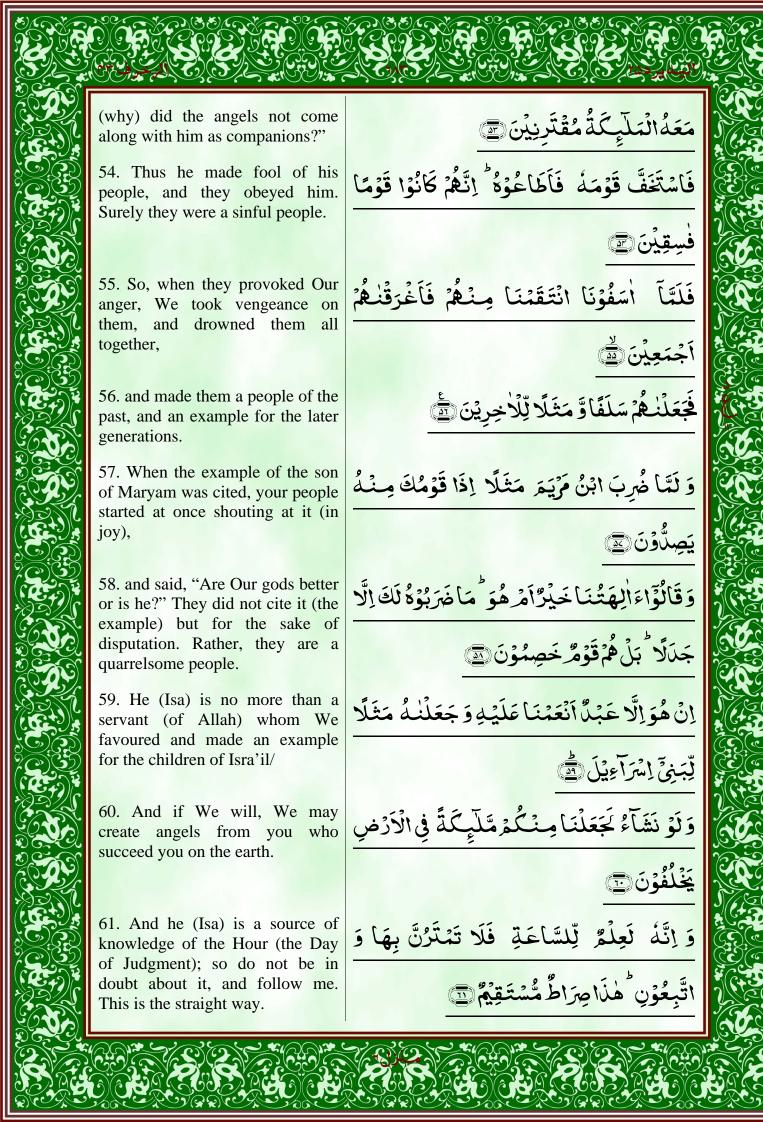


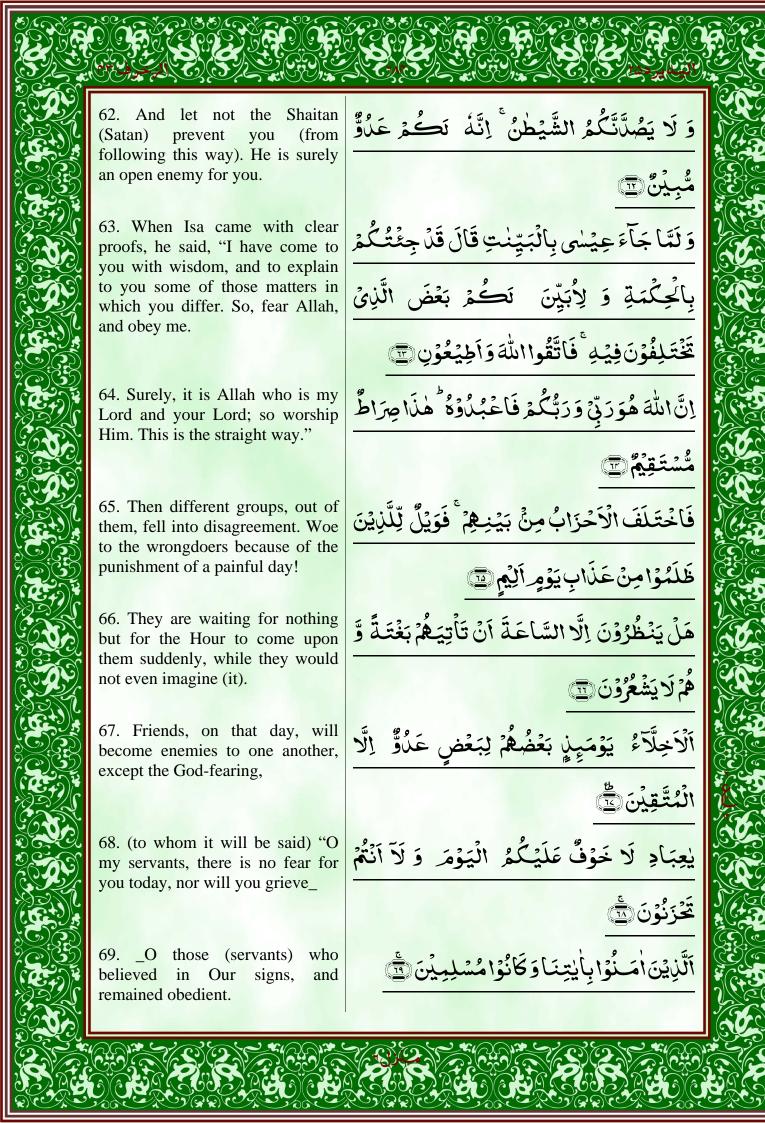


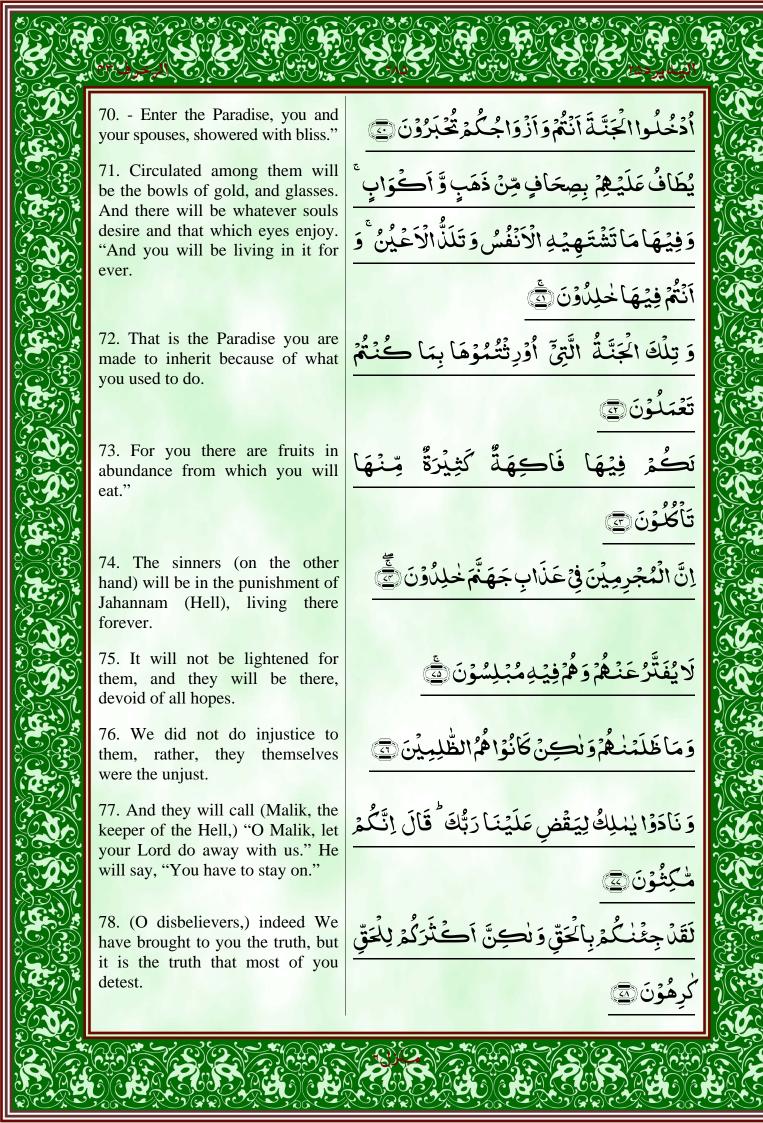




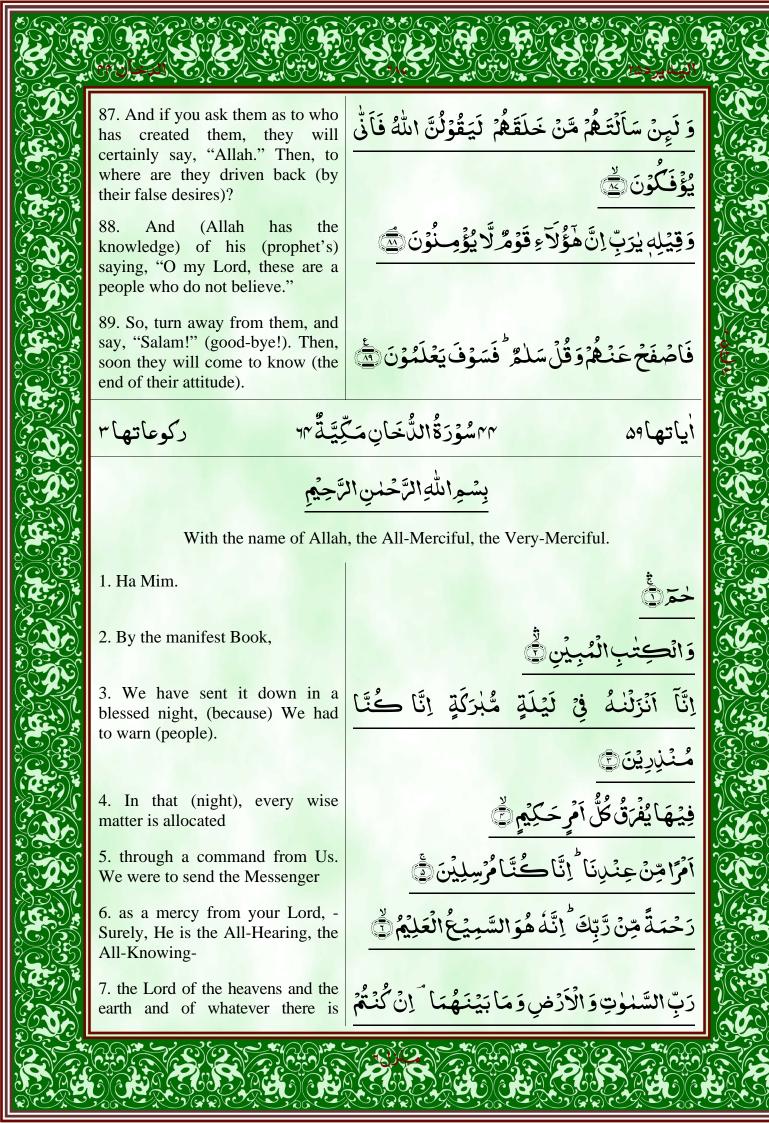






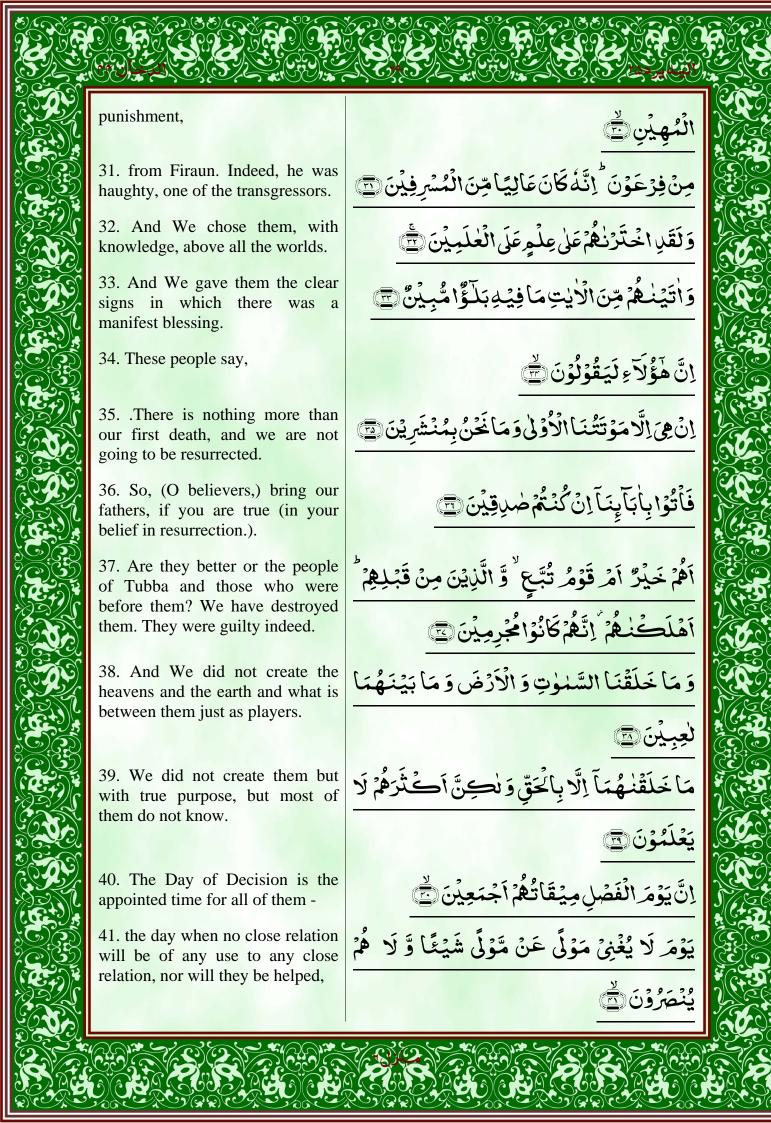




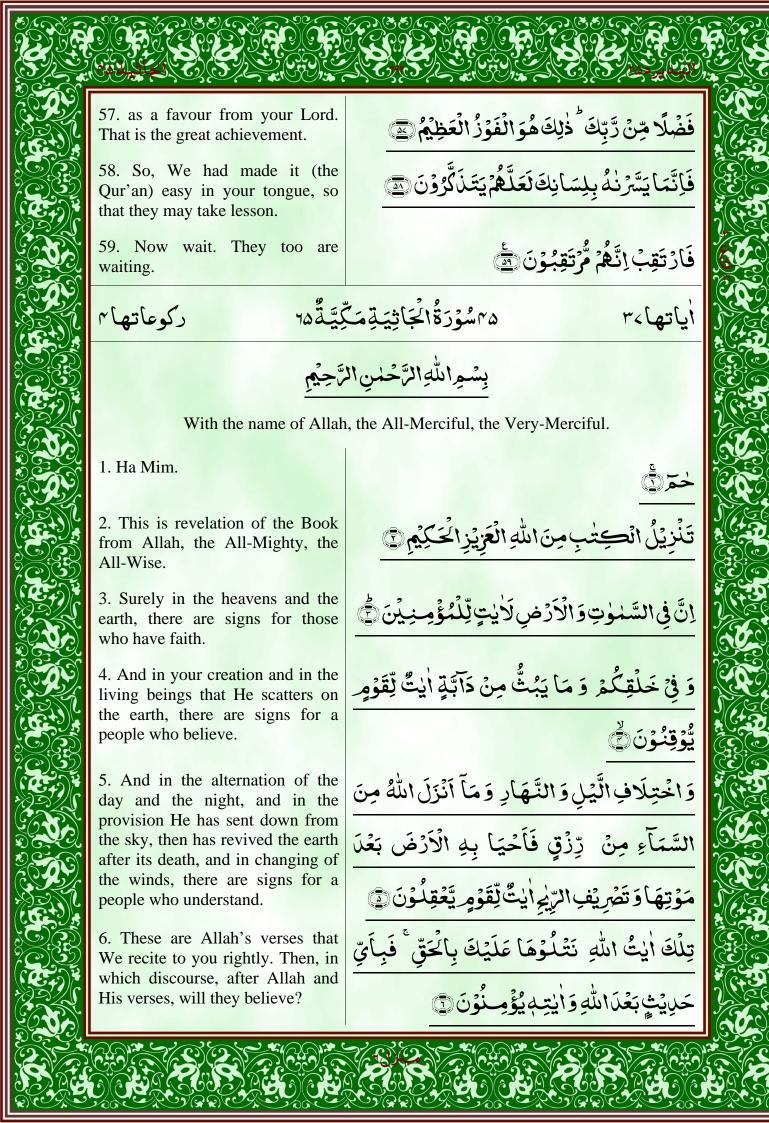








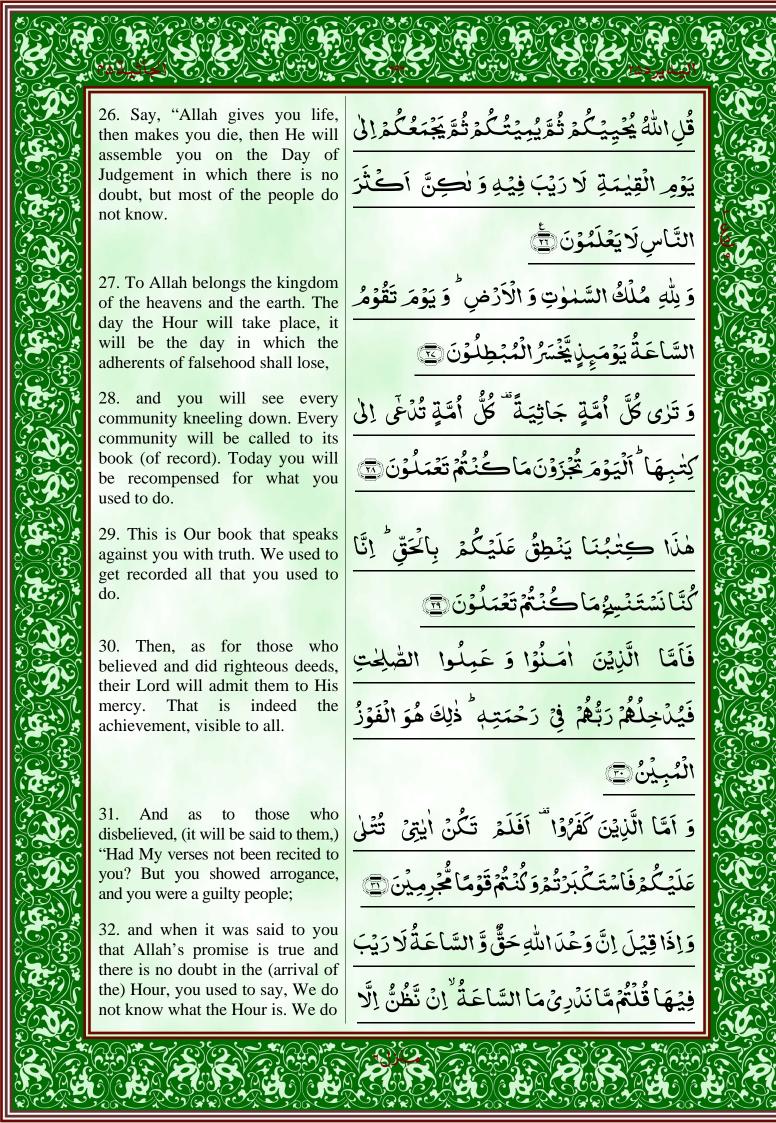


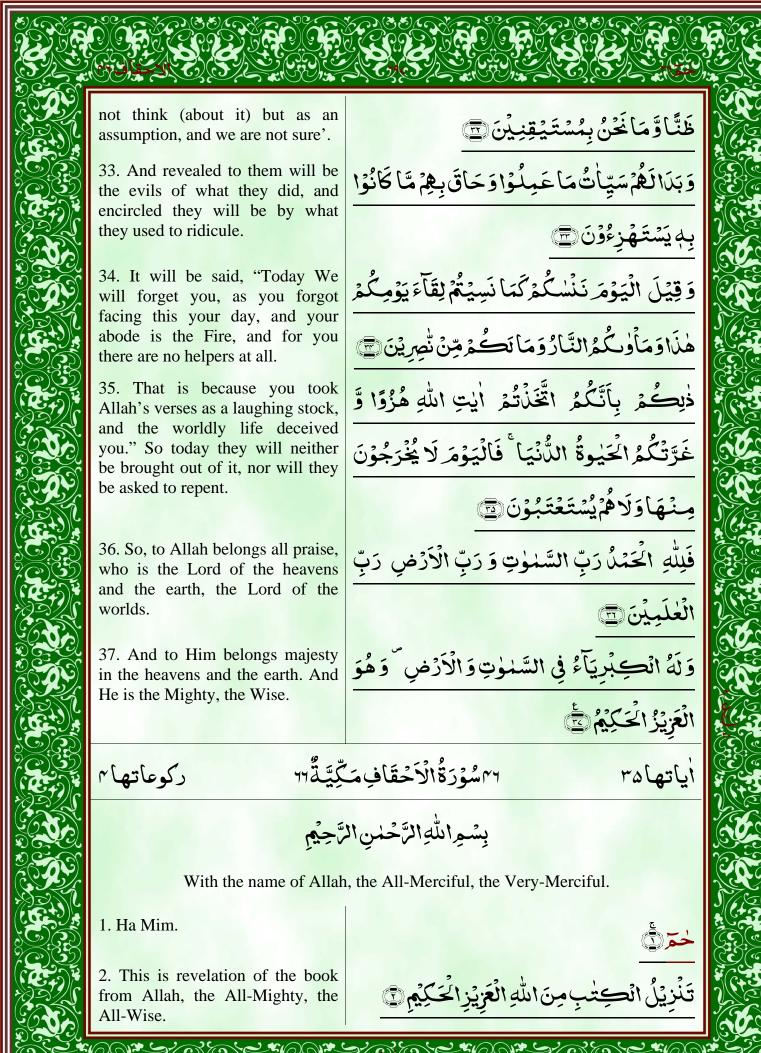


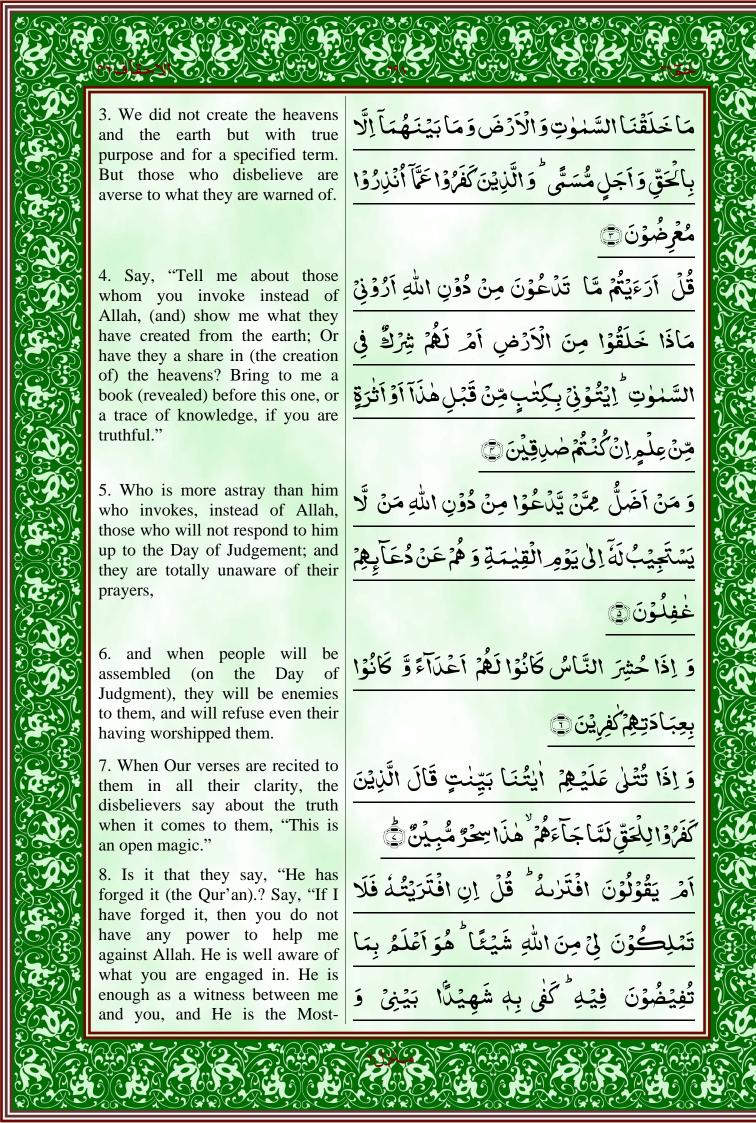


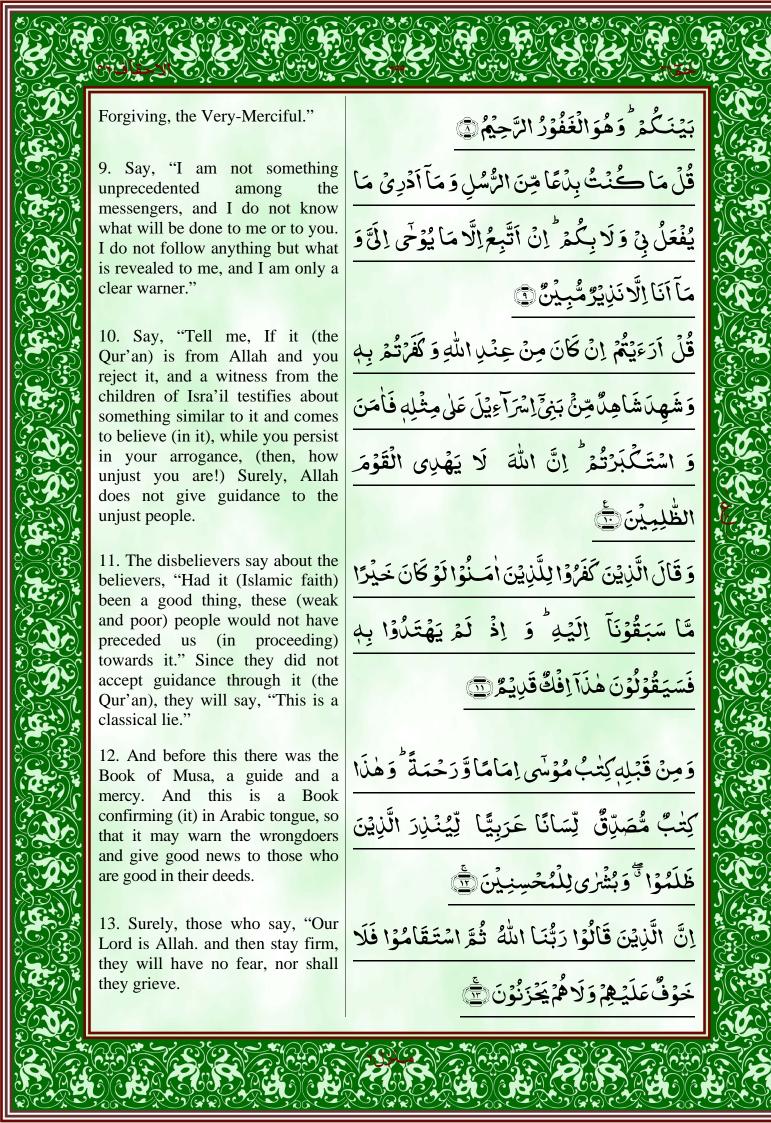




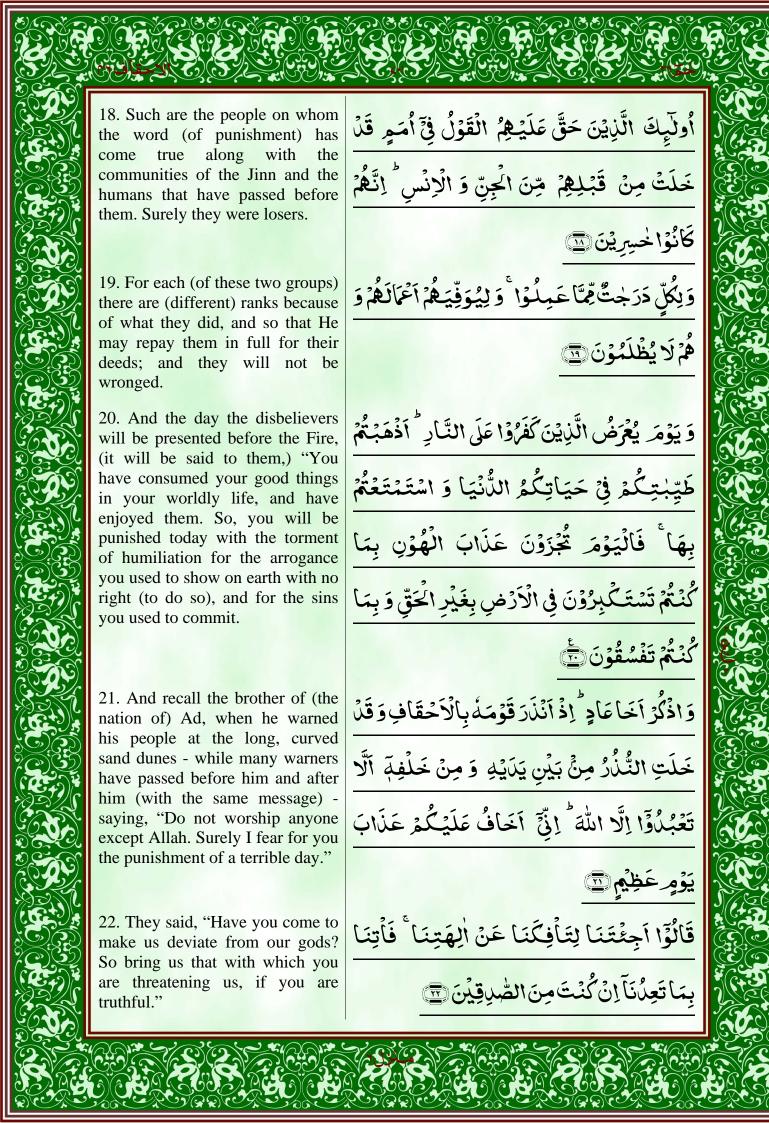


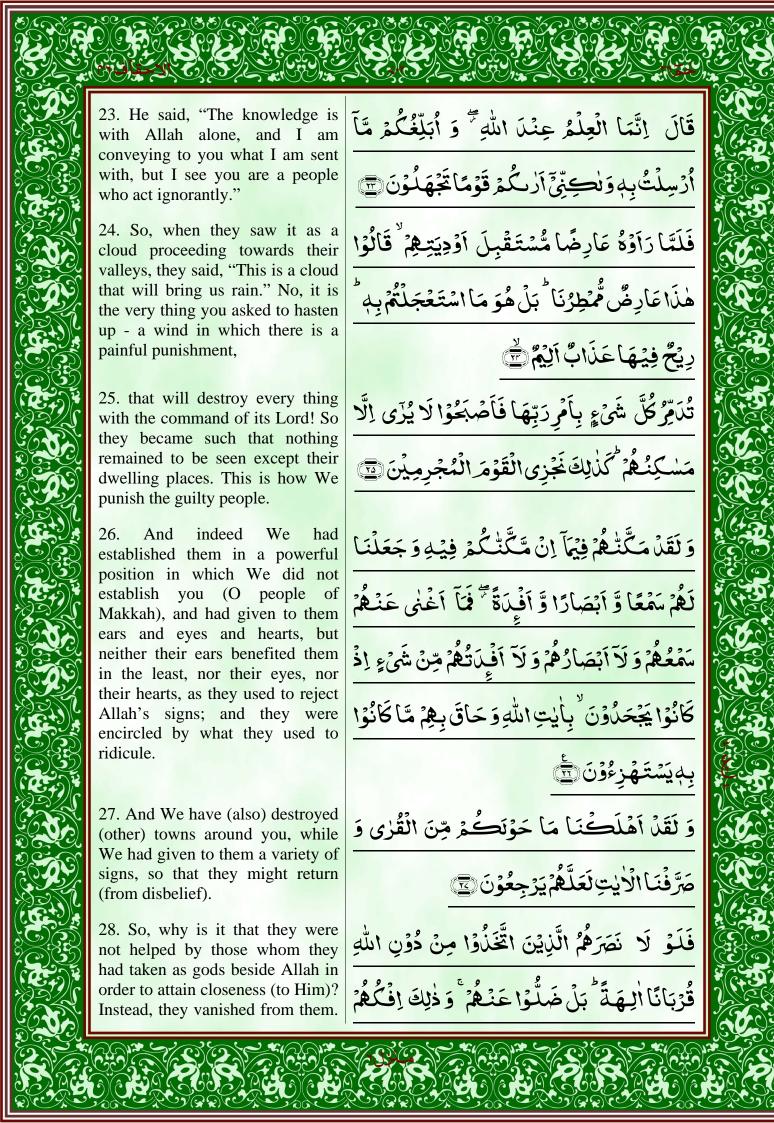


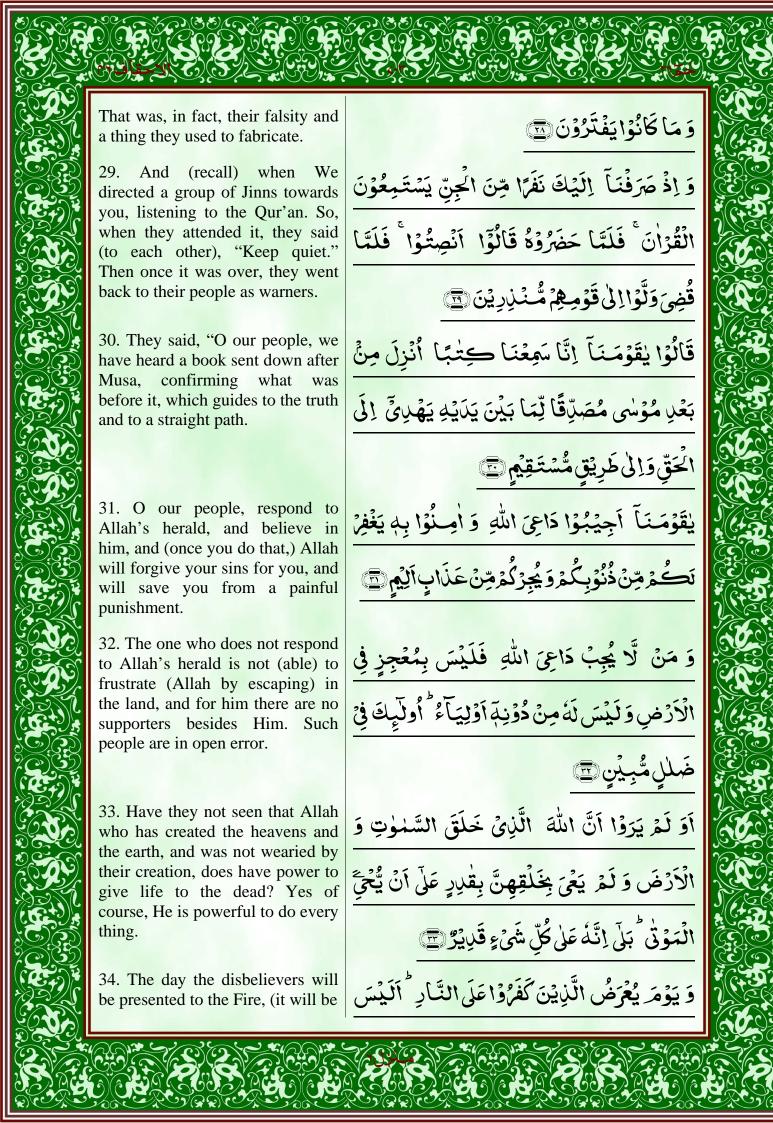






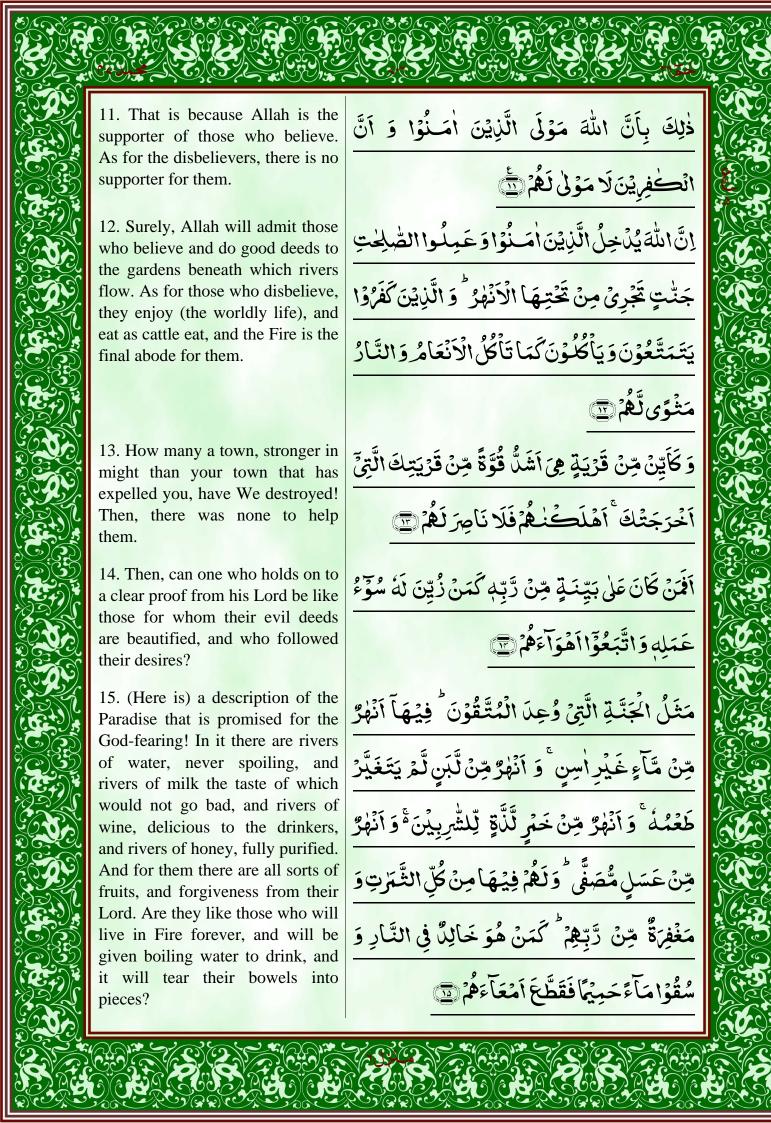


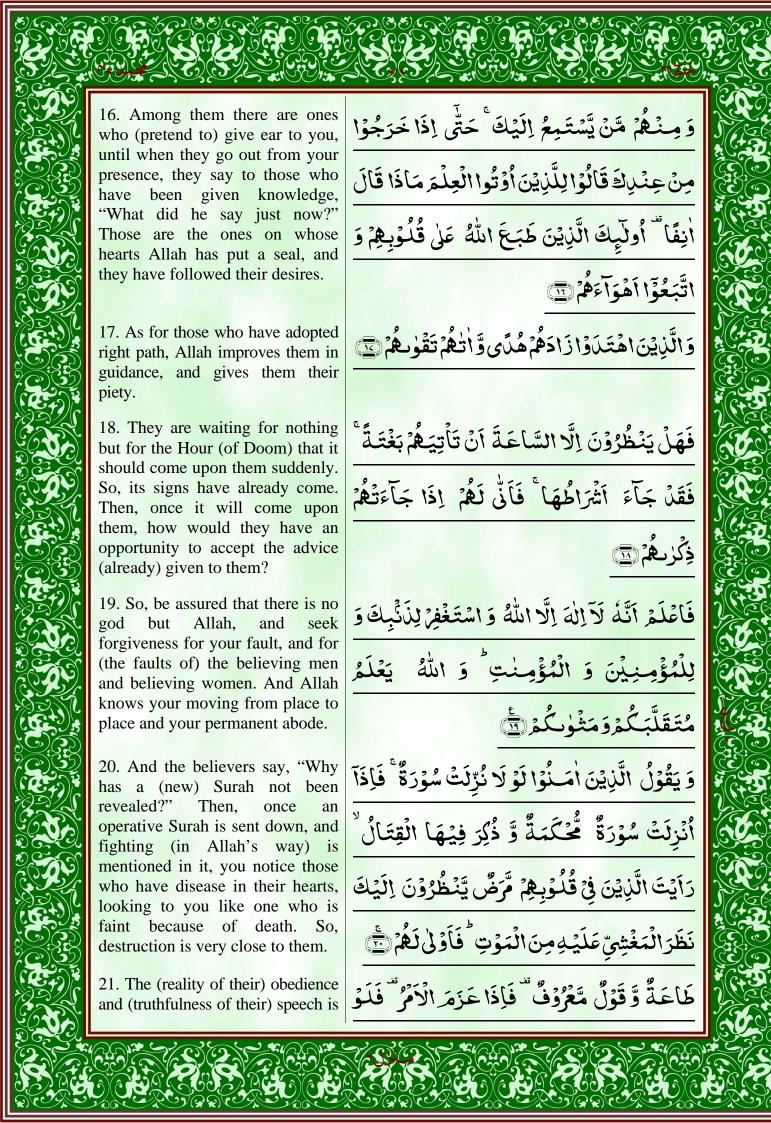






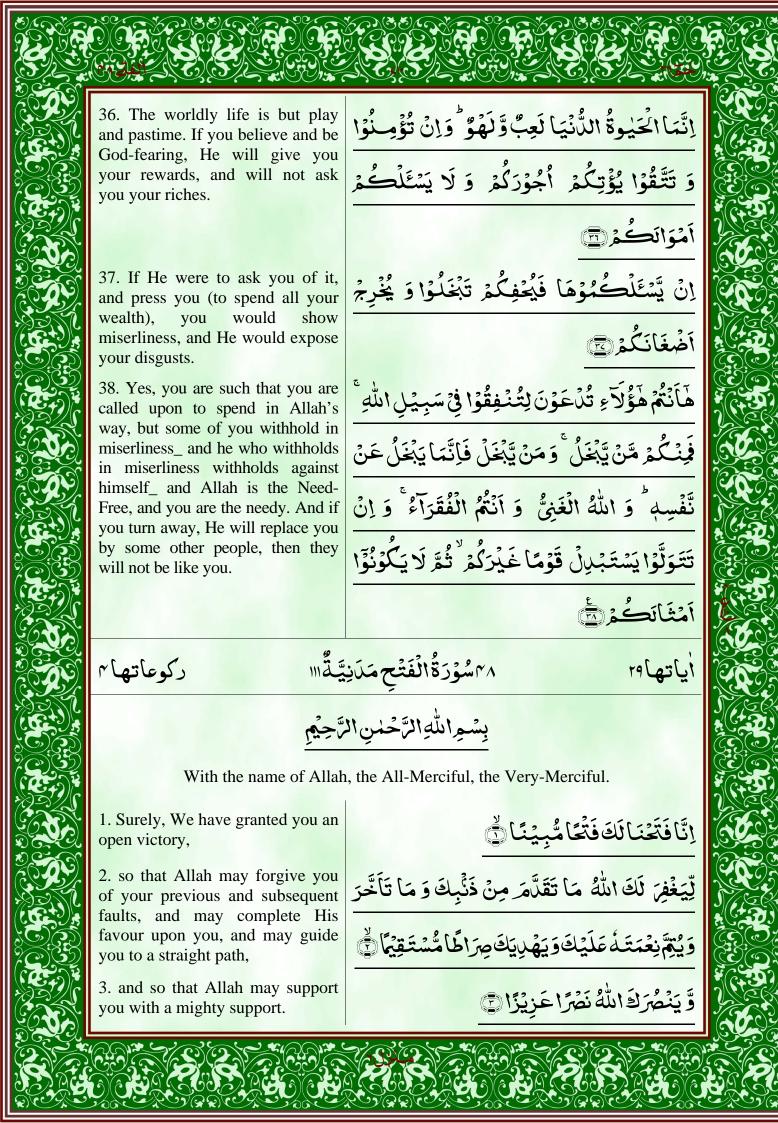


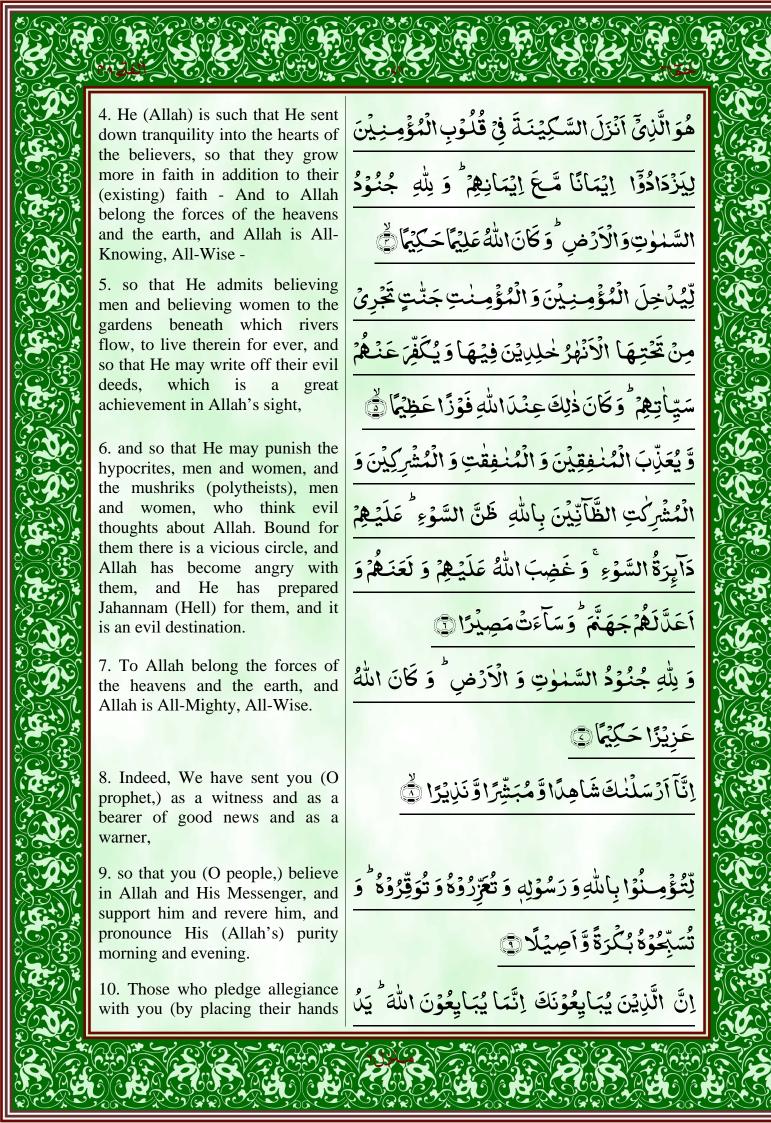


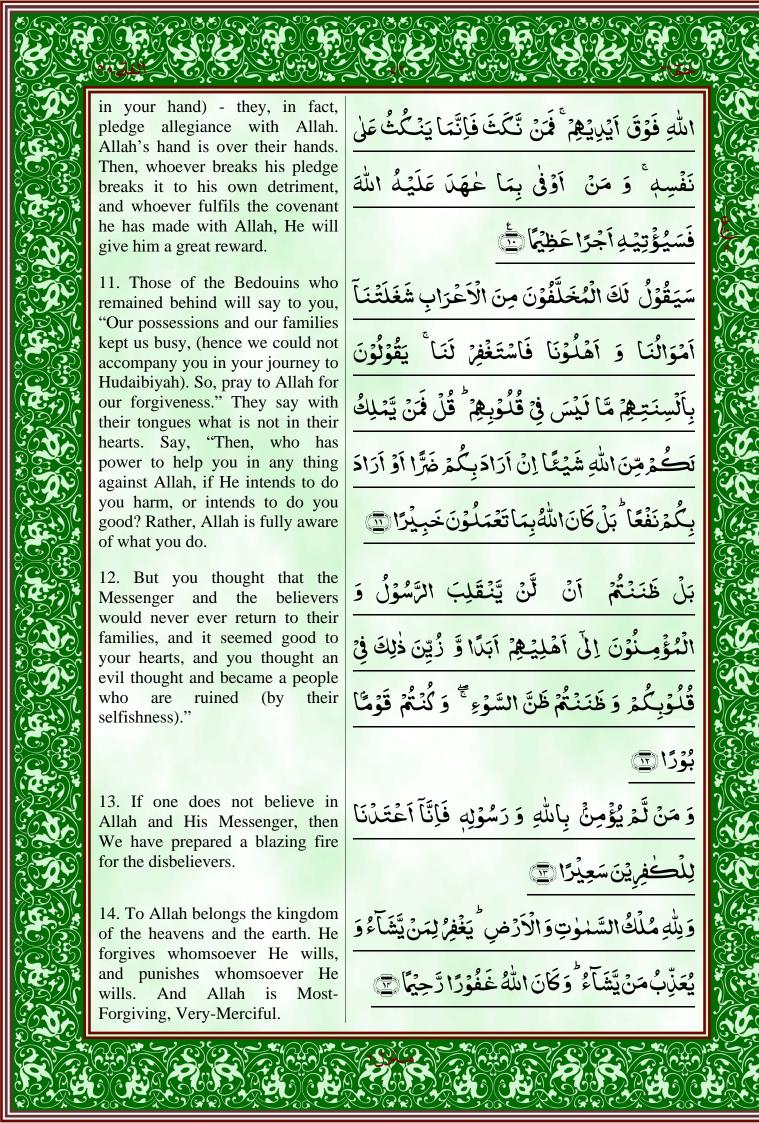


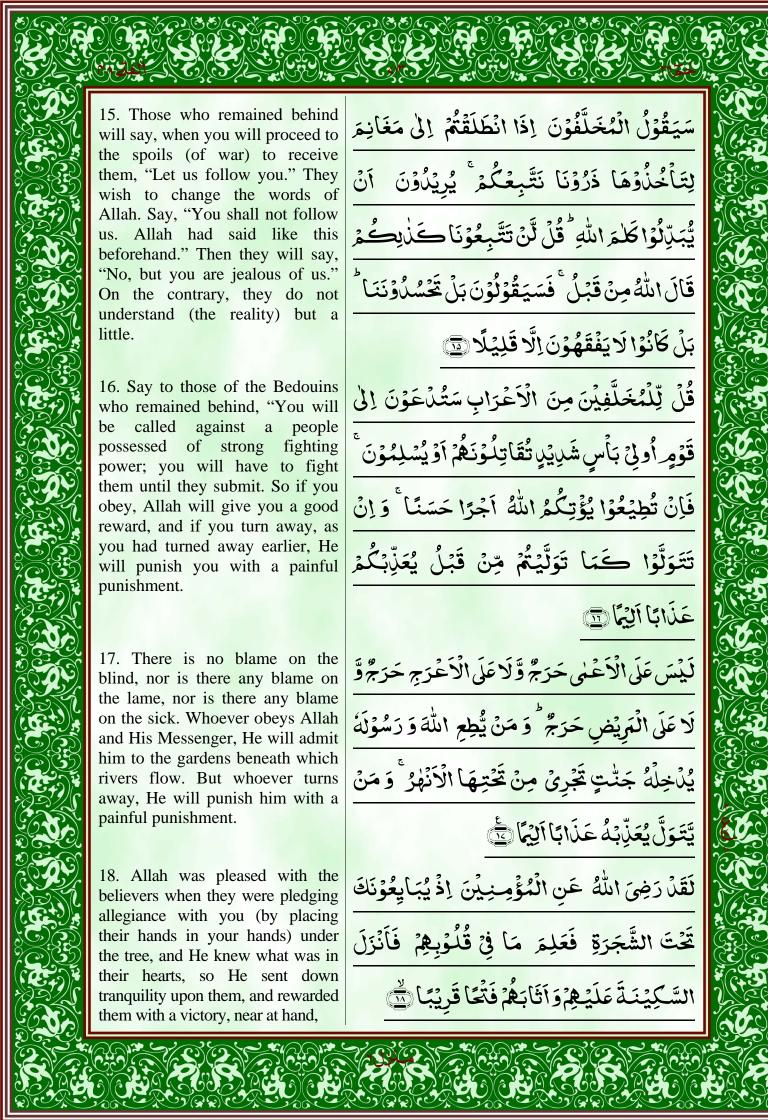














reaching their due place. And (Allah would have allowed you to fight,) had there not been believing men and believing women whom you did not know that you might have trampled them, and thus a painful situation might have arisen because you of unknowingly; (This situation was avoided) so that Allah may admit to His mercy whom He wills. And if they (the believing men and women) had moved Makkah), We would surely have punished those of them who disbelieved with painful punishment.

disbelievers 26. When the developed in their hearts indignation, the indignation of ignorance; then Allah sent down tranquility from Himself upon His Messenger and upon believers, and made them stick to the word of piety, and they were very much entitled to it and competent for it. And Allah is All-Knowing about every thing.

27. Indeed, Allah has made true to His Messenger the dream (shown) with truth: You will definitely enter the Sacred Mosque insha'allah (if Allah wills,) peacefully, with your heads shaved, and your hairs cut short, having no fear. So He knew what you did not know, and He assigned before that a victory, near at hand.

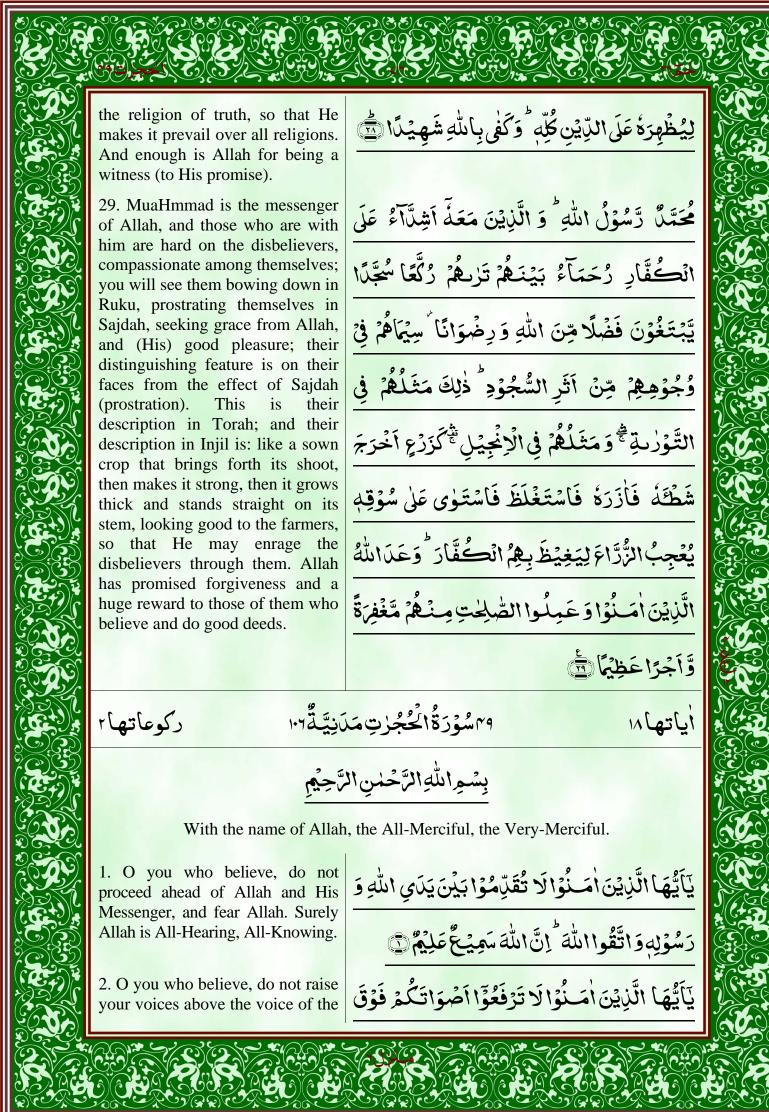
28. He is the One who has sent His Messenger with Guidance and

اِذْ جَعَلَ النَّانِيْنَ كَفَرُوْا فِي قُلُوبِهِمُ الْحَبِيَّةَ حَبِيَّةً الْجَاهِلِيَّةِ فَأَنْزَلَ اللهُ سَكِيْنَتَهُ عَلَى حَبِيَّةَ الْجَاهِلِيَّةِ فَأَنْزَلَ اللهُ سَكِيْنَتَهُ عَلَى رَسُولِهِ وَ عَلَى الْمُؤْمِنِيْنَ وَ اَلْزَمَهُمْ كَلِمَةَ رَسُولِهِ وَ عَلَى الْمُؤْمِنِيْنَ وَ اَلْزَمَهُمْ كَلِمَةَ التَّقُوٰى وَكَانَ اللهُ التَّقُوٰى وَكَانُوا الحَقَّ بِهَا وَاهْلَهَا وَكَانَ اللهُ التَّقُوٰى وَكَانُوا احَقَّ بِهَا وَاهْلَهَا وَكَانَ اللهُ بِكُلِّ شَيْءٍ عَلِيْمًا فَ

لَقَلْ صَلَقَ اللّٰهُ رَسُولَهُ الرُّءْيَا بِالْحَقِّ ثَتَلُخُلُنَّ الْمُعَلِّقِيْنَ الْمُعَلِّقِيْنَ الْمُعَلِّقِيْنَ الْمُعَلِّقِيْنَ الْمُعَلِّقِيْنَ الْمُعَلِّقِيْنَ الْمُعَلِّقِيْنَ الْمُعَلِّمِ مَا لَمُ وَمُقَصِّرِيْنَ لَا تَعَافُونَ فَعَلِمَ مَا لَمُ

تَعْلَمُوْا فَجَعَلَ مِنْ دُوْنِ ذَلِكَ فَتُعَاقَرِيْبًا عَلَيْهُ وَالْكَافَةُ عَلَا اللَّهُ اللَّ

هُوَالَّذِي آرُسَلَ رَسُولَهُ بِالْهُلَا وَدِيْنِ الْحَقِّ



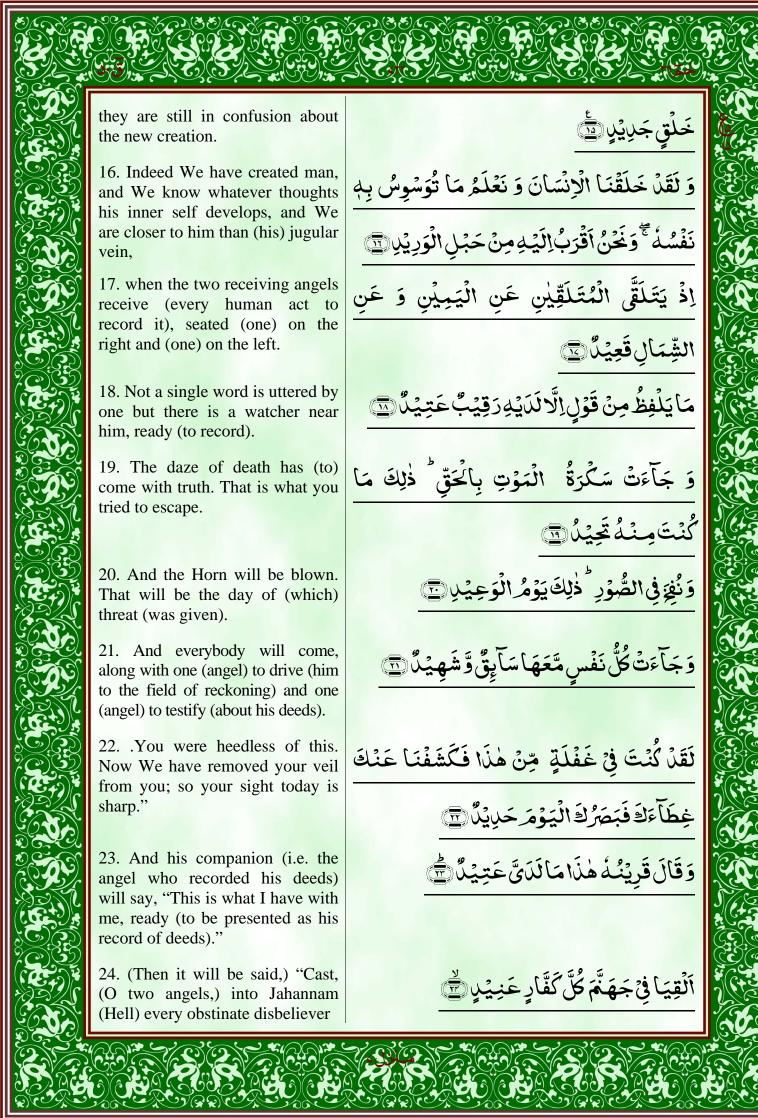






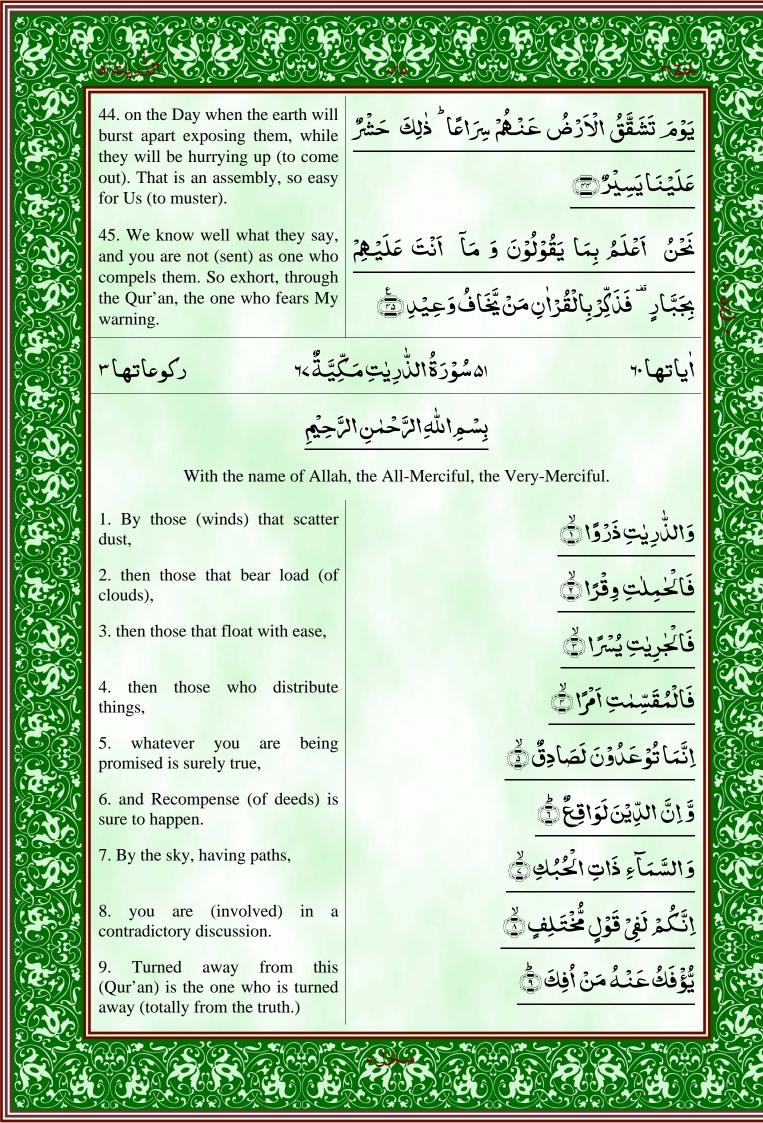








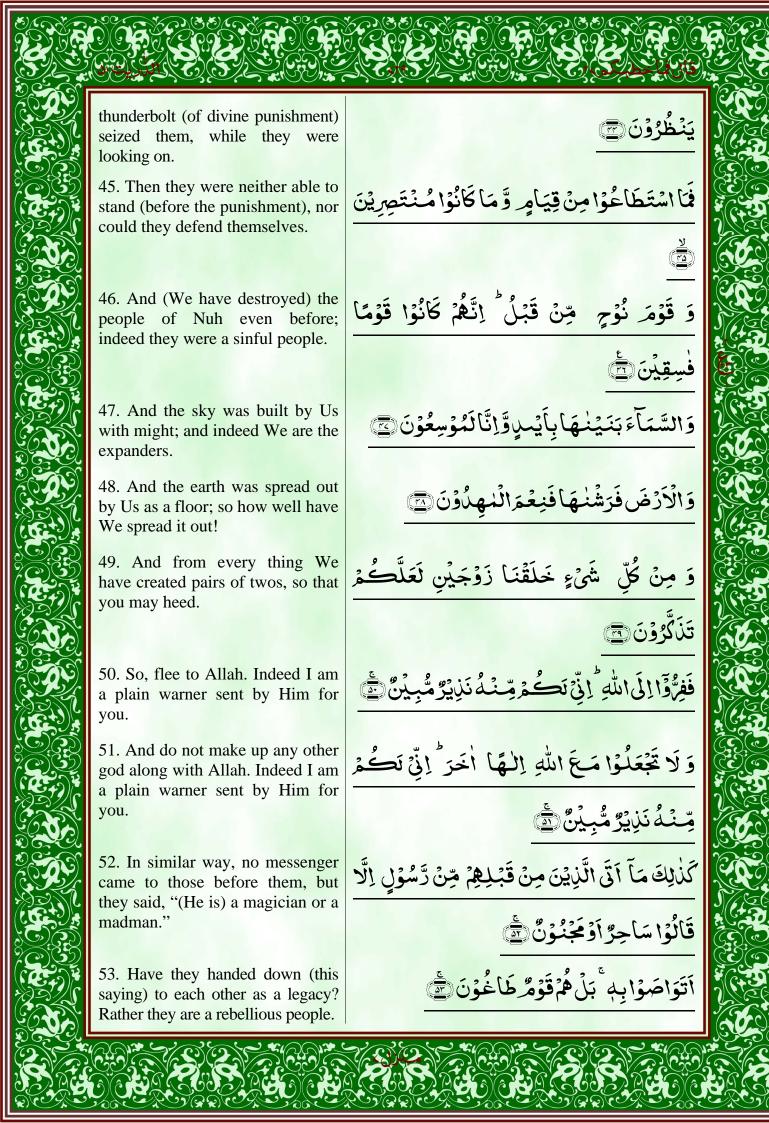


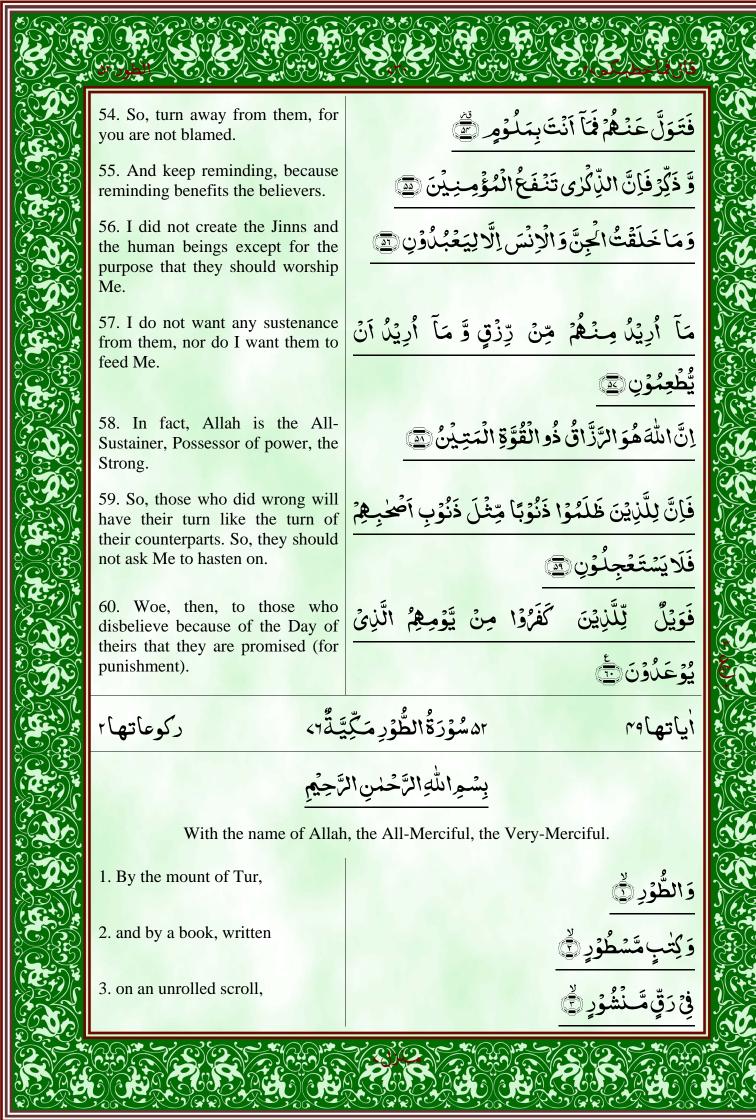


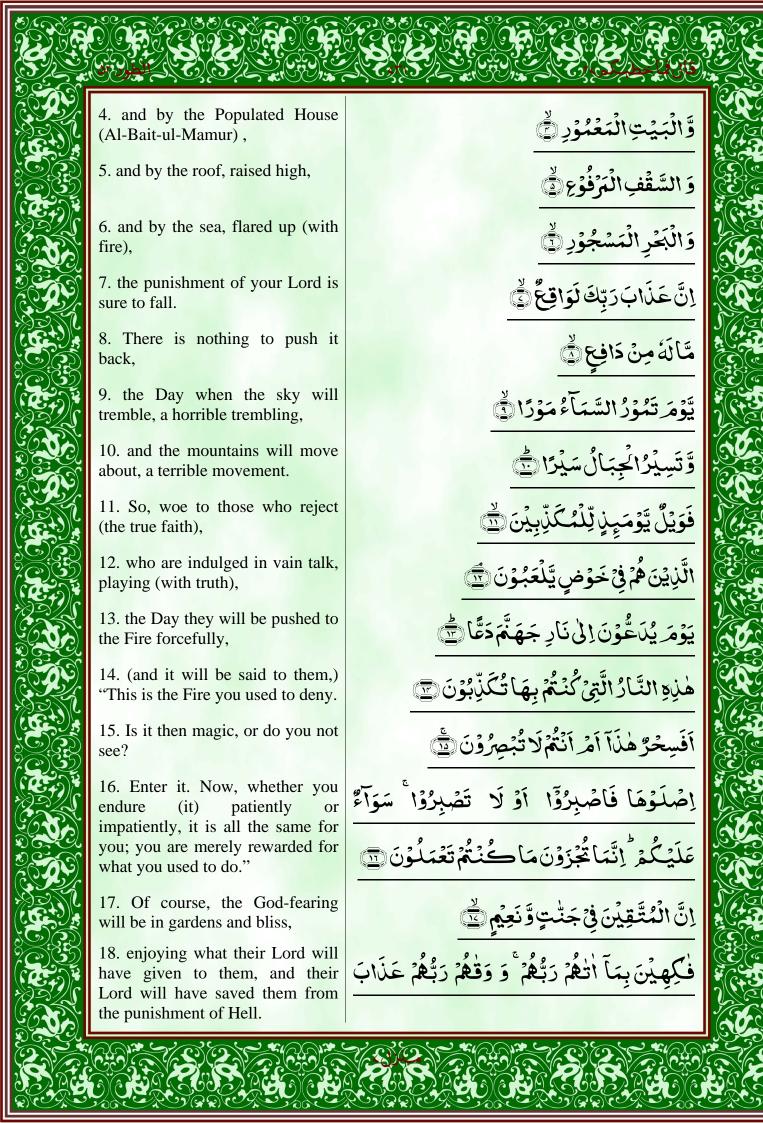


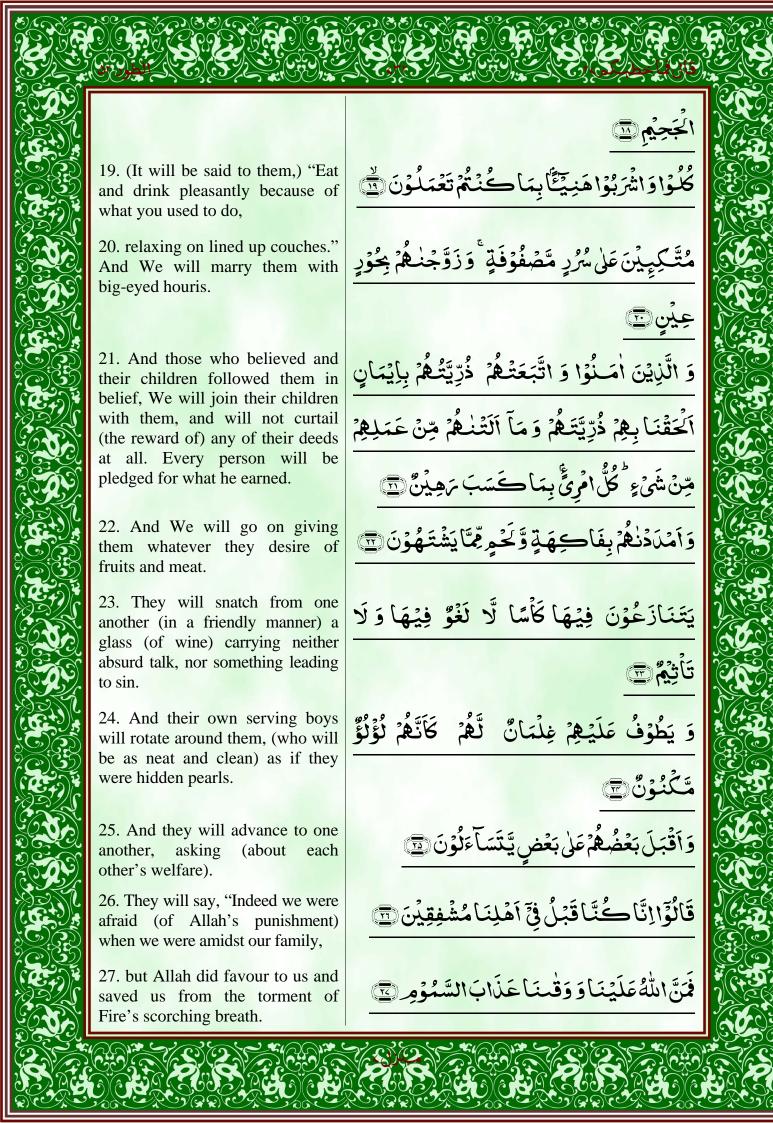


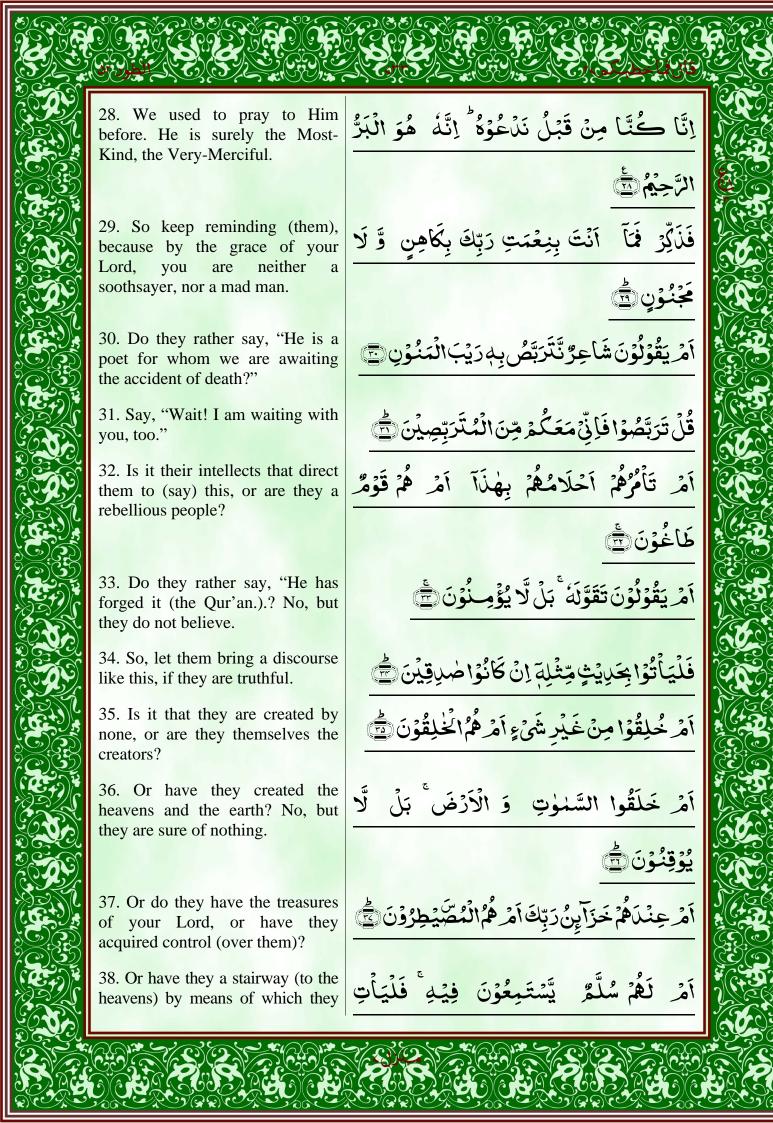




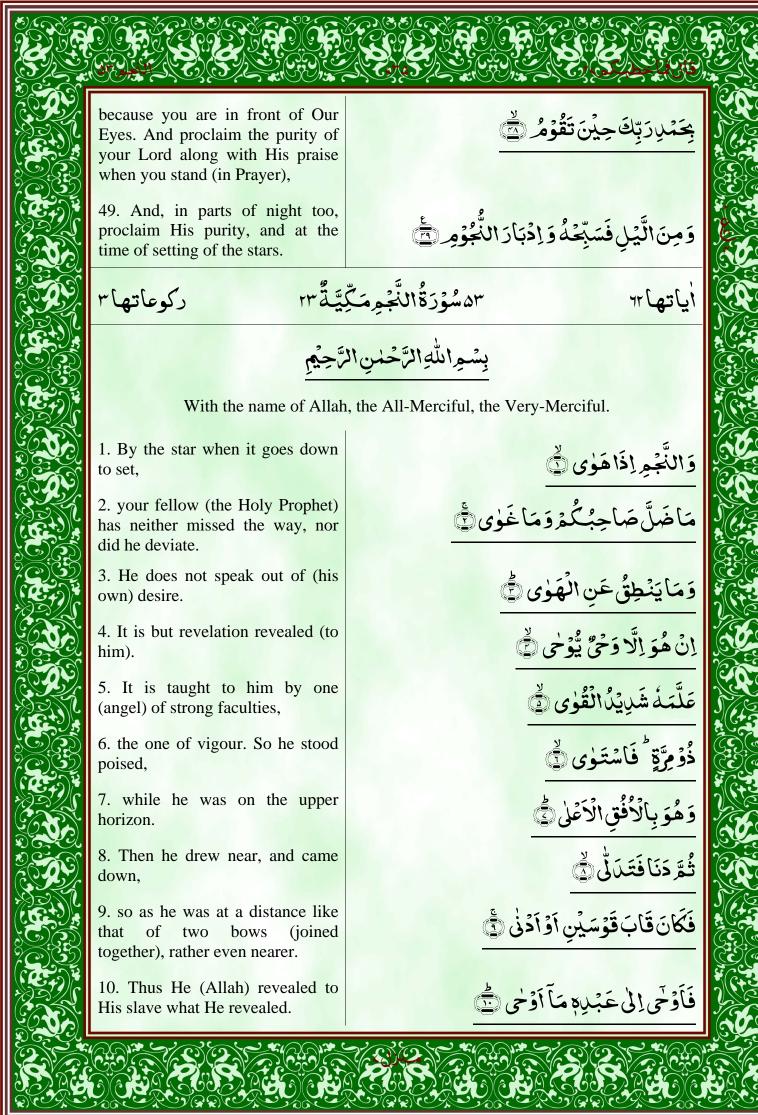


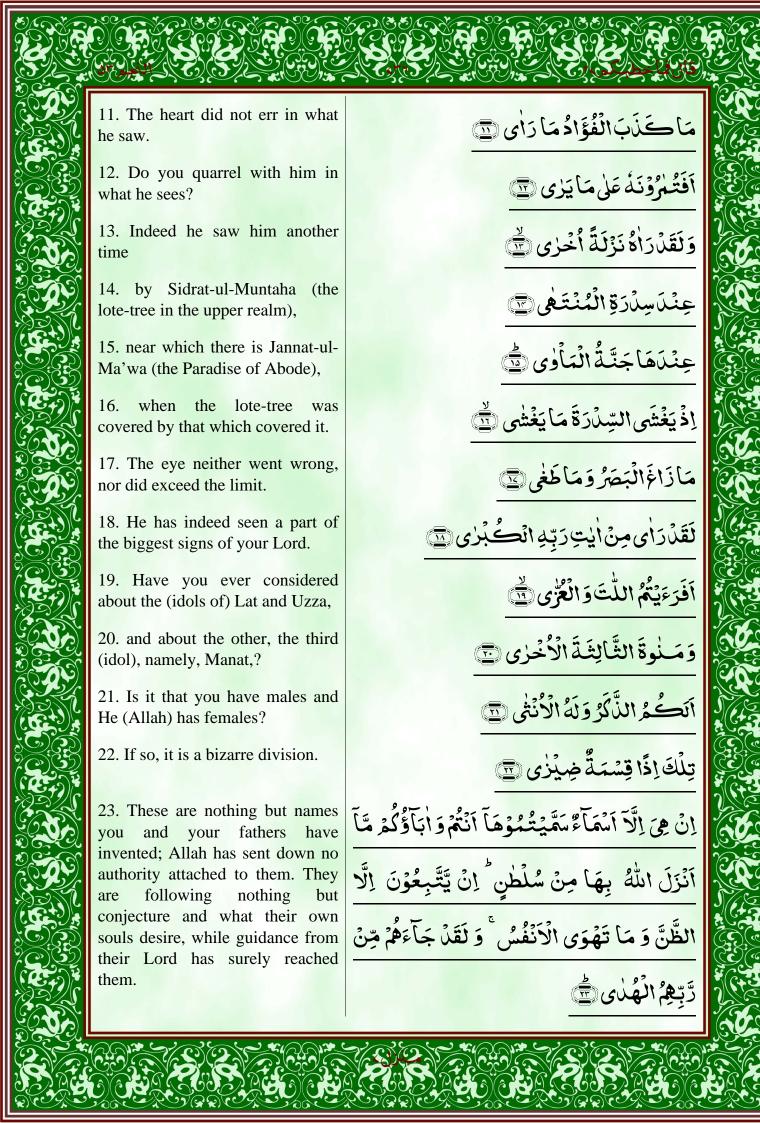


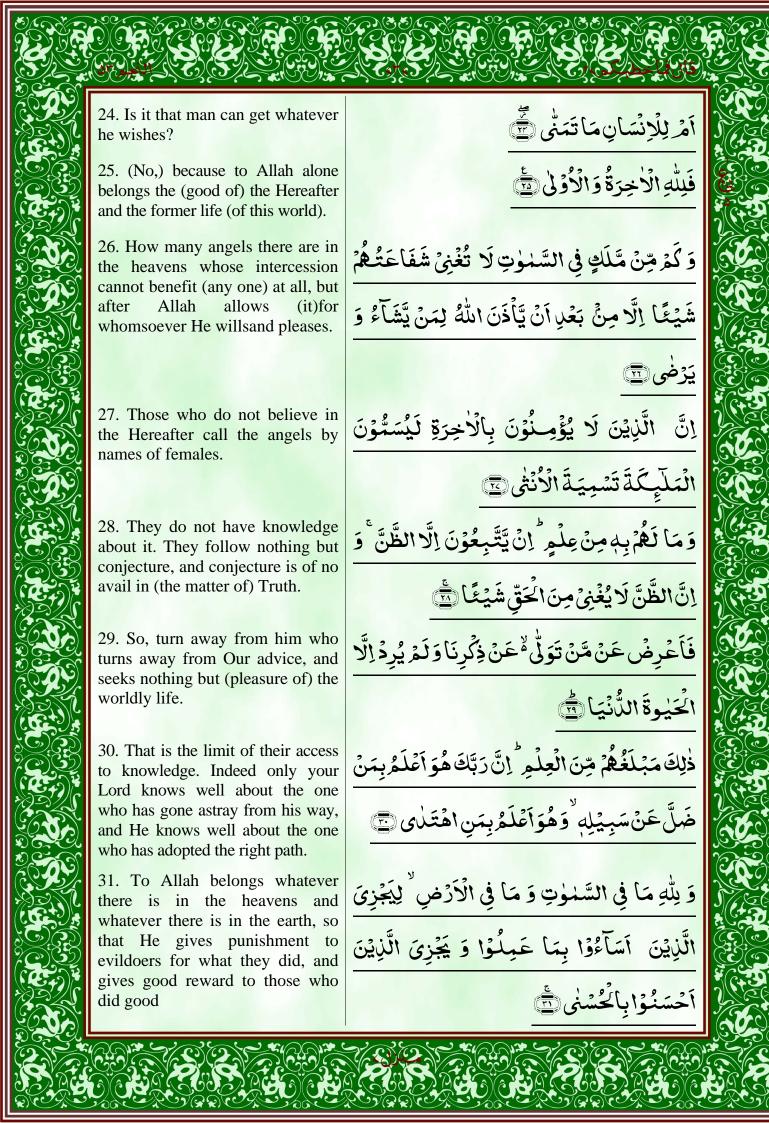


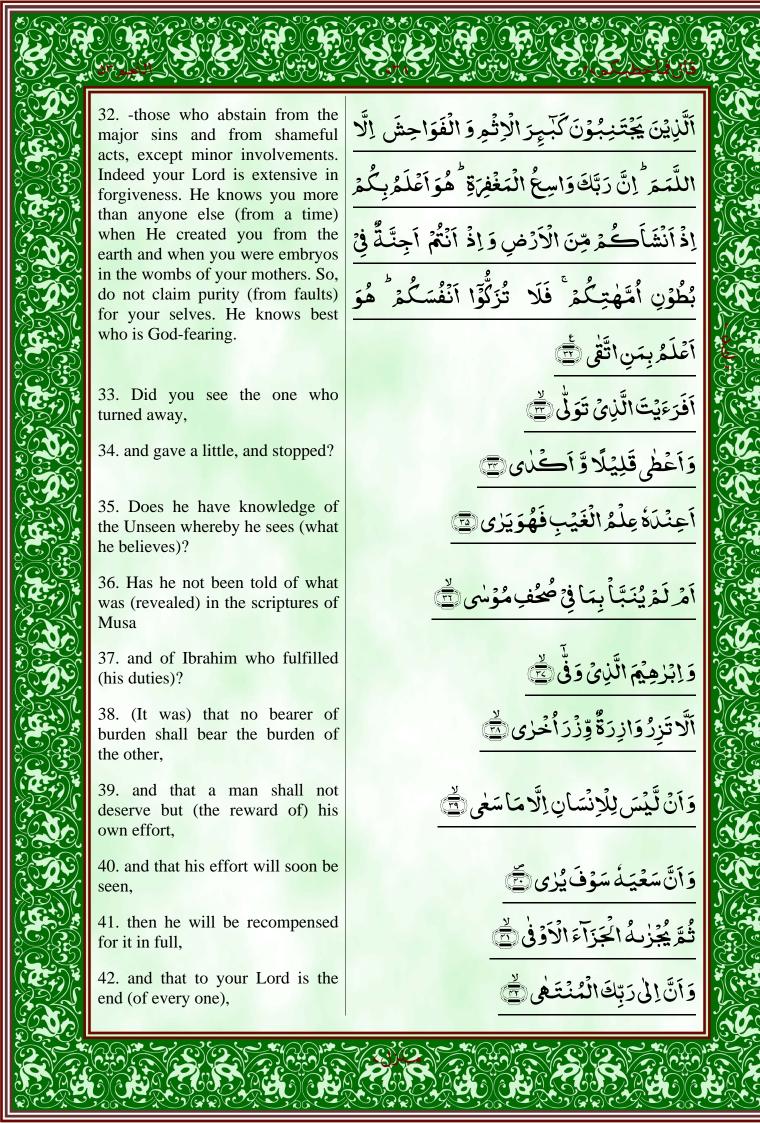












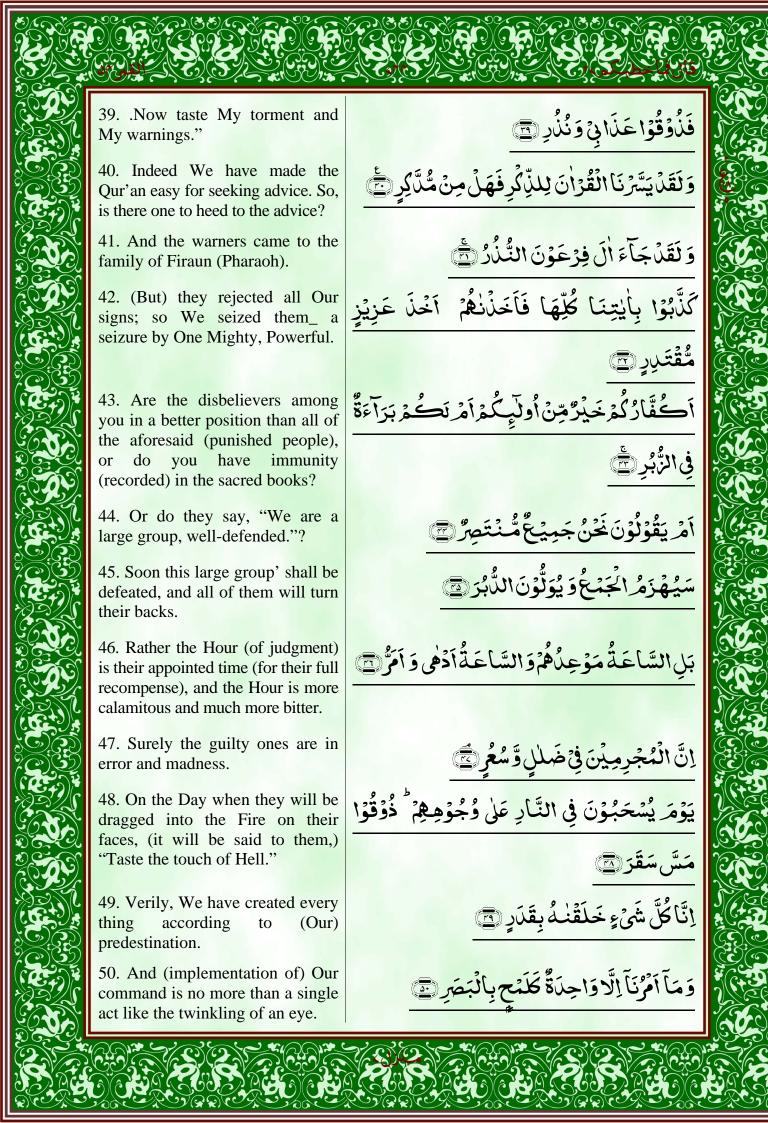


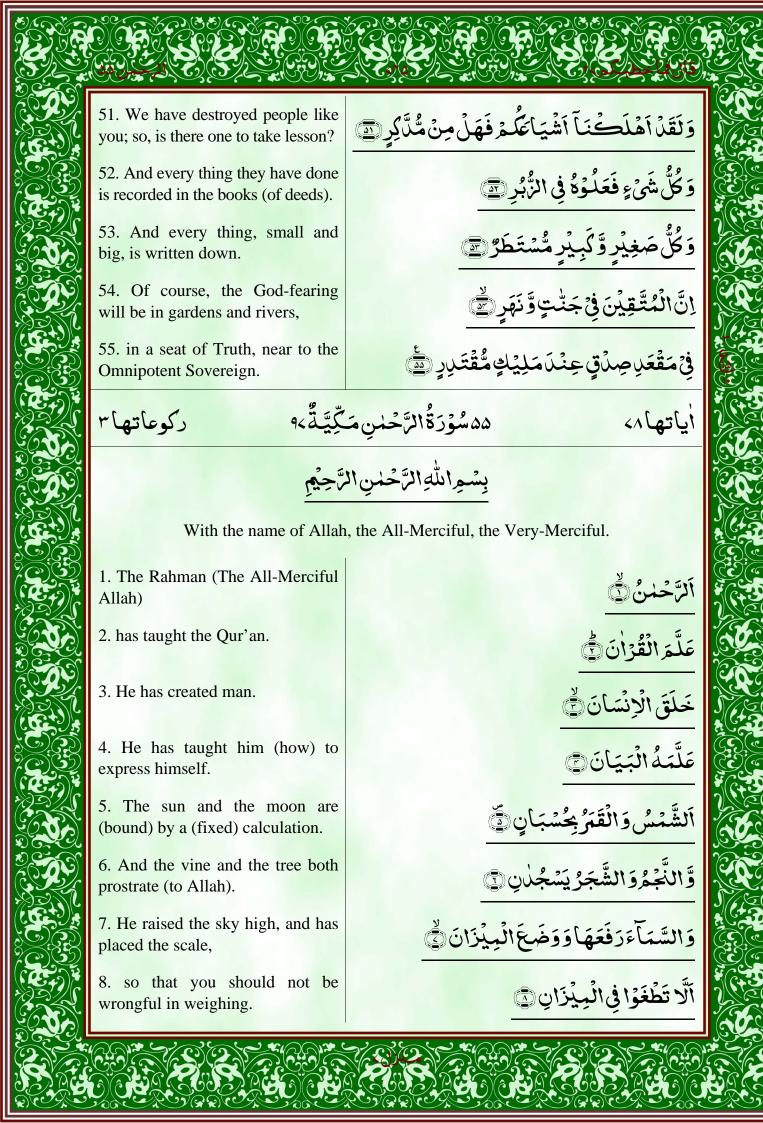


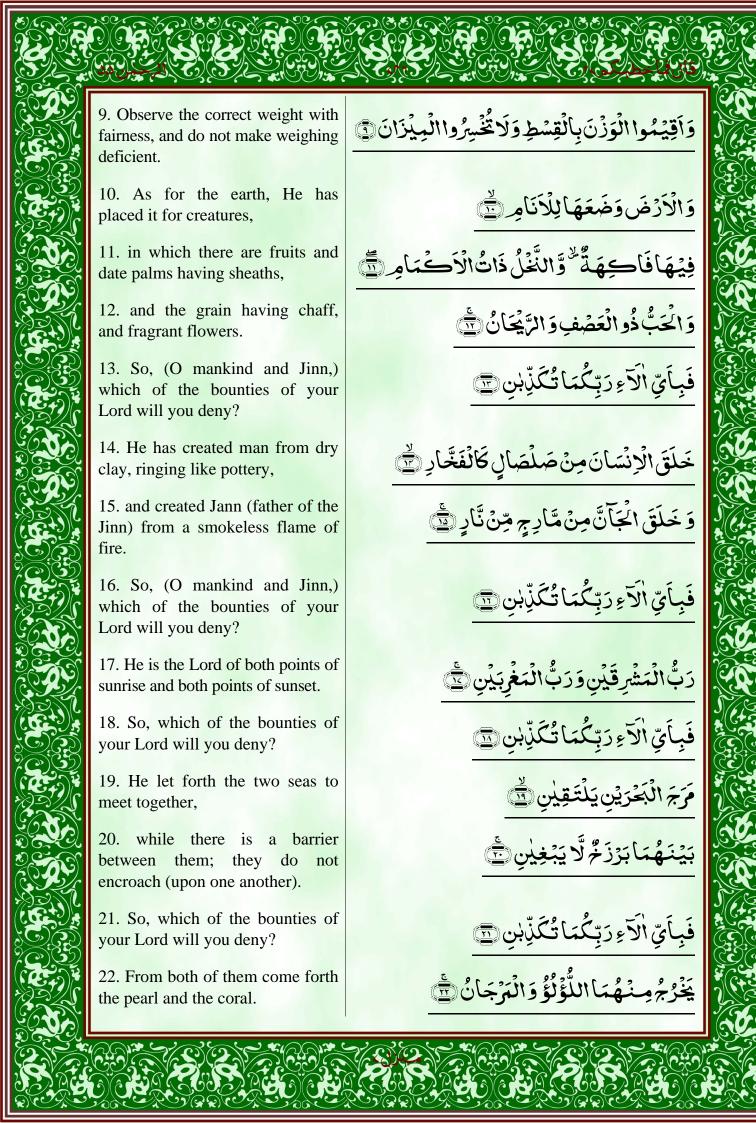


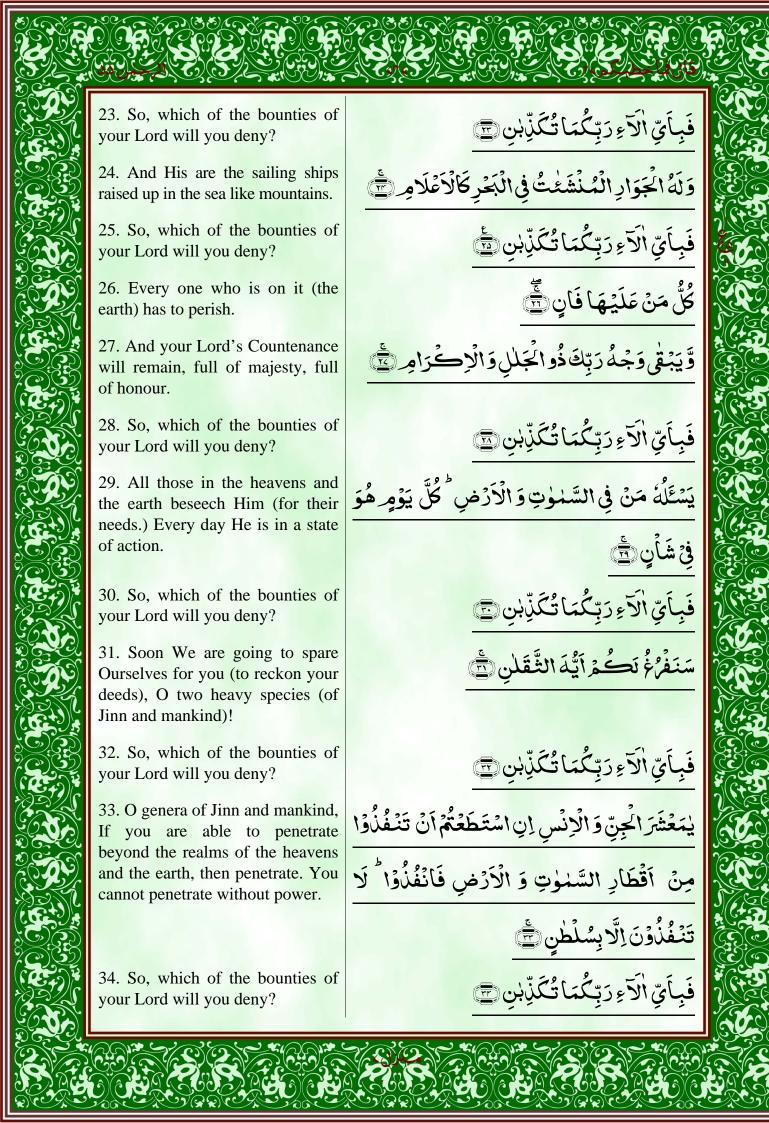


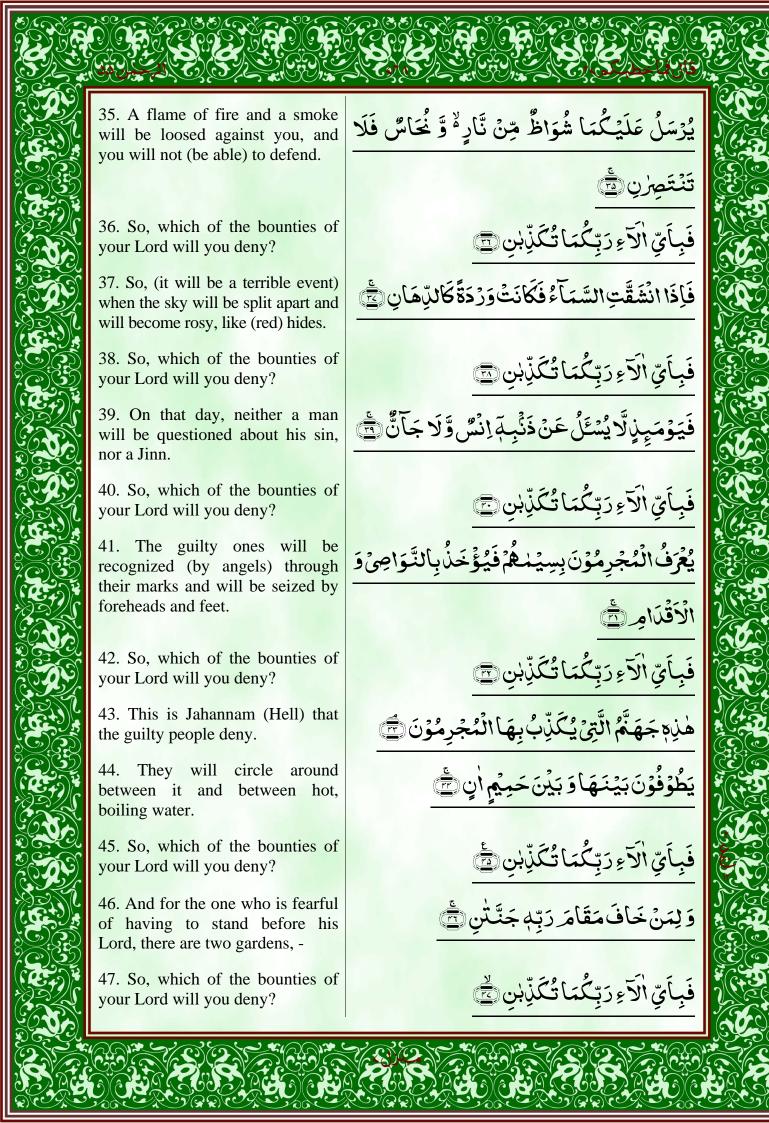


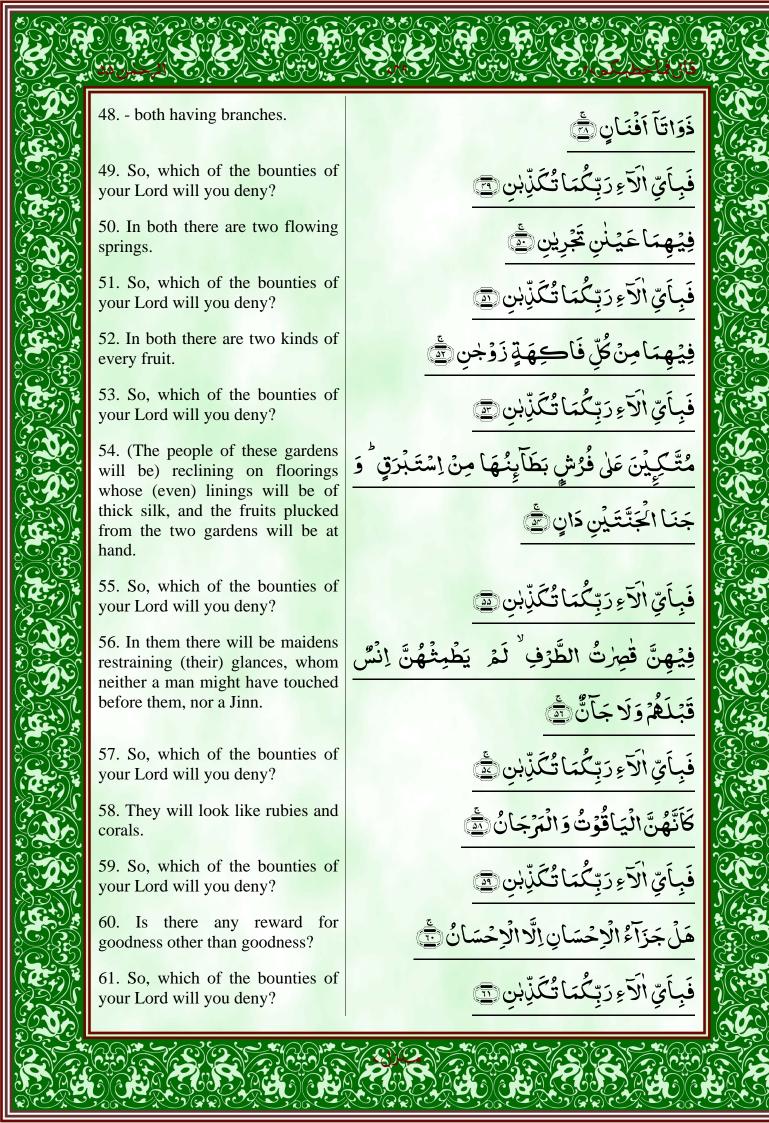


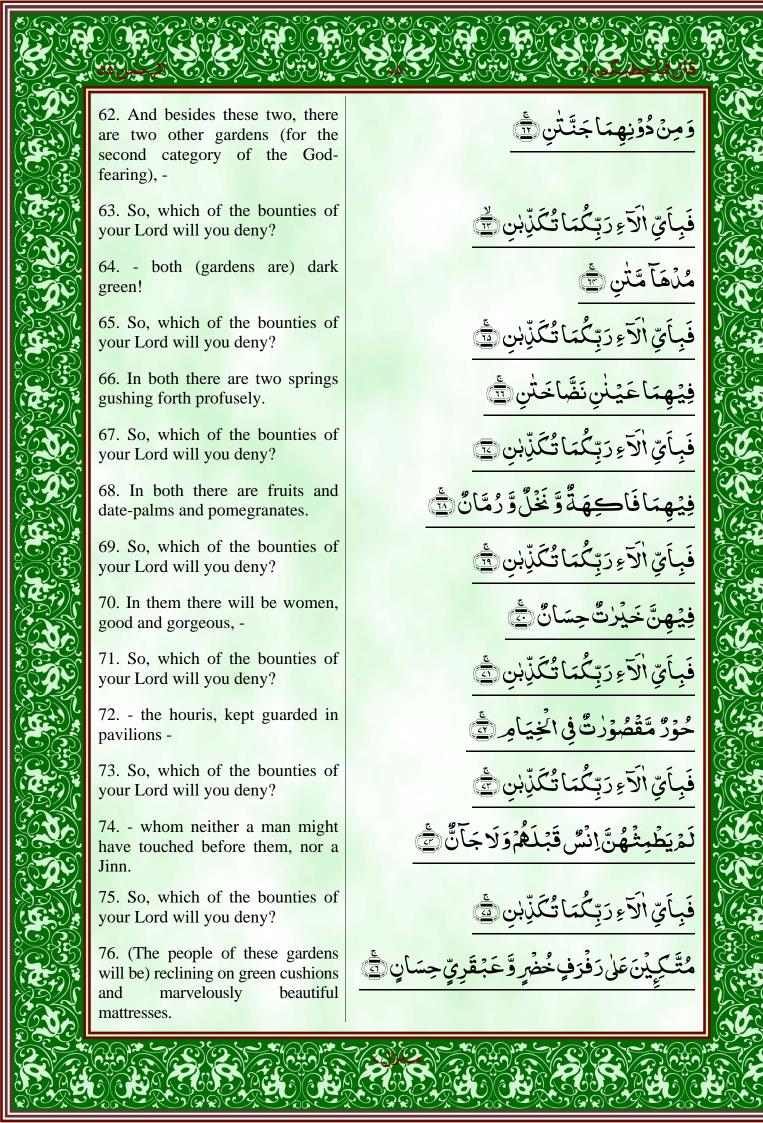




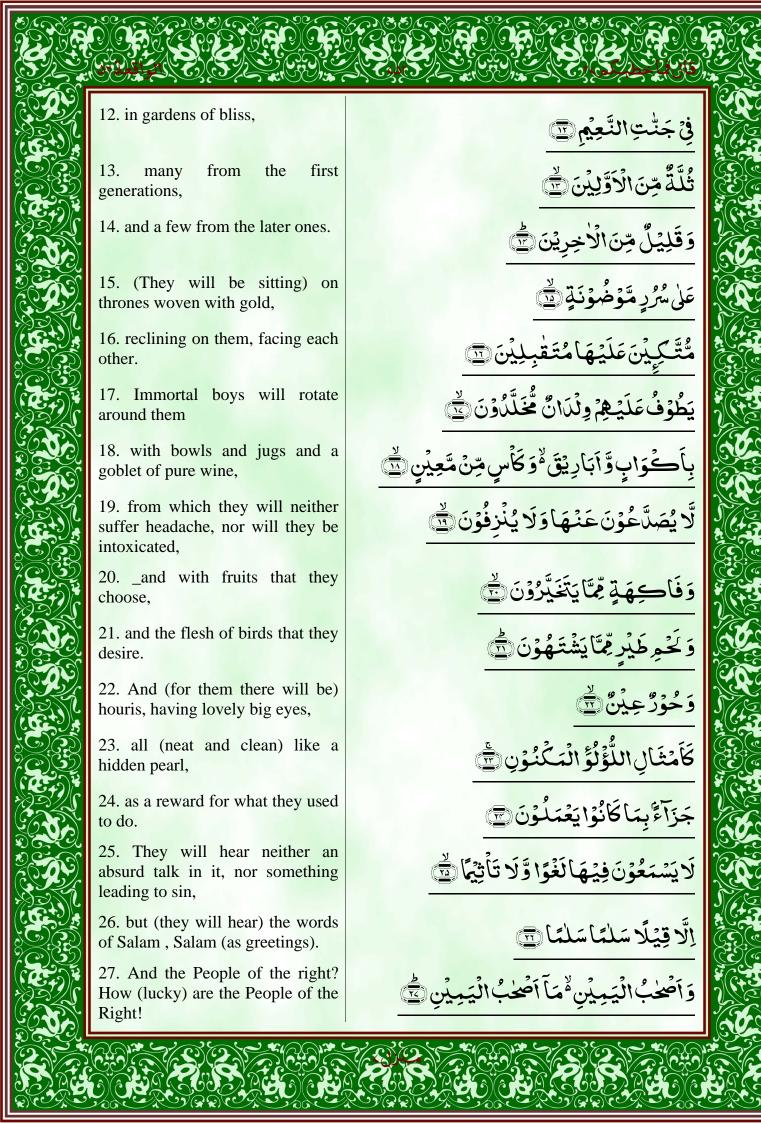


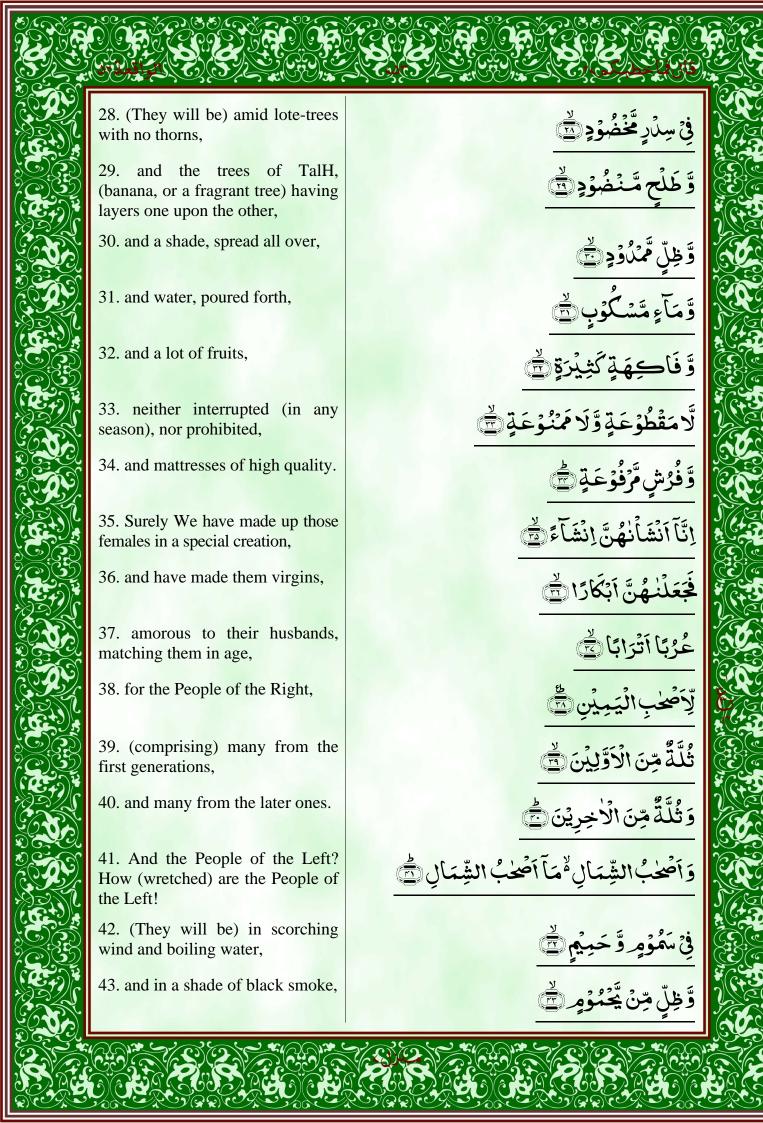


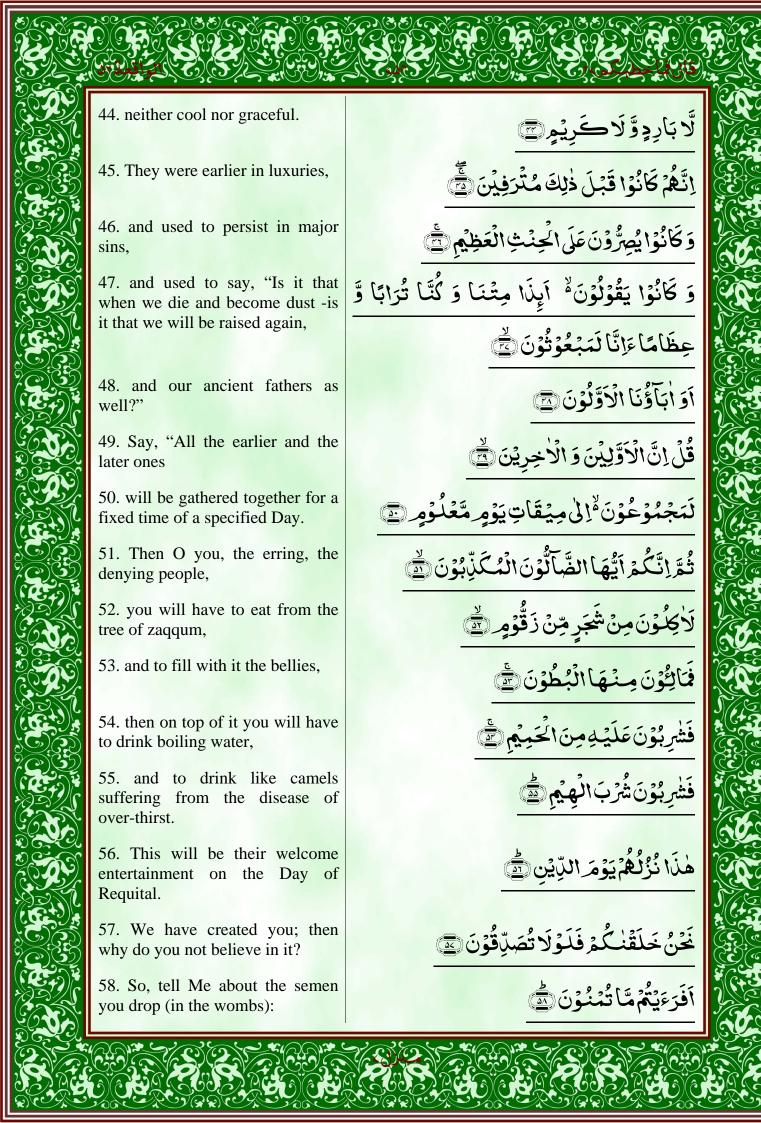


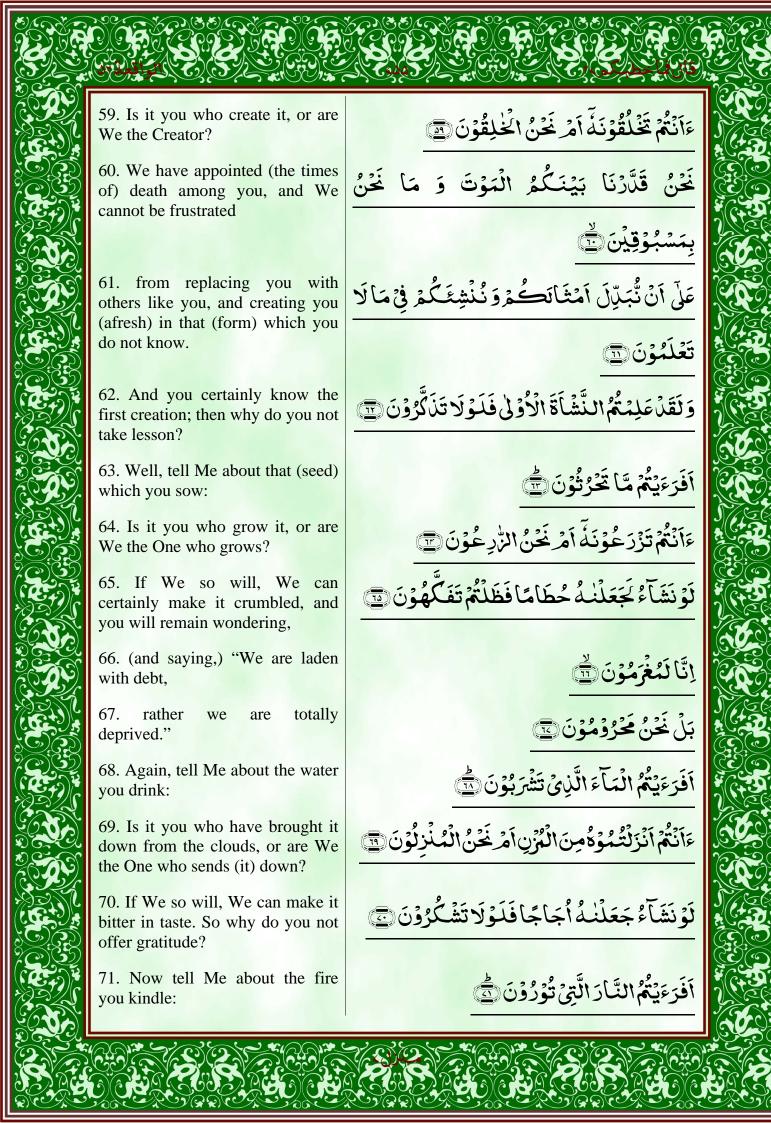


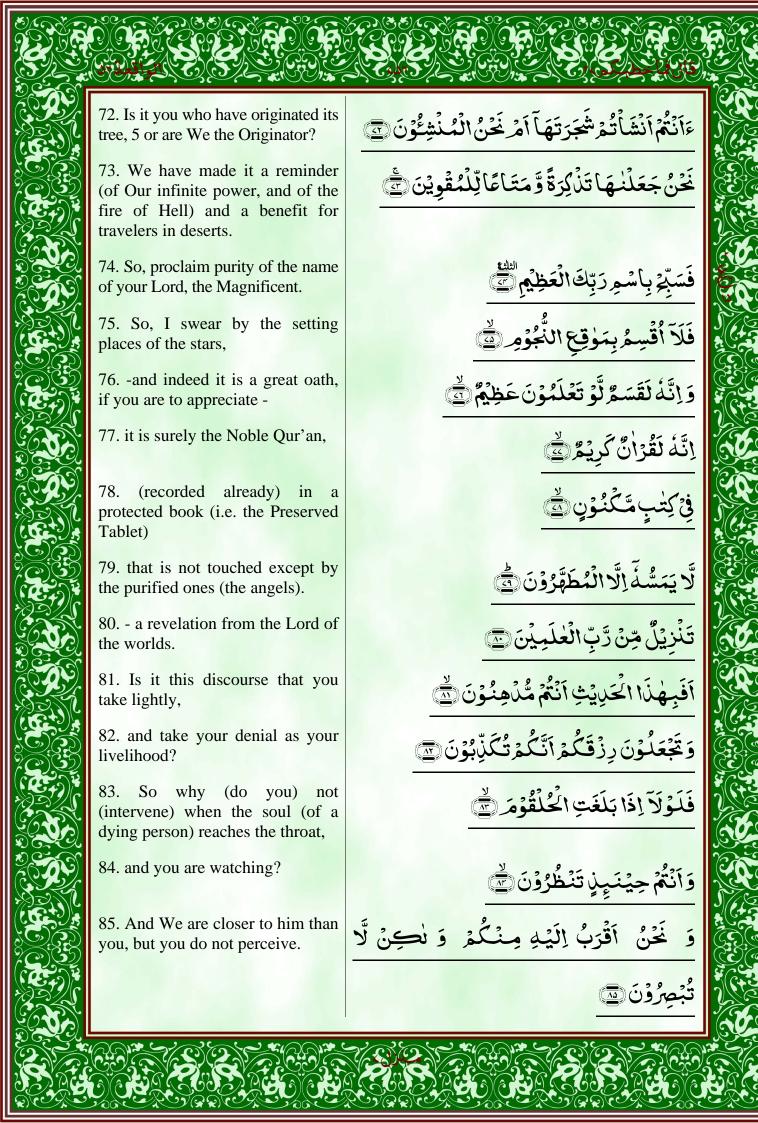














1. All that is in the heavens and the earth proclaims Allah's purity, سَبَّحَ بِللهِ مَا فِي السَّلُوتِ وَ الْأَرْضِ ۚ وَهُوَ الْعَزِيْزُ



يَدُعُوْكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَ قَلَ اَخَذَ the Messenger invites you to believe in your Lord, and He has taken your covenant, if you are to مِيْتَاقَكُمْ إِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿ believe? هُوَ اتَّذِي يُنَزِّلُ عَلَى عَبْدِةٖ أَيْتٍ بَيِّنْتٍ 9. He is the One who reveals clear verses to His servant, so that He brings you out from layers of لِيُغُرِجَكُمْ مِينَ الظُّلُمْتِ إِلَى النُّورِ \* وَإِنَّ اللَّهَ darkness into the light. And to you, Allah is Very-Kind indeed, Very-Merciful. بِكُمْ لَرَّءُوْفٌ رَّحِيمٌ ١ وَ مَا نَكُمُ أَلَّا تُنْفِقُوا فِي سَبِيْلِ اللهِ وَ لِلهِ 10. And what is wrong with you that you should not spend in the way of Allah, while to Allah مِيْرَاثُ السَّمْوٰتِ وَالْاَرْضِ ۗ لَا يَسْتَوِىٰ مِنْكُمْ belongs the inheritance of the heavens and the earth? Those who spent before the Conquest (of مَّنُ أَنْفَقَ مِنْ قَبُلِ الْفَتْحِ وَ قُتَلَ مُ أُولَيِكَ Makkah) and fought are not at par (with others). Those are much greater in rank than those who اَعْظُمُ دَرَجَةً مِّنَ الَّذِيْنَ اَنْفَقُوا مِنْ بَعْلُ وَ spent later and fought, though Allah has promised the good قْتَلُوا ۚ وَكُلًّا وَّعَدَ اللَّهُ الْحُسْنَى ۚ وَ اللَّهُ بِمَا (reward) for each. Allah is well aware of what you do. تَغْمَلُوْنَ خَبِيْرٌ ﴿ 11. Who is there to advance a مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا loan, a good loan, to Allah so that He multiplies it for him, and he فَيُضْعِفَهُ لَهُ وَلَهُ آجُرٌ كُرِيُمٌ ١ may have a noble reward? 12. On the Day when you will see يَوْمَ تَرَى الْمُؤْمِنِيْنَ وَ الْمُؤْمِنْتِ يَسْعَى the believing men and the believing women, their light proceeding in front of them and to نُوْرُهُمْ بَيْنَ آيُدِيهِمْ وَبِآيُمَانِهِمْ بُشْرِبُكُمُ الْيَوْمَ their right hands, (it will be said to them,) "Good news for you today! جَنَّتٌ تَجُرِئ مِنْ تَحْتِهَا الْأَنْهُرُ خُلِدِيْنَ فِيْهَا Gardens beneath which rivers flow, to live therein forever! That is the great achievement, ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

13. - the Day when the hypocrite men and hypocrite women will say to those who believe, "Wait for us, so that we may have a share from your light." It will be said (to them), "Go back to your rear, and search for light." Then a wall will be placed between them, which will have a gate. In its inner side, there will be the divine mercy, while towards its outer side, there will be the divine punishment. 14. They (the hypocrites) will call out to them (the believers), "Were we not with you?" They will say, "Yes, (you were,) but you led your souls to a wrong way, and

we not with you?" They will say, "Yes, (you were,) but you led your souls to a wrong way, and kept waiting (for an evil end to the Muslims), and remained in doubt, and were deluded by fancies, until Allah's command came to pass, and you were deceived about Allah by the Big Deceiver (Iblis).

15. So, no ransom will be accepted from you today, nor from those who disbelieved (openly). Your abode is the Fire, and it is an evil end."

16. Has the time not yet come for those who believe that their hearts should be humble for the remembrance of Allah and for the truth that has descended (through revelation)? They must not be like those to whom the Book was given before, but a long period passed on them (in which they did not repent), therefore their hearts became hard, and (thus) many of them are sinners.

يَوْمَ يَقُولُ الْمُنْفِقُونَ وَ الْمُنْفِقْتُ لِلَّذِيْنَ الْمُنْفِقْتُ لِلَّذِيْنَ الْمُنْفِقْتُ لِلَّذِيْنَ الْمَنُوا انْظُرُونَا نَقْتَبِسُ مِنْ تُوْدِكُمْ قِيْلَ الْمَخُوا وَرَآءَكُمْ فَالْتَبِسُوا نُوْرًا فَضُرِبَ الْرَجِعُوا وَرَآءَكُمْ فَالْتَبِسُوا نُوْرًا فَضُرِبَ الْمَجْعُوا وَرَآءَكُمْ فَالْتَبِسُوا نُوْرًا فَضُرِبَ الْمَجْعُوا وَرَآءَكُمْ فَالْتَبِسُوا نُوْرًا فَضُرِبَ الْمَجْعُوا وَرَآءَكُمْ فَالْتَبِسُوا نُورًا فَيْدِ الرَّحْمَةُ وَ بَالِ أَبَاطِئُهُ فِيْدِ الرَّحْمَةُ وَ بَالِ أَبَاطِئُهُ فِيْدِ الرَّحْمَةُ وَ

ظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ

يُنَادُونَهُمُ أَلَمُ نَكُنُ مَّعَكُمُ ۚ قَالُوا بَلَى وَ

لْكِنَّكُمْ فَتَنْتُمُ ٱنْفُسَكُمْ وَتَرَبَّصُتُمُ وَارْتَبْتُمُ

وَ غَرَّتُكُمُ الْاَمَا نِيُّ حَتَّى جَآءَ اَمُرُ اللَّهِ وَ غَرَّكُمُ

بِاللهِ الْغُرُورُ ٢

فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِلْيَةٌ وَّلَا مِنَ الَّذِيْنَ

كَفَهُوْا لَمَا وْكُمُ النَّارُ لِهِيَ مَوْلَكُمْ وَبِئُسَ

الْمَصِيْرُ

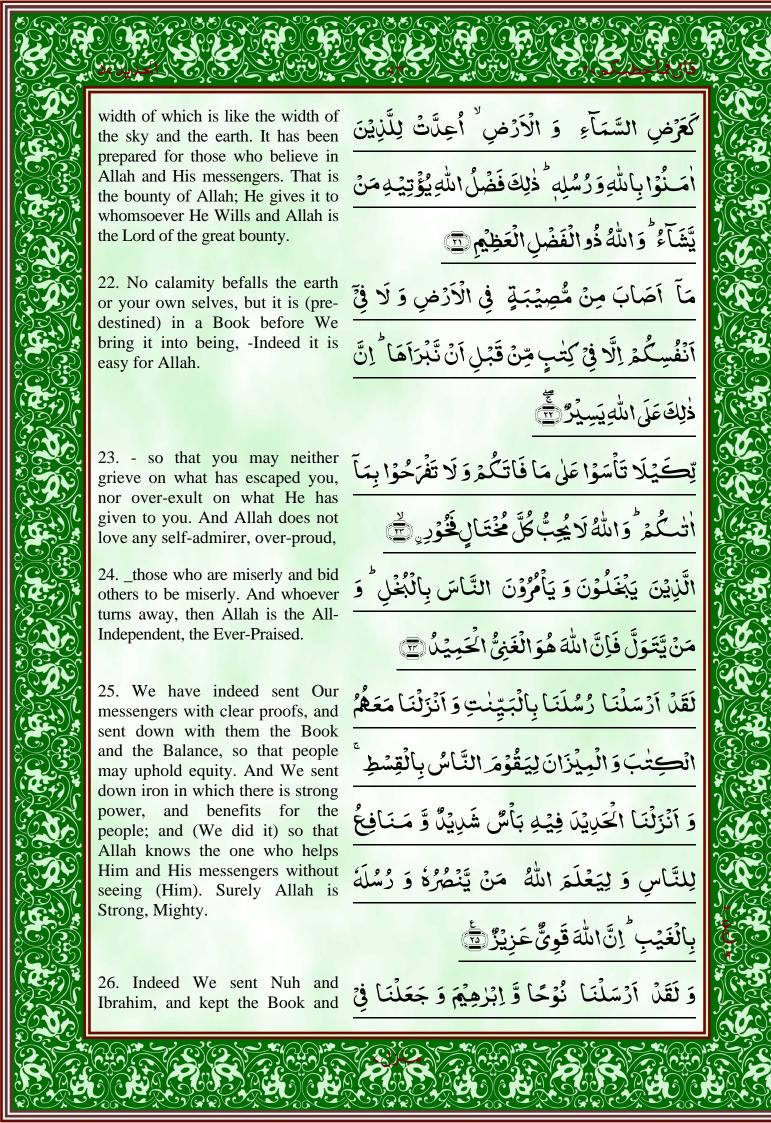
اَلَمْ يَأْنِ لِلَّذِيْنَ أَمَنْ فَوَا اَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ

اللهِ وَمَا نَزَلَ مِنَ الْحَقِّ ۚ وَلَا يَكُونُوا كَالَّذِيْنَ

أُوتُوا الْحِتْبَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ

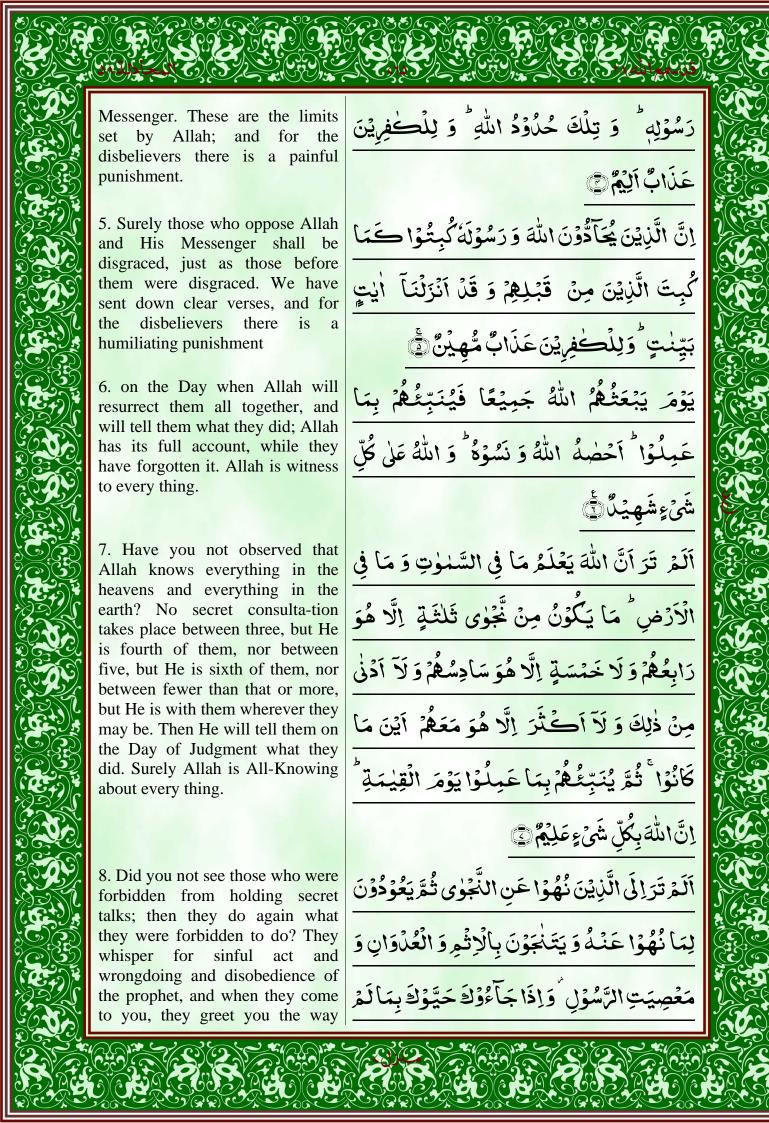
فَقَسَتُ قُلُوبُهُمْ وَكَثِيْرٌ مِنْهُمُ فَسِقُونَ عَ

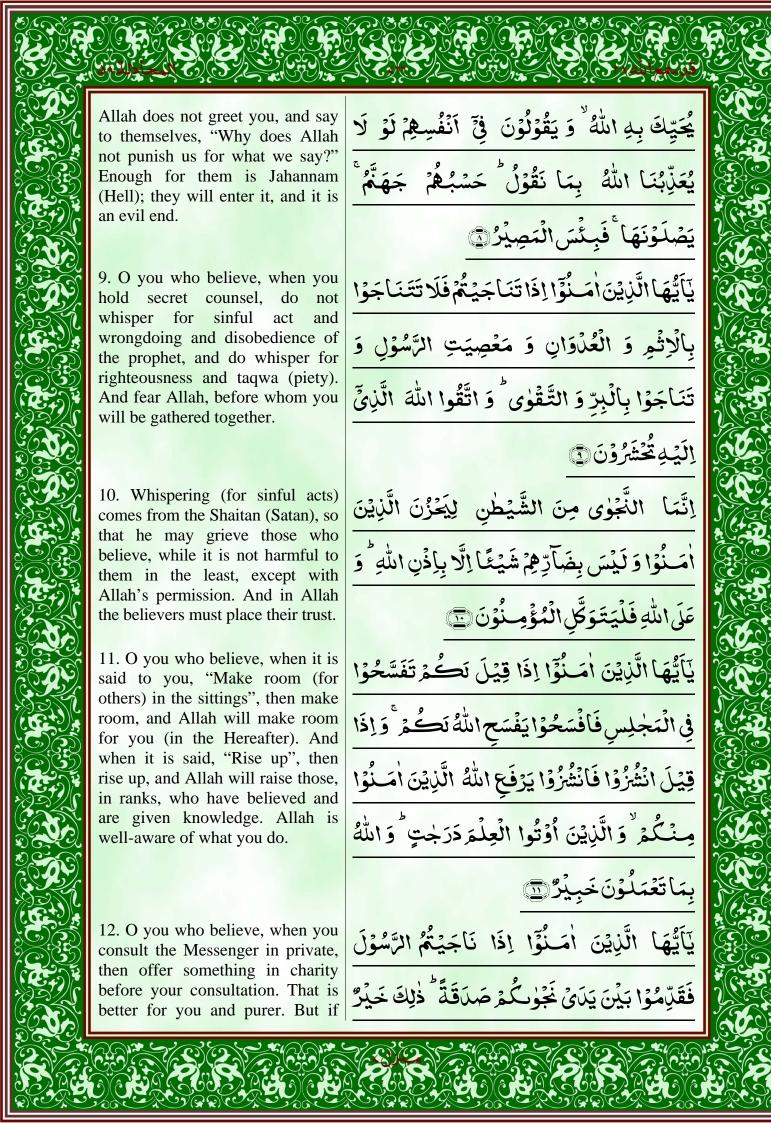




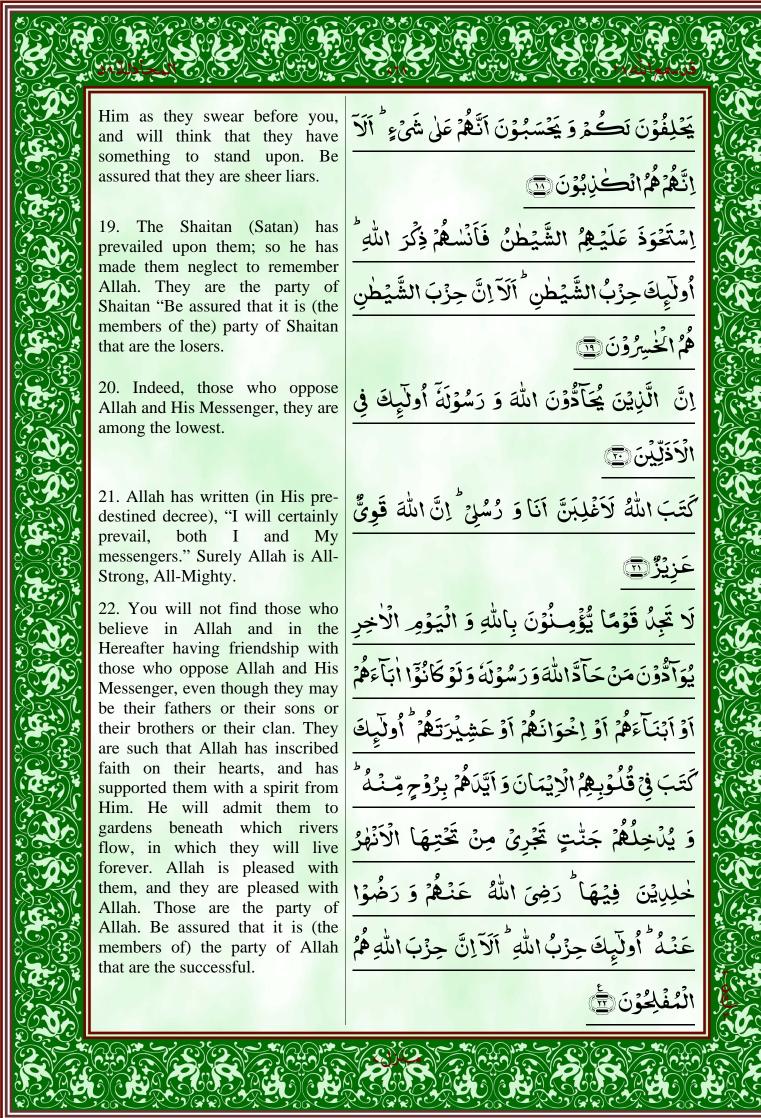


المياتها٢٢ ٥٨ سُوْرَةُ الْمُجَادَلَةِ مَلَنِيَّةً ١٠٥ ركوعاتها بِسْمِ اللهِ الرَّحْلنِ الرَّحِيْمِ With the name of Allah, the All-Merciful, the Very-Merciful. 1. Allah has heard the talk of the قَلْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَ woman who was debating with you about her husband, and was تَشْتَكِنَ إِلَى اللهِ اللهِ عَلَا اللهِ عَلَا اللهِ عَلَا وَرَكُمَا اللهِ اللهِ عَمَا وَرَكُمَا الله complaining to Allah. Allah was hearing the conversation between both of you. Indeed, Allah is All-الله سَمِيْعُ بَصِيْرٌ ﴿ Hearing, All-Knowing. اَلَّذِيْنَ يُظْهِرُونَ مِنْكُمْ مِنْ نِسَآمِهِمْ مَّا هُنَّ 2. Those of you who declare Zihar against their wives, they are not their mothers. Their mothers are أُمَّهٰ يِهِمْ لِنَ أُمَّهٰ تُهُمُ إِلَّا الَّيُّ وَلَكُنَهُمْ لَوَاتَّهُمْ none else but those who gave birth to them. Undoubtedly they utter an evil word and a lie; and لَيَقُوْلُوْنَ مُنْكَرًا مِّنَ الْقَوْلِ وَزُوْرًا ۗ وَإِنَّ اللَّهَ Allah is surely Most-Forgiving, Very-Merciful. لَعَفُو عَفُورٌ ٦ وَ الَّذِيْنَ يُظْهِرُونَ مِنْ نِسَآبِهِمْ ثُمَّ يَعُوْدُونَ لِمَا 3. Those who declare Zihar against their wives, then retract what they said, obligated on them قَالُوا فَتَخْرِيْرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَّتَمَا لَا is to free the neck (of a slave) before the two (spouses) touch one another. This is what you are ذيكُمْ تُوْعَظُوْنَ بِهِ وَ اللَّهُ بِمَا تَعْمَلُوْنَ advised, and Allah is well aware of what you do. ڂؠؚؽؙڒڰ فَنَ لَّمْ يَجِدُ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ 4. But whoever does not find (a slave) has to fast for two consecutive months before the قَبُلِ أَنْ يَّتَمَا شَا أَ فَمَنْ لَّمْ يَسْتَطِعُ فَالْمُعَامُ two (spouses) touch one another. Then the one who is not able to do so has to feed sixty indigent سِتِّيْنَ مِسْكِيْنًا لَا لَا لِتُؤْمِنُوا بِاللهِ وَ persons. This is (laid down) so that you believe in Allah and His









أياتها٢٢ ۵٩ سُوْرَةُ الْحَشْرِ مَلَانِيَّةُ ١٠١ ركوعاتها بشمرالله الرَّحْلنِ الرَّحِيمِ With the name of Allah, the All-Merciful, the Very-Merciful. Allah's purity has سَبَّحَ يِلَّهِ مَا فِي السَّلَوْتِ وَمَا فِي الْأَرْضِ ۚ وَهُوَ proclaimed by all that is in the heavens and all that is in the earth. الْعَزِيْزُ الْحَكِيْمُ ۞ And He is the All-Mighty, the All-Wise. هُوَ الَّذِي مَ خُرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ 2. He is the One who expelled the disbelievers of the People of the Book from their homes at the time of the first gathering. You did not انْكِتْبِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ لَ مَا ظَنَنْتُمُ expect that they would leave, and they deemed that their fortresses آنَ يَّخُرُجُوا وَ ظَنُّوَا آنَّهُمْ مَّانِعَتُهُمْ حُصُونُهُمْ would protect them from Allah. But Allah came to them from where they did not expect, and مِّنَ اللهِ فَأَتْ هُمُ اللهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوْا ۗ وَ cast fear in their hearts when they were spoiling their homes with their own hands and with the قَنَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُغْرِبُونَ بُيُوتَهُمُ hands of the believers. So, learn a lesson, O you who have eyes to see. بِأَيْدِيْهِمْ وَآيْدِي الْمُؤْمِنِيْنَ فَاعْتَبِرُوْ آيَا ولِي

- 3. If Allah had not destined exile for them, He would have punished them in the world. And for them in the Hereafter is the torment of the Fire.
- 4. That is because they were hostile to Allah and His Messenger. And whoever has hostility with Allah (must know that) Allah is severe in punishment.

وَلُوْلَا آنُ كَتَبَ اللَّهُ عَلَيْهِمُ الْحَلَاءَ لَعَنَّابَهُمْ فِي

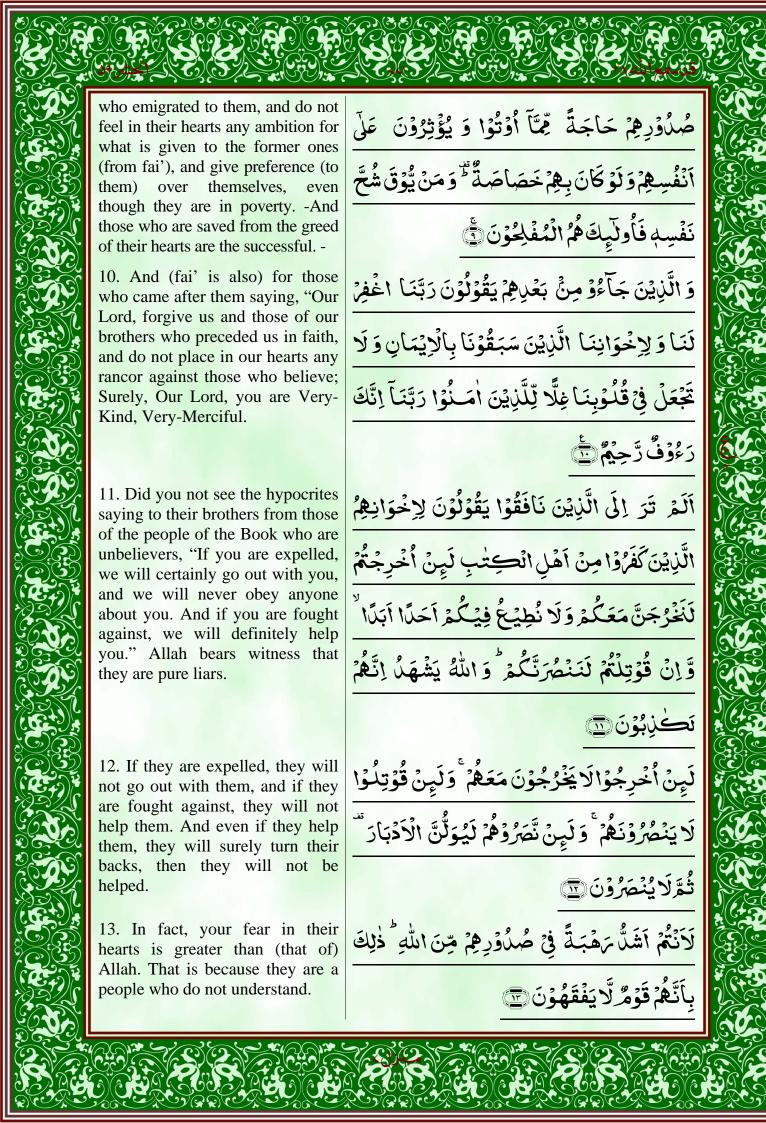
التُّنْيَا ولَهُمْ فِي الْأَخِرَةِ عَنَابُ التَّارِ اللَّ

ذٰلِكَ بِأَنَّكُمْ شَآقُوا اللَّهَ وَ رَسُولَهُ ۚ وَ مَنْ يُشَآقِ

الله فَاِنَّ اللهَ شَدِيدُ الْعِقَابِ

الْأَبْصَارِ ١





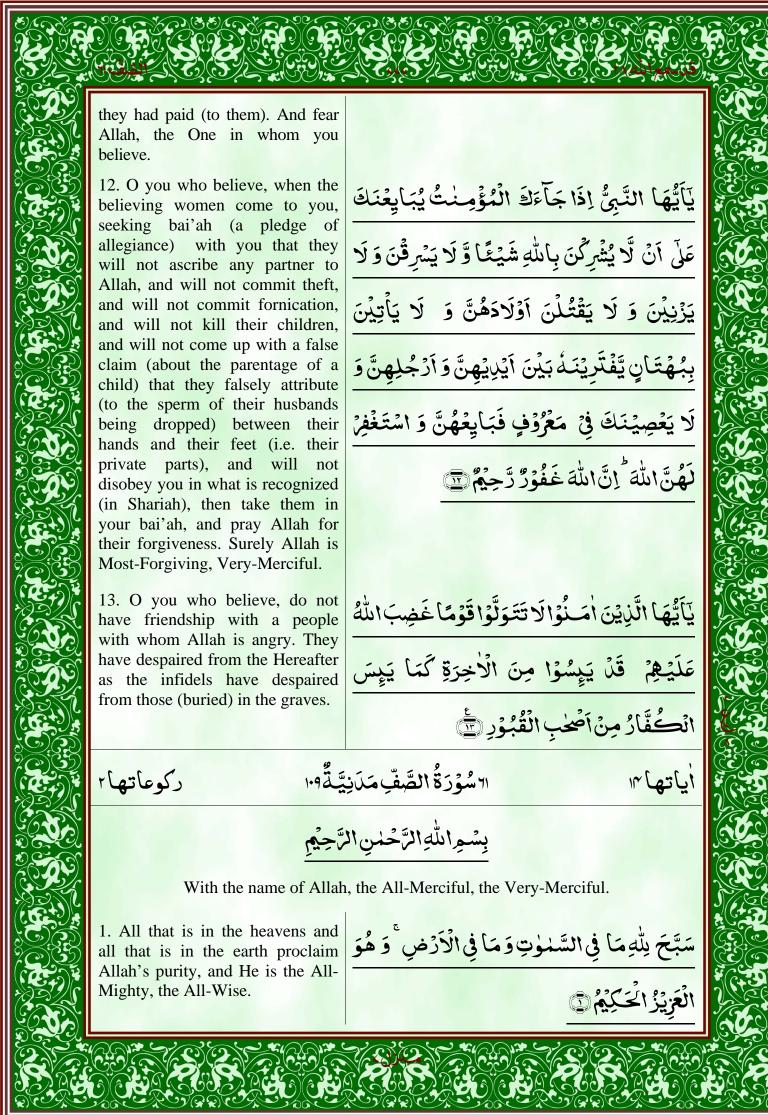


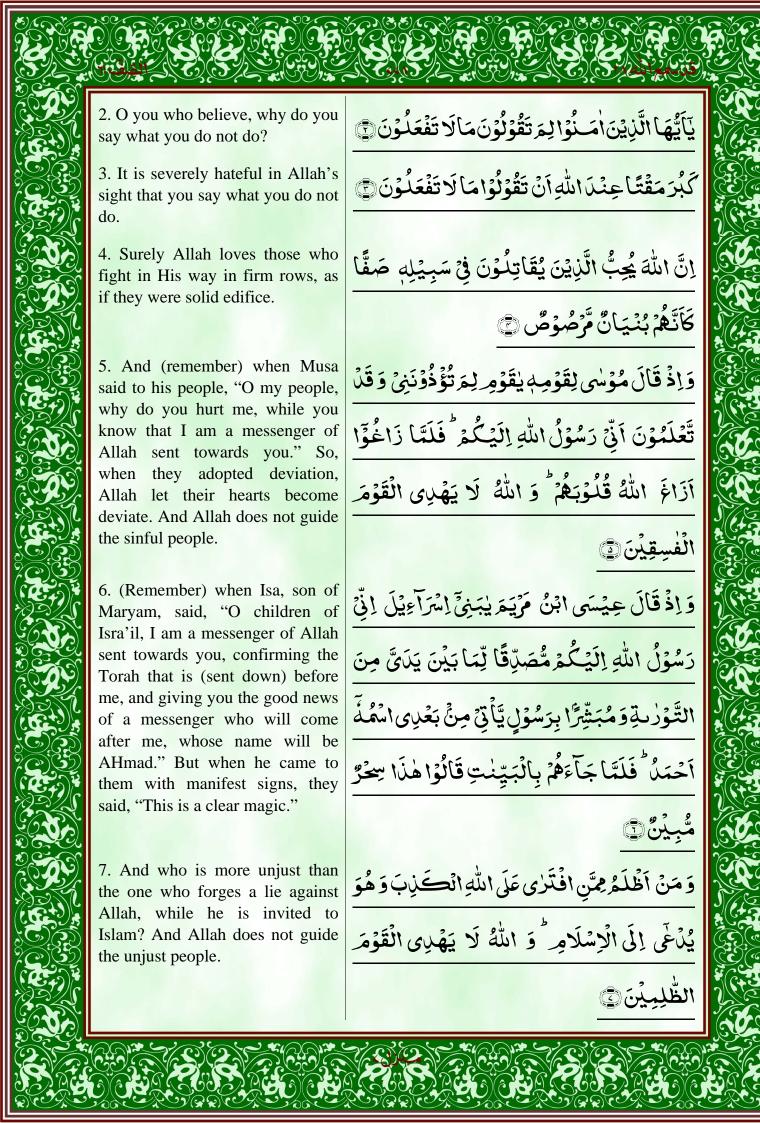




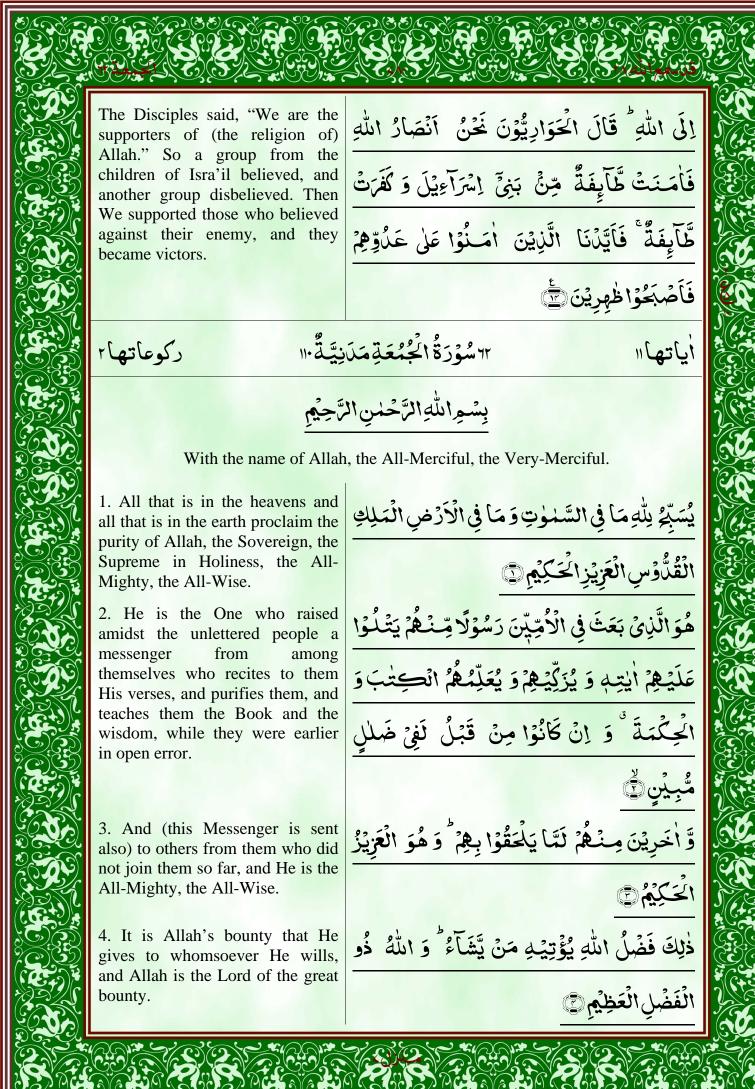


اِخْرَاجِكُمْ أَنْ تَوَلَّوْهُمْ ۚ وَمَنْ يَّتَوَلَّهُمْ فَأُولَمِكَ friendship with them. Those who develop friendship with them are the wrongdoers. هُمُ الظّٰلِمُونَ ۞ 10. O you who believe, when the يَايُّهَا الَّذِينَ أَمَنُوٓا إِذَا جَآءَكُمُ الْمُؤْمِنْتُ believing women come to you as emigrants, put them to a test. Allah مُهجِرْتٍ فَامُتَّحِنُوْهُنَّ أَللَّهُ أَعْلَمُ بِإِيْمَانِهِنَّ أَ knows best about their faith. So, if you find them faithful, do not send them back to the disbelievers. 3 فَإِنْ عَلِمْتُمُوْهُنَّ مُؤْمِنْتٍ فَلَا تَرْجِعُوْهُنَّ إِلَى Neither these (women) are lawful them. those (disbelievers) lawful for these انْكُفَّارِ لَا هُنَّ حِلُّ لَّهُمْ وَلَا هُمْ يَجِلُّونَ لَهُنَّ ا (women). And give them (the disbelievers) that (dower) which they had paid (to these women). وَ أَتُوْهُمْ مَّا آنُفَقُوا لَو لَا جُنَاحَ عَلَيْكُمْ آنُ And there is no sin for you if you marry them, when you give them their dowers. And do not hold on to تَنْكِحُوْهُنَّ إِذَآ الْتَيْتُمُوْهُنَّ أَجُوْمَهُنَّ ۗ وَلَا the ties of marriage with the disbelieving women, and ask (their new Non-Muslim husbands to pay تُمُسِكُوا بِعِصَمِ الْكَوَافِر وَسُئَلُوا مَا آنُفَقُتُمُ وَ to you) that (dower) which you had paid (to your previous wives), and لْيَسْئَلُوا مَا ٓ اَنْفَقُوا ۗ ذٰبِكُمُ حُكُمُ اللَّهِ ۗ they (the previous Non-Muslim husbands of the Muslim women) should ask (their new Muslim يَحْكُمُ بَيْنَكُمْ وَاللَّهُ عَلِيْمٌ حَكِيْمٌ 🗊 husbands) to pay that (dower) which they had paid (to their previous wives). That is the decision of Allah. He decides between you. And Allah is All-Knowing, All-Wise. 11. And if some of your (Non-وَ إِنْ فَاتَكُمْ شَيْءٌ مِّنْ أَزُوَاجِكُمْ إِلَى الْكُفَّادِ Muslim) wives have slipped from you, (and their present Non-فَعَاقَبُتُمُ فَأْتُوا الَّذِينَ ذَهَبَتُ أَزُوَاجُهُمُ مِّثُلَ مَا Muslim husbands do not pay to you the dower as aforesaid,) and you have your turn (of paying dower to اَنْفَقُوْا فَاتَّقُوا اللَّهَ الَّذِي آنَتُمْ بِهِ مُؤْمِنُونَ عَ the previous Non-Muslim husbands of your present wives), then (instead of paying dower to them,) give those whose wives have slipped the like amount of what





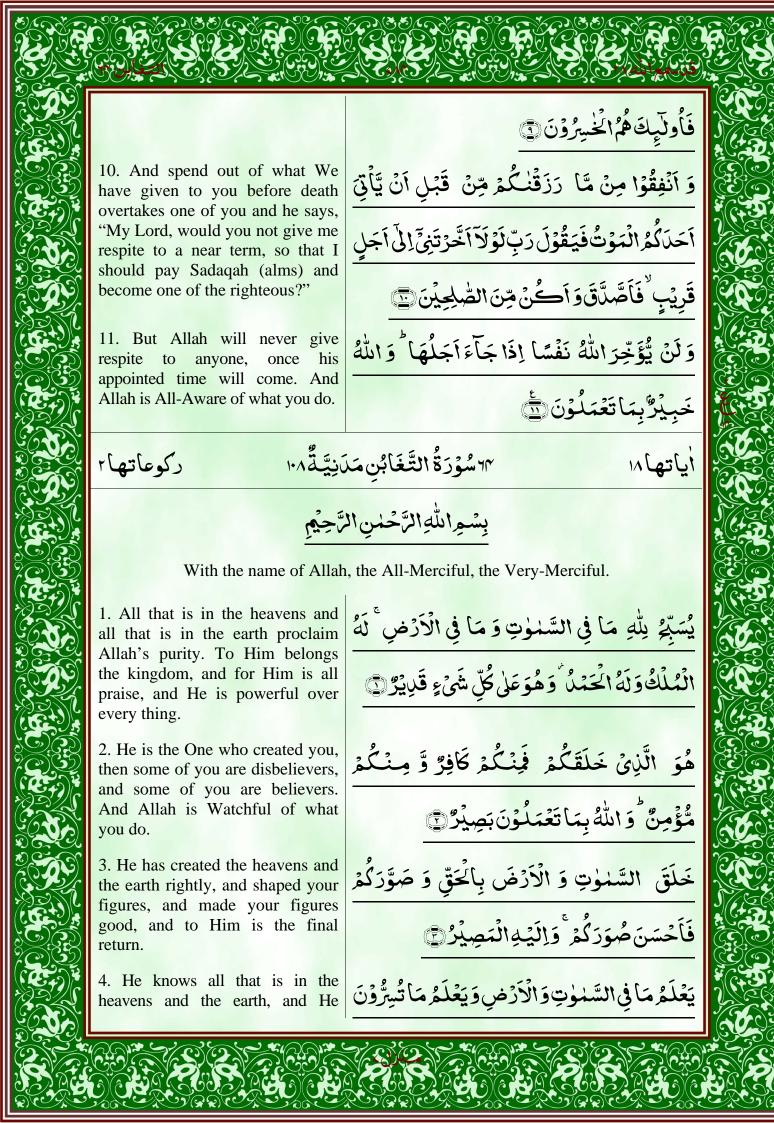


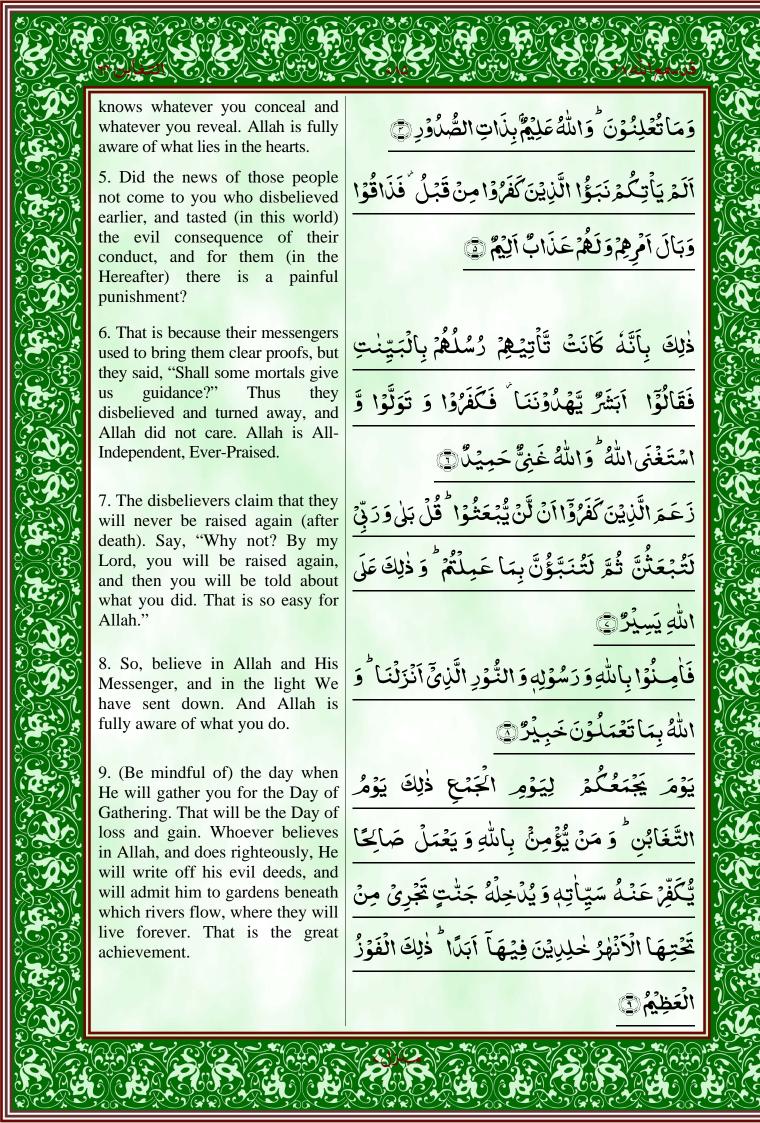


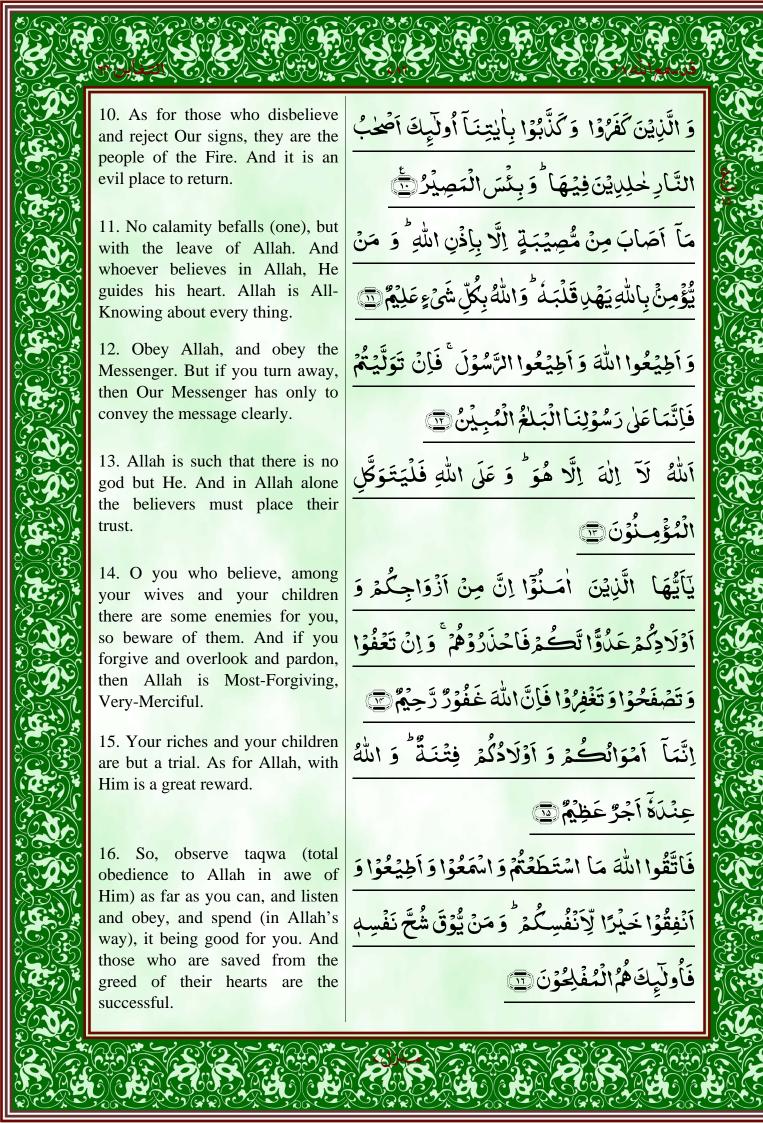




















ركوعاتها

٢٢ سُوْرَةُ التَّعْريْمِ مَلَانِيَّةً ١٠٠

أياتهاء

## بِسْمِ اللهِ الرَّحْلنِ الرَّحِيْمِ

With the name of Allah, the All-Merciful, the Very-Merciful.

- 1. O Prophet, why do you ban (on your self) something that Allah has made lawful for you, seeking to please your wives? And Allah is Most-Forgiving, Very-Merciful.
- 2. Allah has prescribed (the way of) absoLution from your oaths. And Allah is your protector, and He is the All-Knowing, the All-Wise.
- 3. And (remember) when the Prophet told one of his wives something in secret. So, when she disclosed it (to another wife), and Allah made it known to him, he told (the disclosing wife) part of it, and avoided another part. So when he informed her about it, she said, "Who told you about this?" He said, "I was told of it by the All-Knowing, the All-Aware.
- 4. (O two wives of the Prophet,) If both of you repent to Allah, then (your conduct calls for it, because) your hearts have departed from the correct way. And if you back each other against him (the Prophet), then Allah is his supporter, and Jibra'il (Gabriel) and righteous believers, and after all that, angels are his helpers.

يَاَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا آحَلَّ اللَّهُ لَكَ تَبُتَغِي

مَرْضَاتَ أَزُوَاجِكَ وَاللَّهُ غَفُورٌ رَّحِيمٌ ١

قَلْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ آيْمَانِكُمْ وَاللَّهُ

مَوْلَكُمْ وَهُوَالْعَلِيمُ الْحَكِيمُ الْحَكِيمُ

وَ إِذْ اَسَرَّ النَّبِيُّ إِلَى بَعْضِ اَزْوَاجِهِ حَدِيْثًا أَ

فَلَمَّا نَبَّأَتُ بِهِ وَ أَظُهَرَهُ اللَّهُ عَلَيْهِ عَرَّفَ بَعْضَدُ

وَ اَعْرَضَ عَنَّ بَعْضٍ فَلَمَّا نَبَّاهَا بِهِ قَالَتُ مَنْ

ٱلْبَاكَ هٰذَا فَقَالَ نَبَّا فِيَ الْعَلِيمُ الْخَبِيْرُ ١

إِنْ تَتُوْبَا إِلَى اللهِ فَقَدُ صَغَتُ قُدُوبُكُما ۚ وَإِنْ

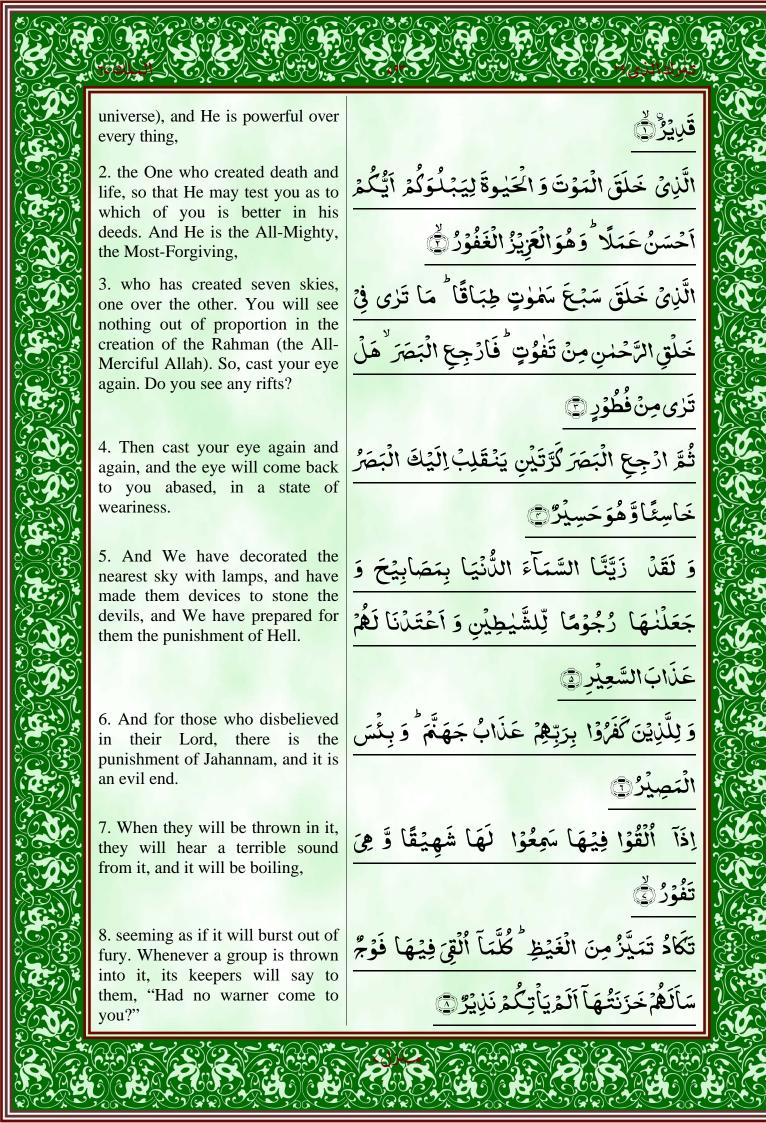
تَظْهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَمُ وَجِبْرِيْلُ وَ

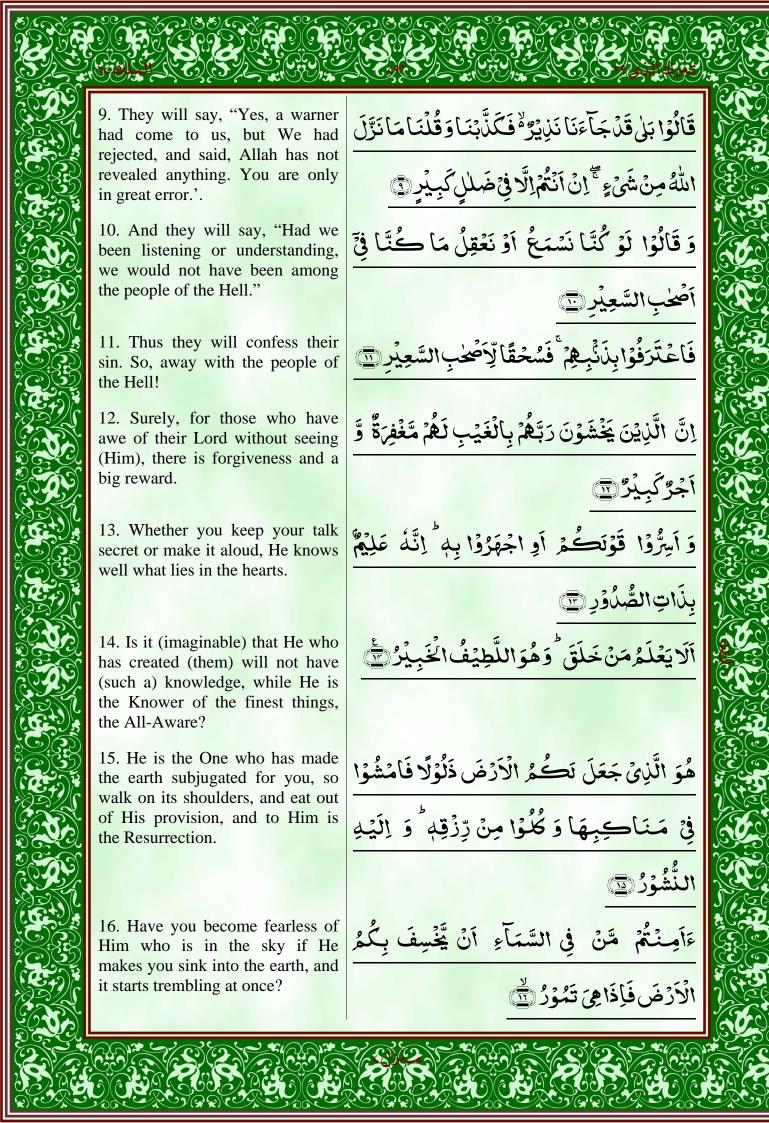
صَالِحُ الْمُؤْمِنِيْنَ ۚ وَ الْمَلْمِكَةُ بَعْلَ ذَٰلِكَ

ڟؘڡ۪ؽؙڗؙڰ



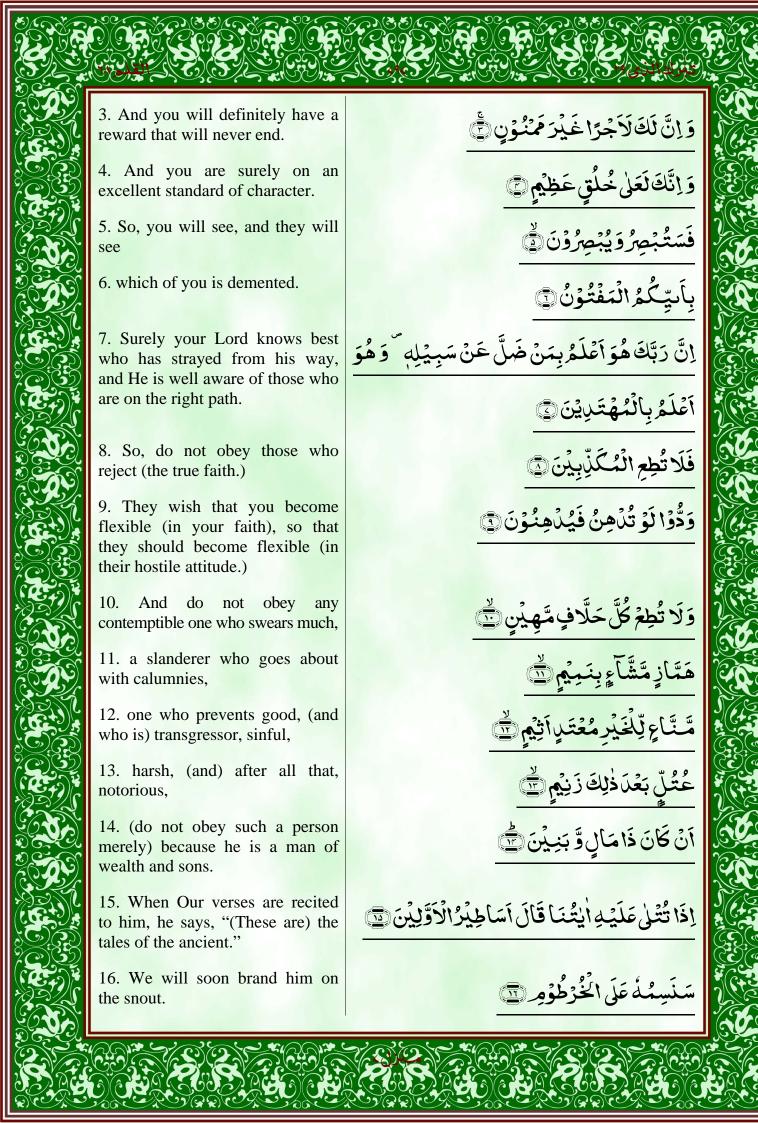


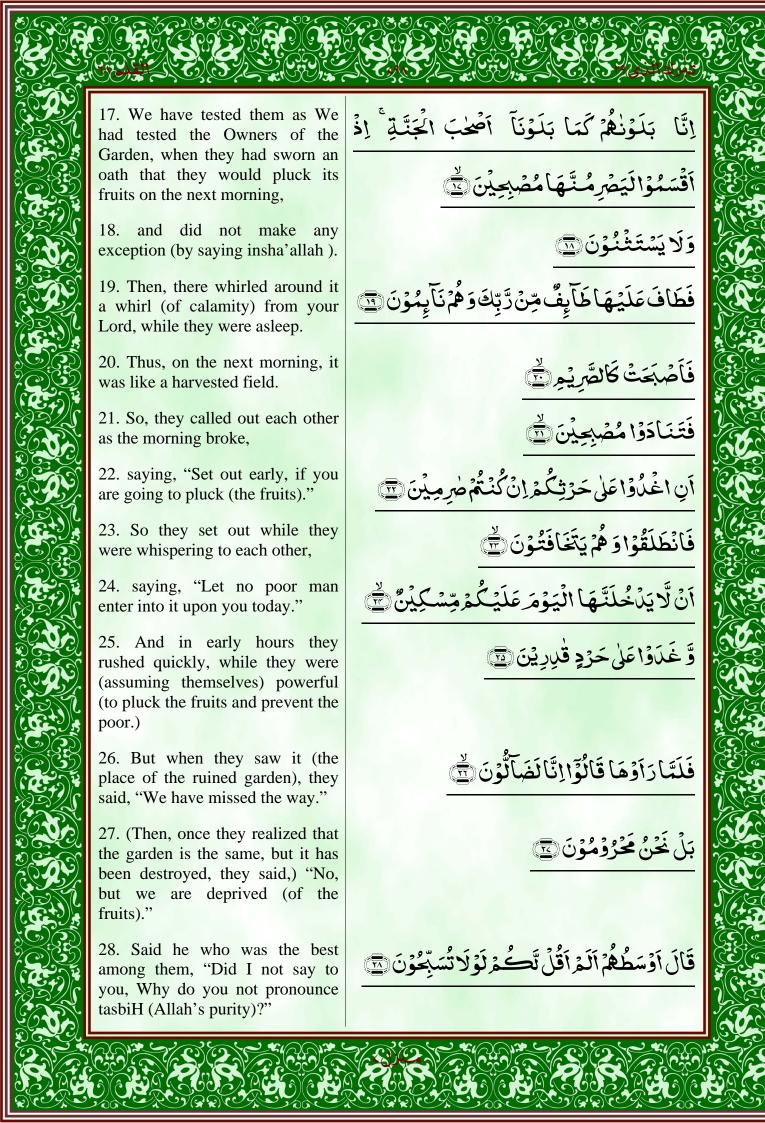




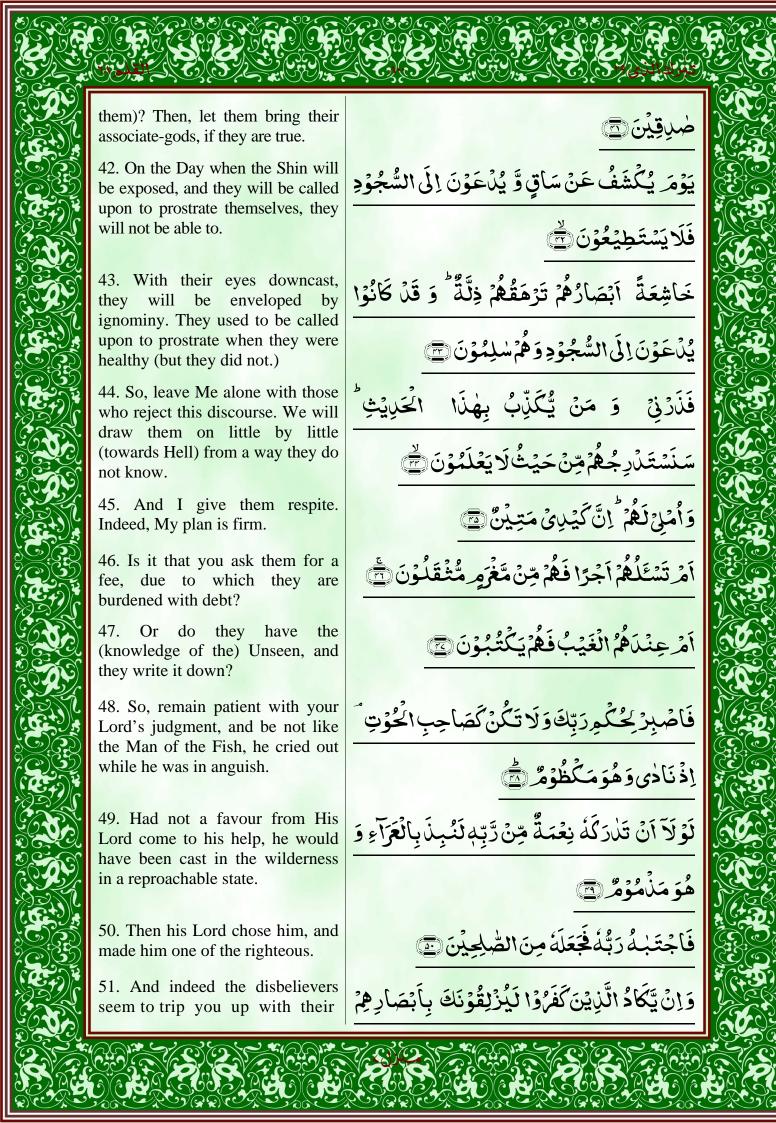


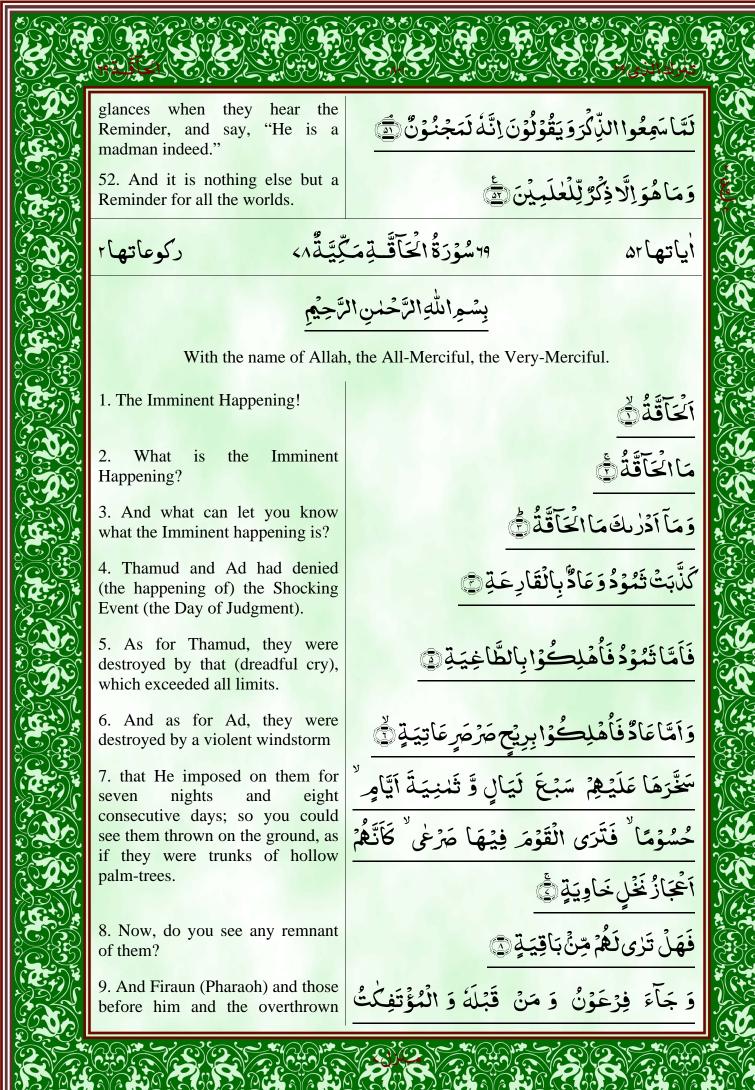




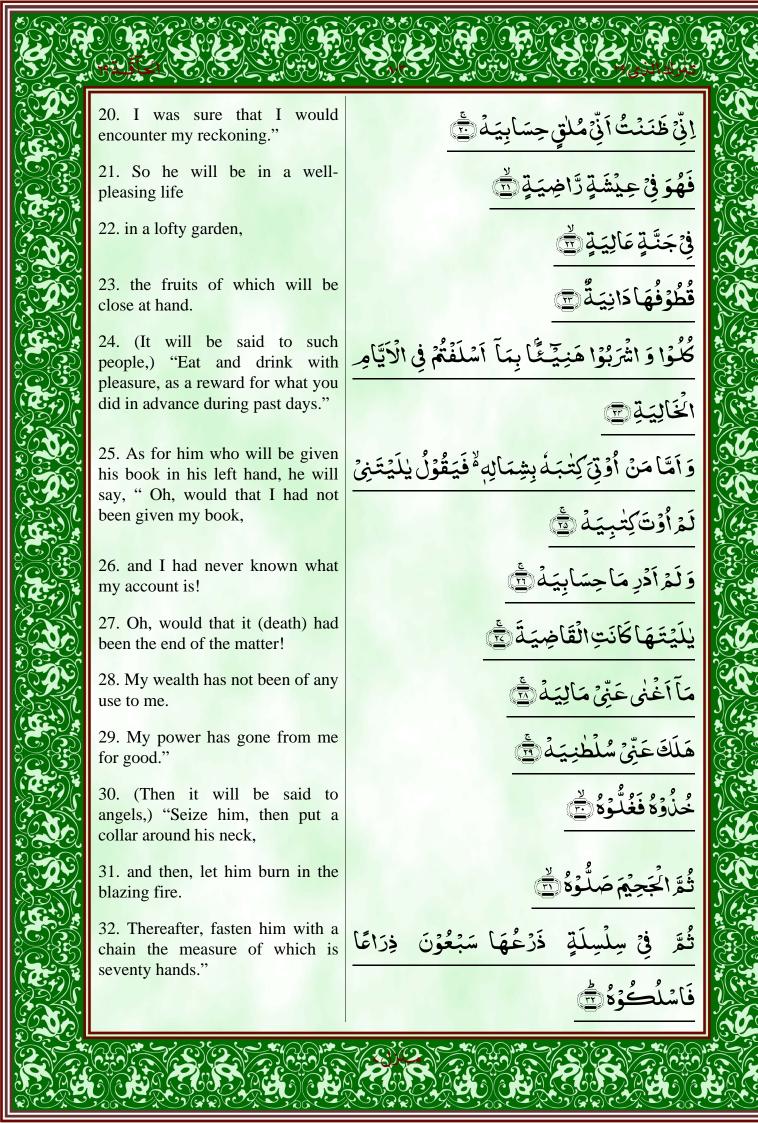




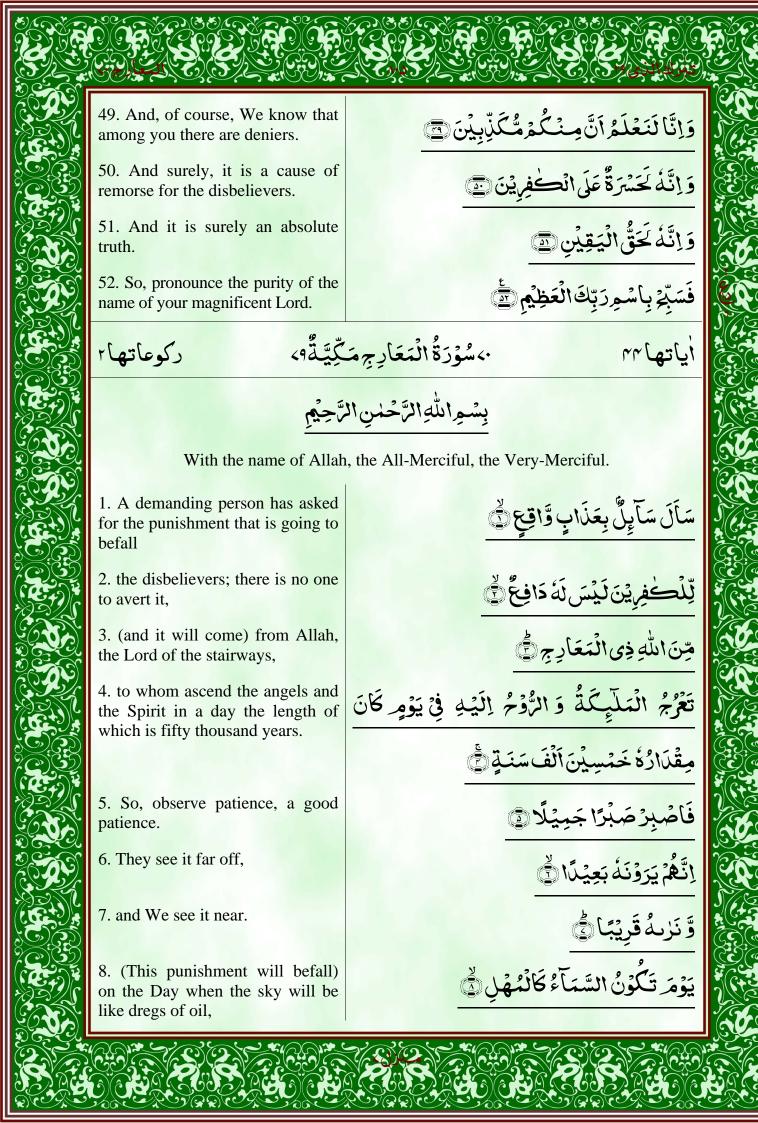


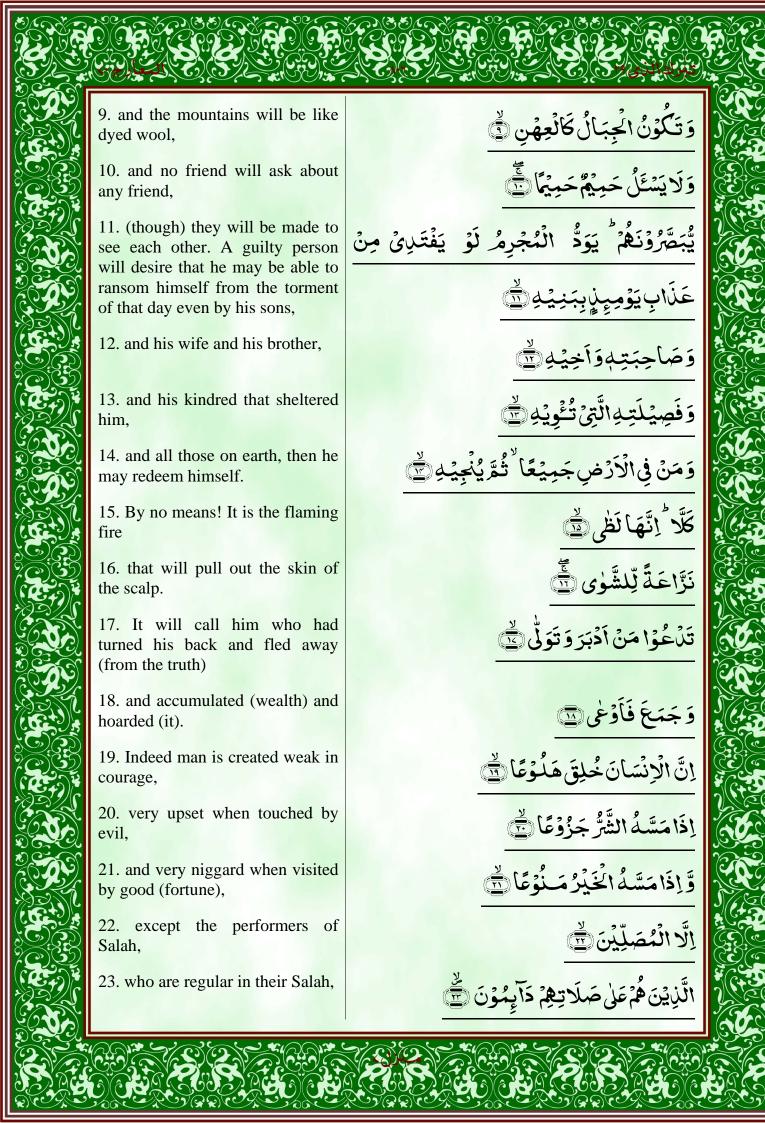


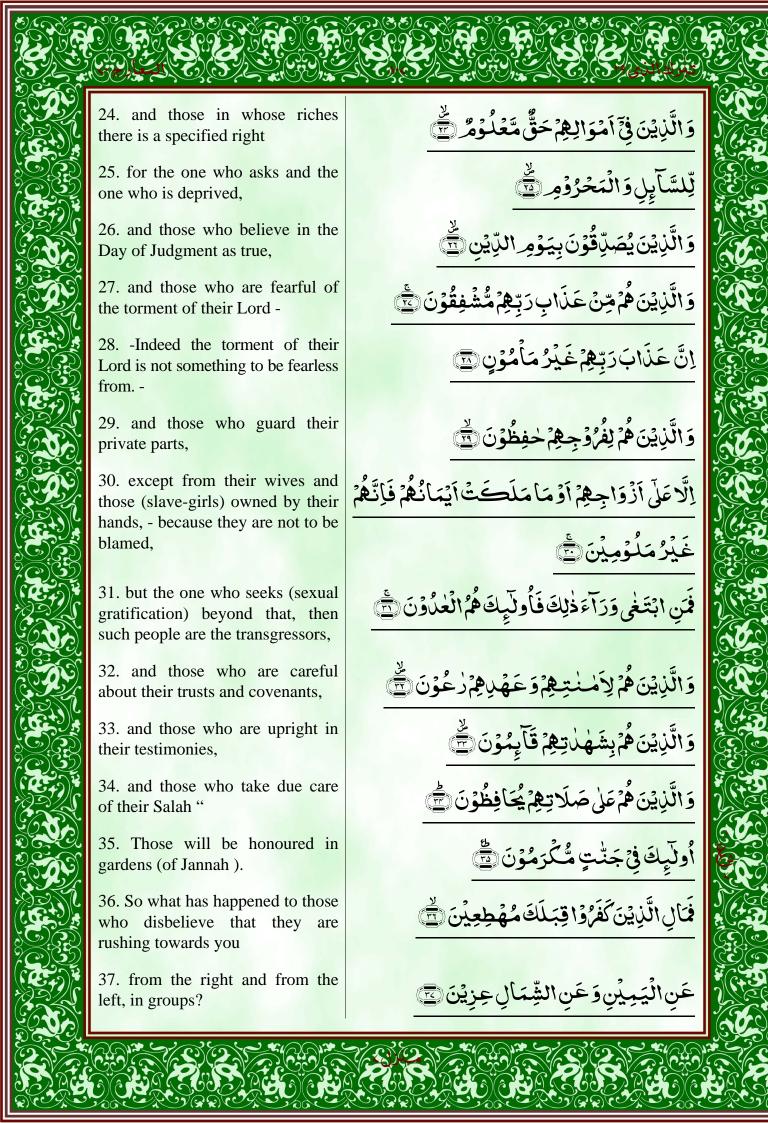




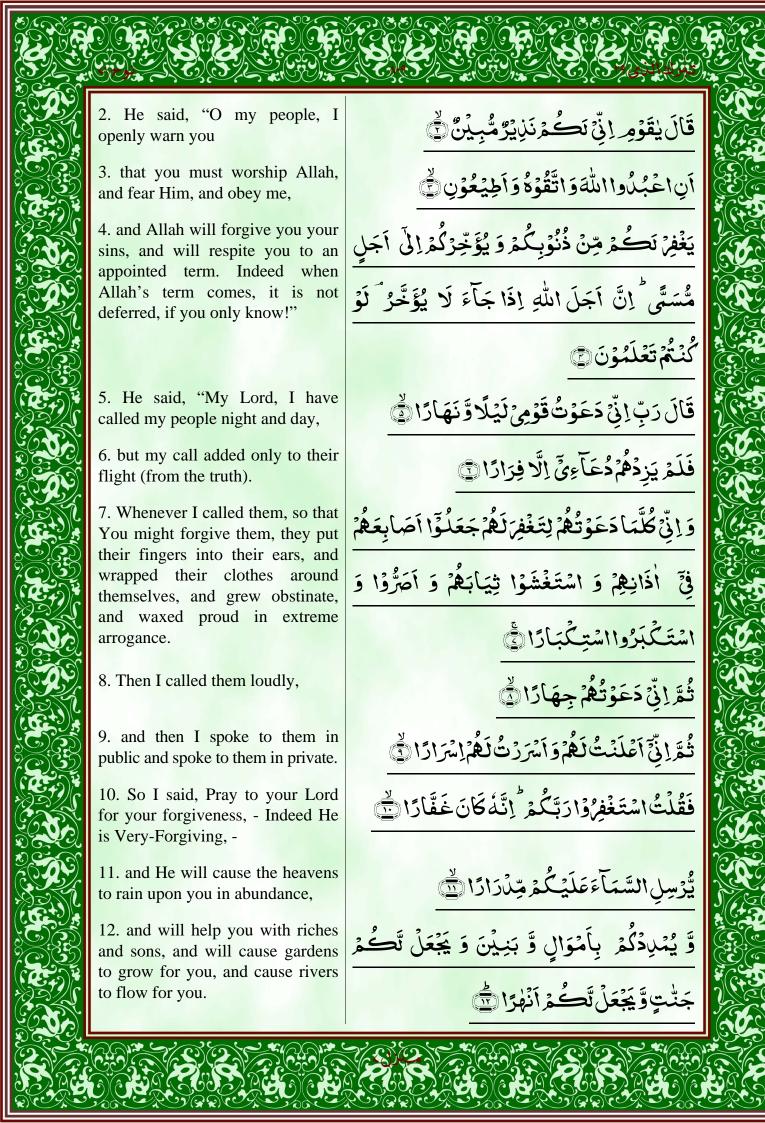






















ركوعاتهاء

## ٣>سُوۡرَةُ الۡهُرَّمِيۡلِ مَكِّيَّةٌ٣

ایاتها۲۰

## بِسْمِ اللهِ الرَّحْلنِ الرَّحِيْمِ

With the name of Allah, the All-Merciful, the Very-Merciful.

- 1. O you, wrapped up in clothes,
- 2. stand at night (for prayer) except a little -
- 3. -half of it, or make it a little less,
- 4. or make it a little more;and recite the Qur'an clearly with tartil (in a distinct and measured tone).
- 5. We are going to send down to you a weighty discourse.
- 6. Truly, rising by night (for prayer of tahajjud) is the most effective way to subdue (one's base self) and to make speech more upright.
- 7. Surely, in daytime, you have a lengthy work to do.
- 8. And remember the name of your Lord, and devote yourself to Him with exclusive devotion.
- 9. He is the Lord of the East and the West; there is no god but He; so take Him for (your) Guardian.
- 10. And bear patiently what they (the opponents) say, and part with them in a beautiful manner.

يَايُّهَا الْمُزَّمِّلُ قُ

قُمِ الَّيْلَ إِلَّا قَلِيْلًا ﴿

يِّصْفَةً آوِ انْقُصْ مِنْهُ قَلِيْلًا ﴿

اَوْزِدْ عَلَيْهِ وَرَتِّلِ الْقُرْانَ تَرْتِيلًا ﴿

إِنَّا سَنُلُقِيْ عَلَيْكَ قَوْلًا ثَقِيْلًا ١

إِنَّ نَاشِعَةَ الَّيْلِ هِيَ آشَدُّ وَخَا َّوَّ ٱقْوَمُ قِيلًا أَي

إِنَّ لَكَ فِي النَّهَارِ سَبْعًا طَوِيُلًا ﴿

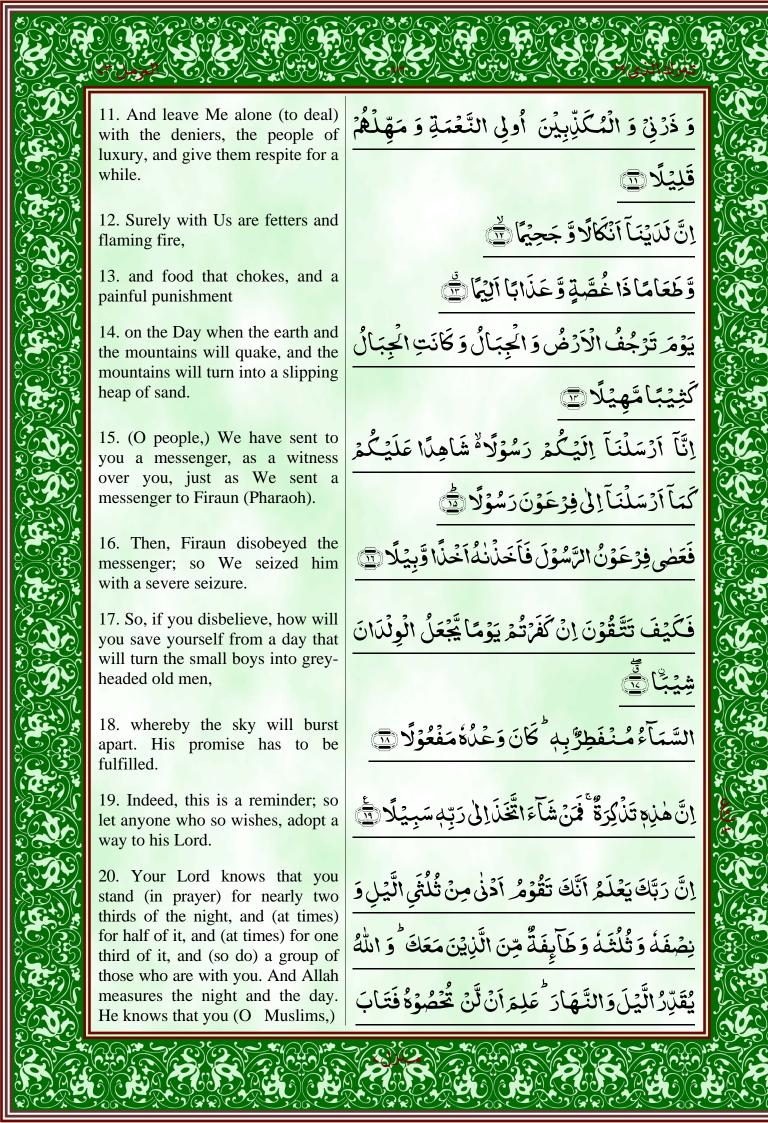
وَاذُكُرِ اسْمَرَتِكَ وَتَبَتَّلُ إِلَيْهِ تَبْتِيلًا ﴿

رَبُّ الْمَشْرِقِ وَ الْمَغْرِبِ لَا إِلٰهَ إِلَّا هُوَ فَاتَّخِذُهُ

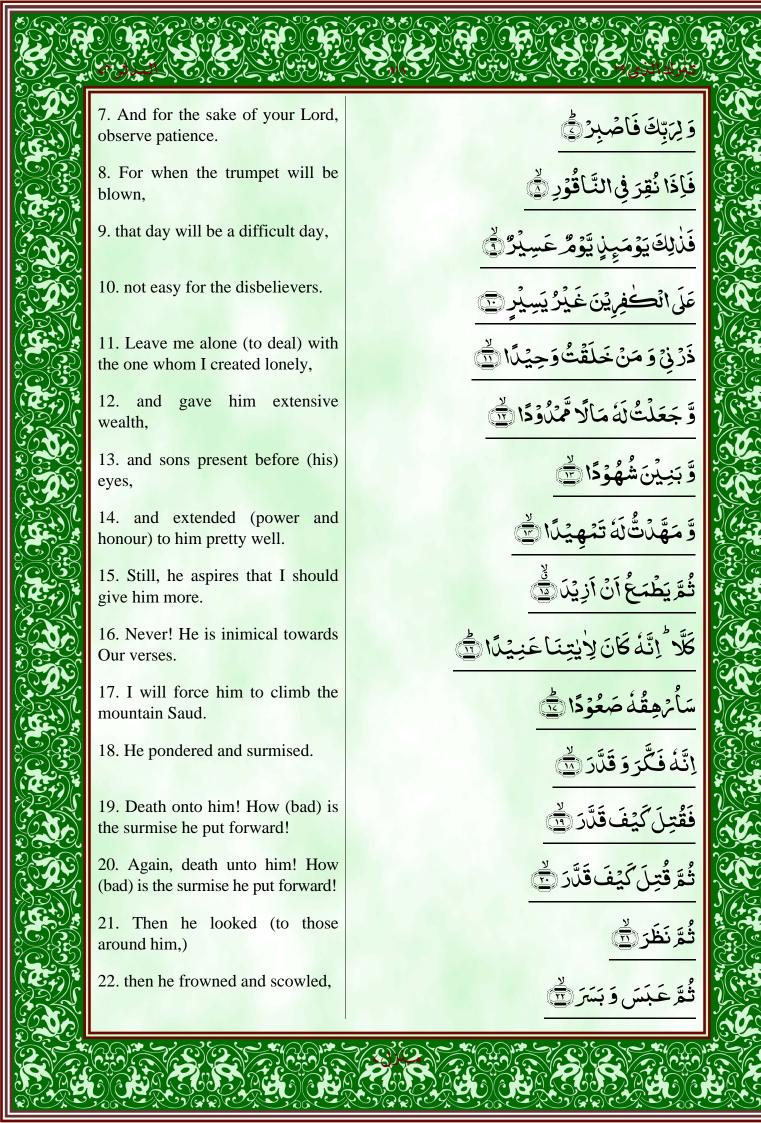
وَكِيْلًا ﴿

وَ اصْبِرُ عَلَى مَا يَقُوْلُوْنَ وَ اهْجُرُهُمْ هَجُرًا

جَمِيْلًا

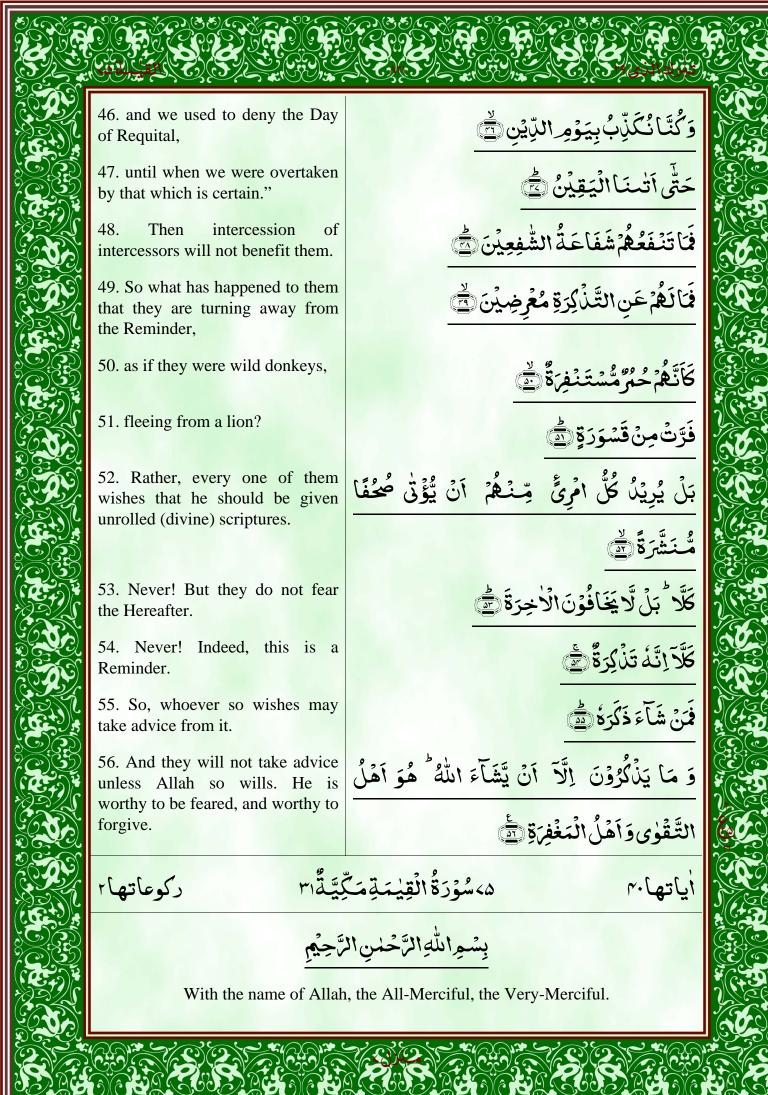




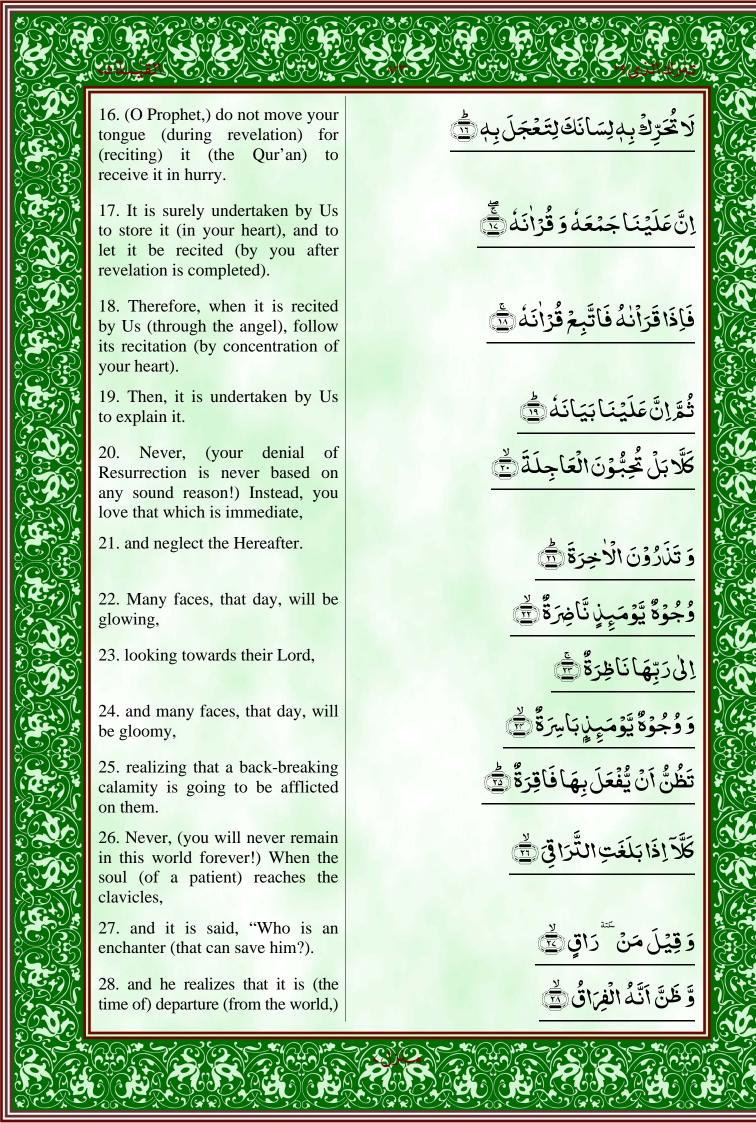




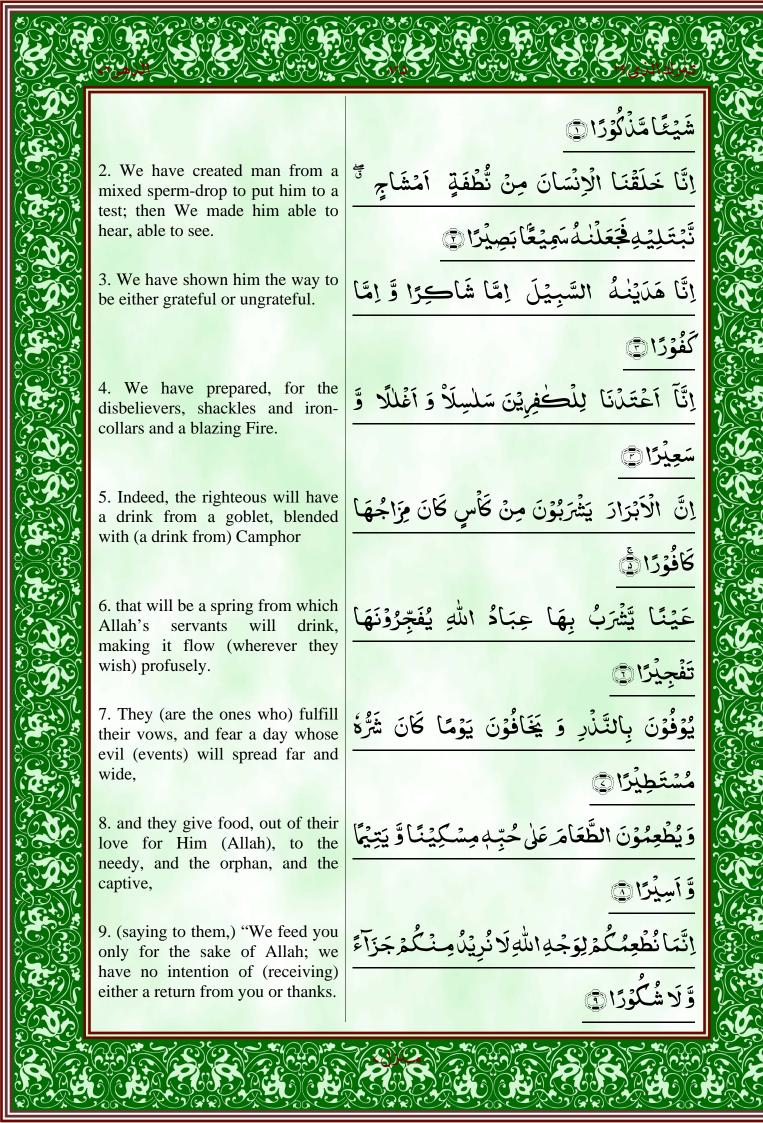




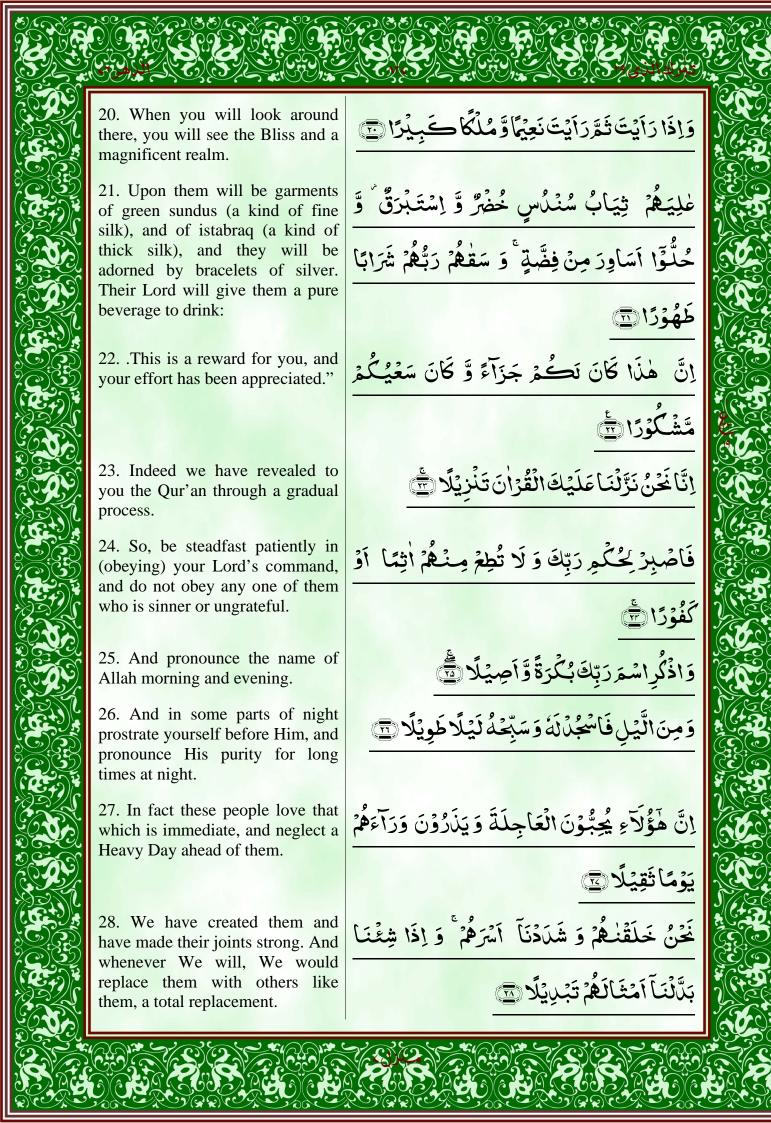


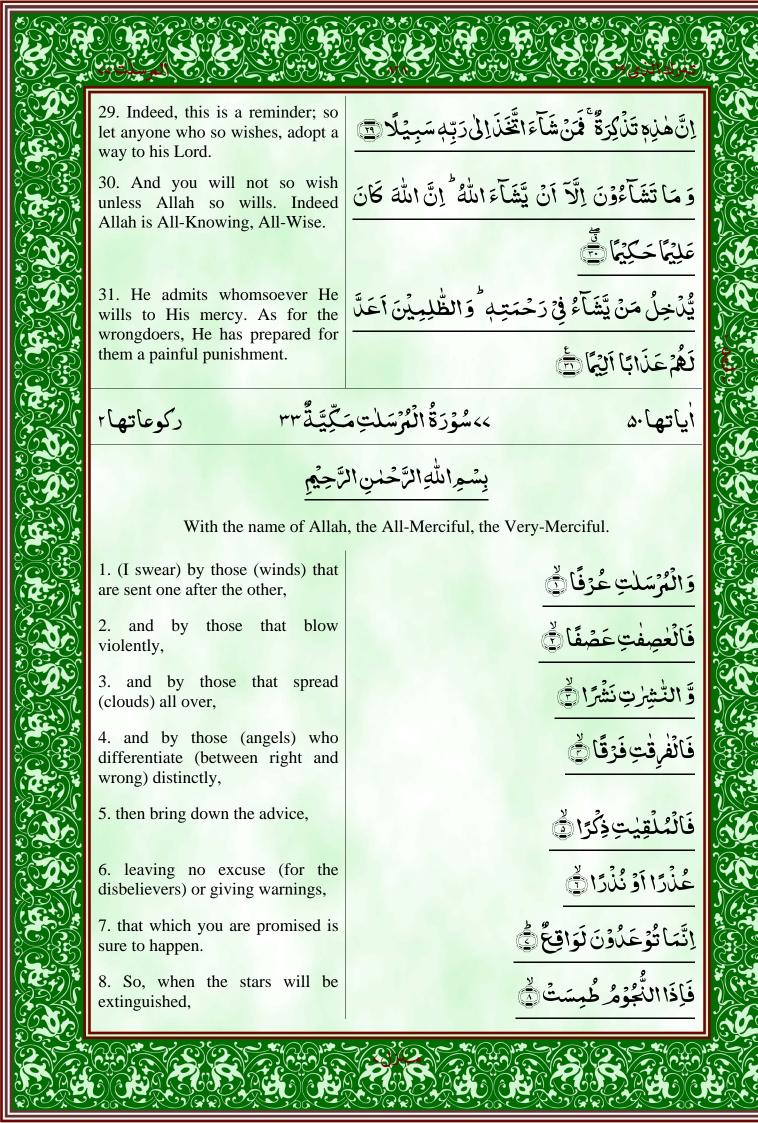




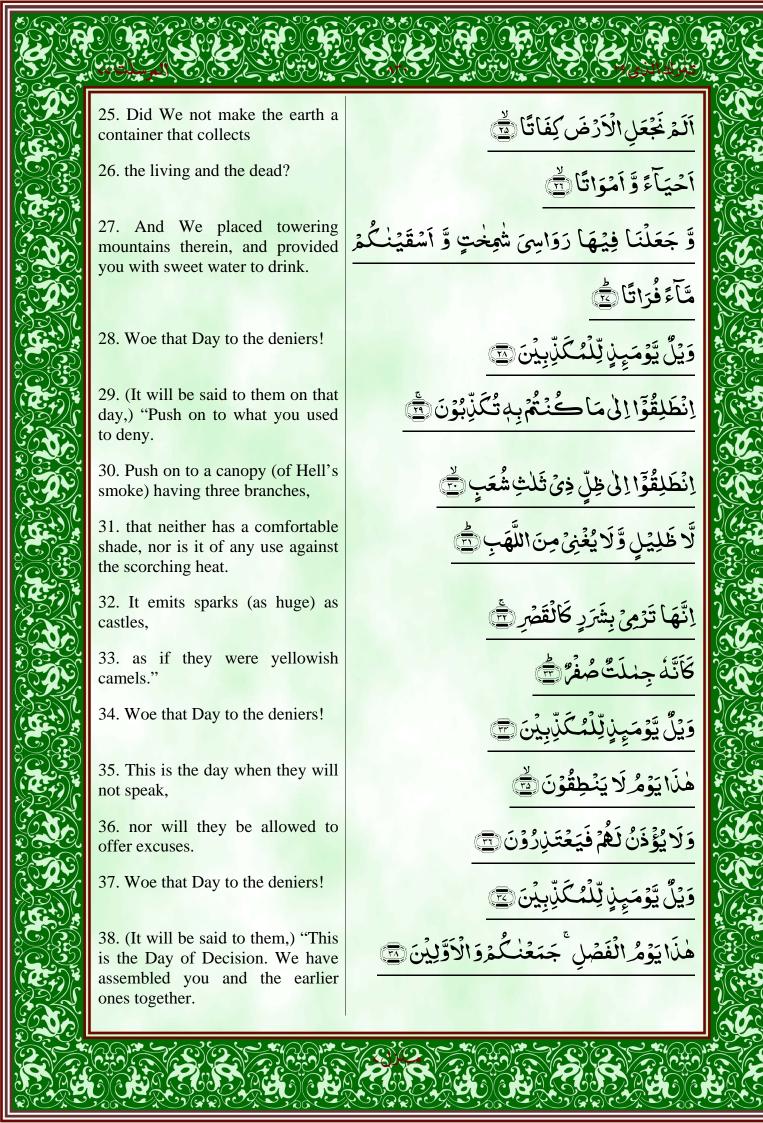






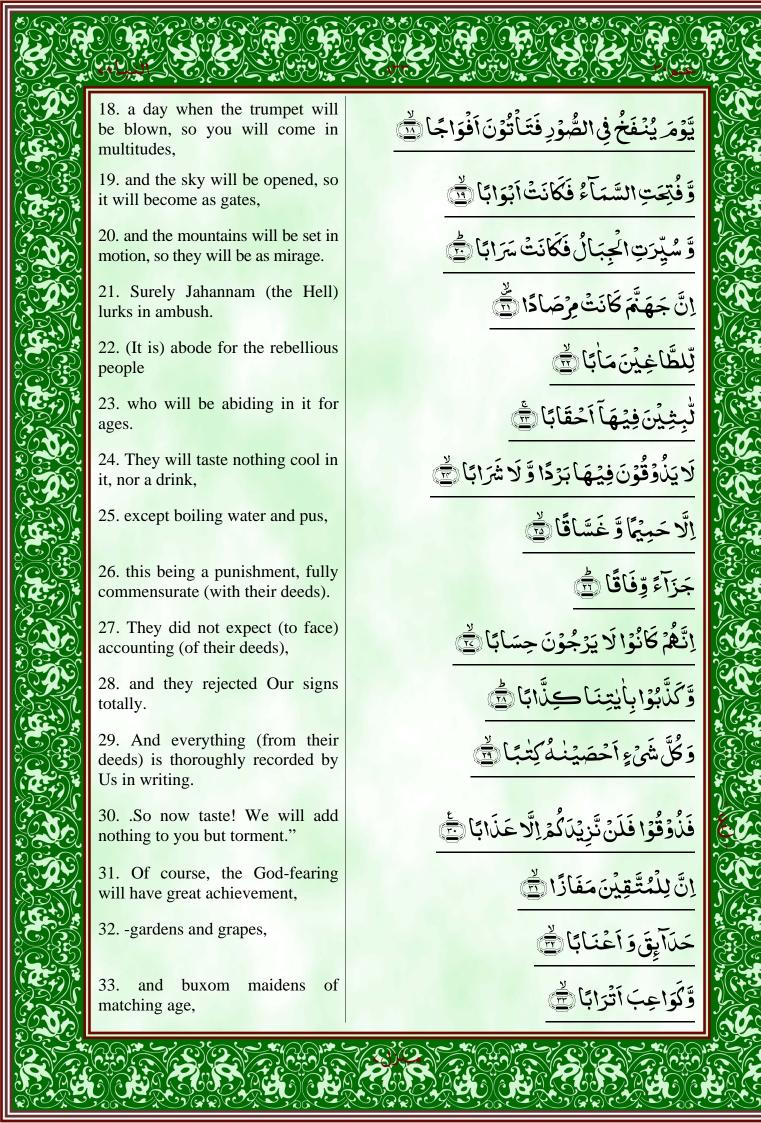


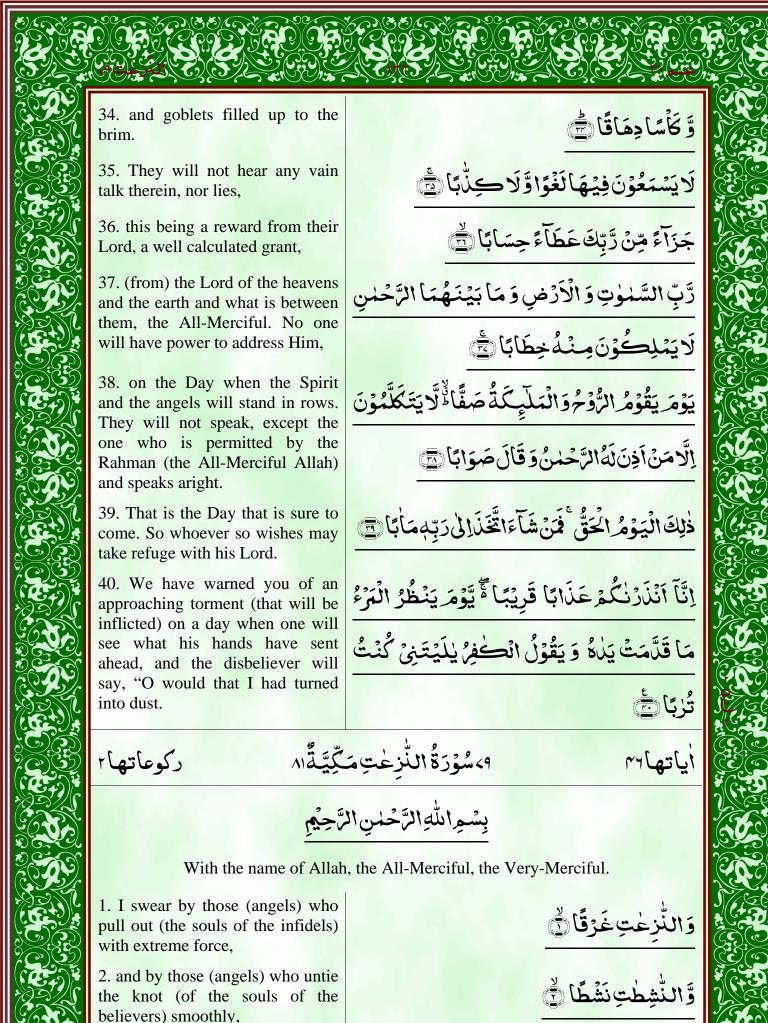


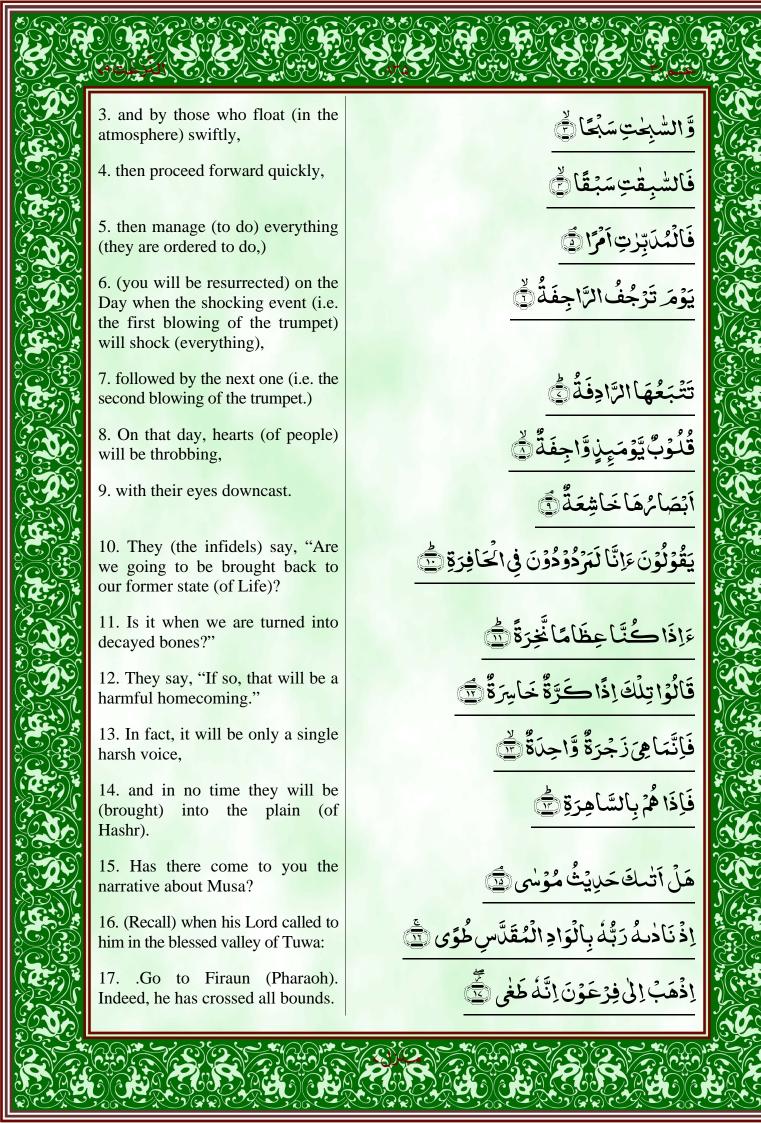


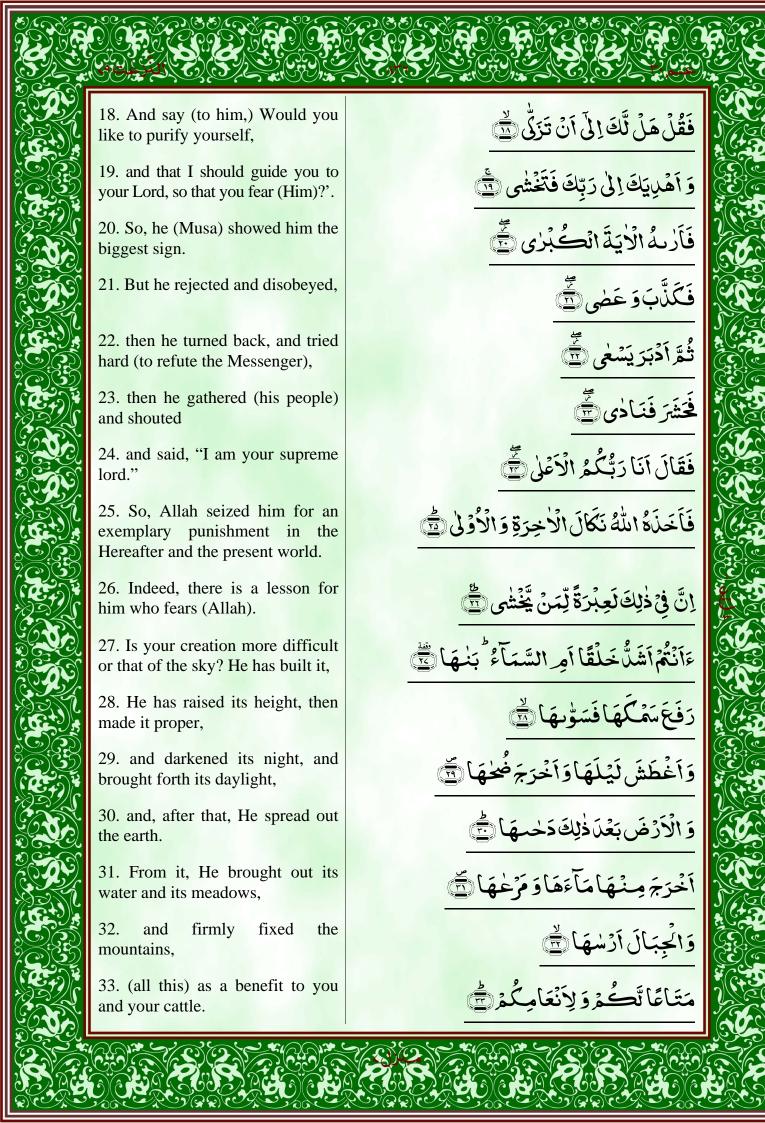


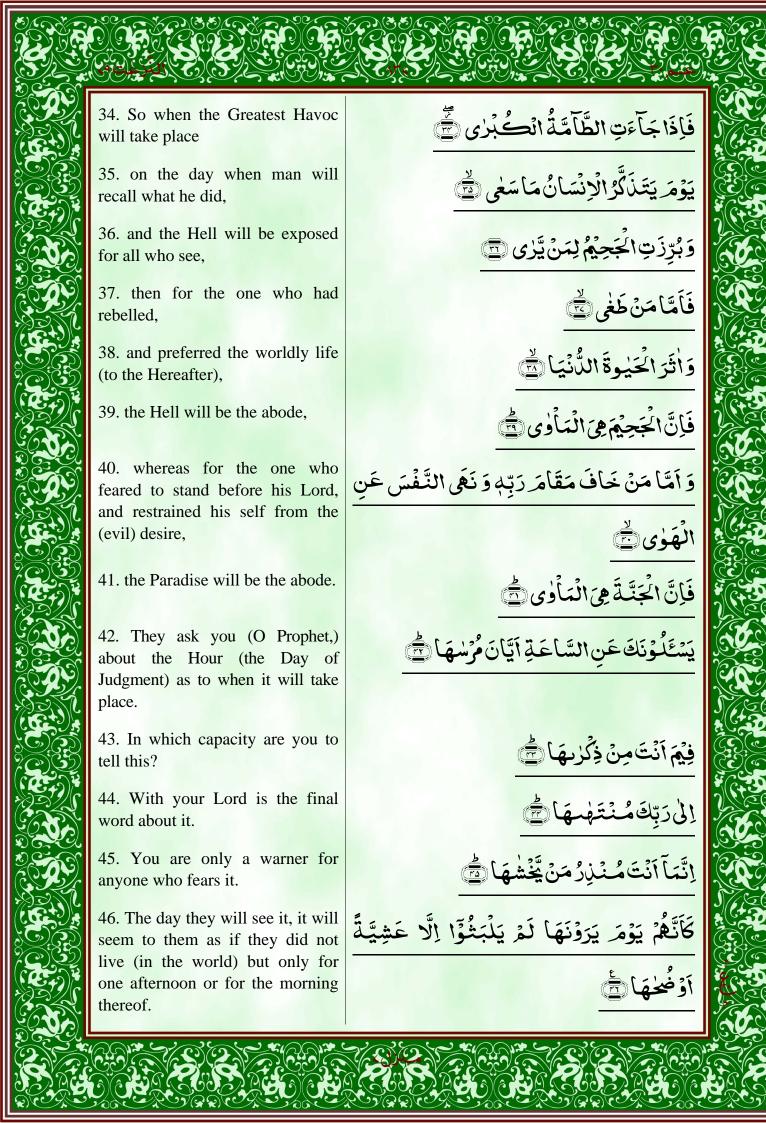












دكوعهاا

## ٨٠ سُوۡرَةُ عَبَسَ مَكِّيَّةُ ٢٢

المالية

## بِسْمِ اللهِ الرَّحْلنِ الرَّحِيْمِ

With the name of Allah, the All-Merciful, the Very-Merciful.

- 1. He (the Prophet) frowned and turned his face,
- 2. because the blind man came to him!
- 3. What could tell you (O prophet about the prospects of the blind man?) May be, (if you had attended him properly,) he would have attained purity,
- 4. or have received the advice, and the advice would have benefited him.
- 5. As for the one who does not care (about faith),
- 6. you are anxious to pursue him,
- 7. while there is no blame on you, if he does not attain purity.
- 8. As regards the one who has come to you rushing eagerly,
- 9. while he fears (Allah),
- 10. to him you pay no heed!
- 11. Never! (you should never act in this way,) Indeed this (Qur'an) is an advice.

عَبَسَ وَتُولِّى ﴾ اَنْ جَاءَهُ الْاَعْلَى ﴾ وَ مَا يُلْدِيْكَ لَعَلَّهُ يَزَلَّى ﴿

ٱوۡيَٰذَۗ گُوۡفَتَنۡفَعَهُ الذِّكُرى ﴿

أمًّا مَنِ استَغُنى ﴿

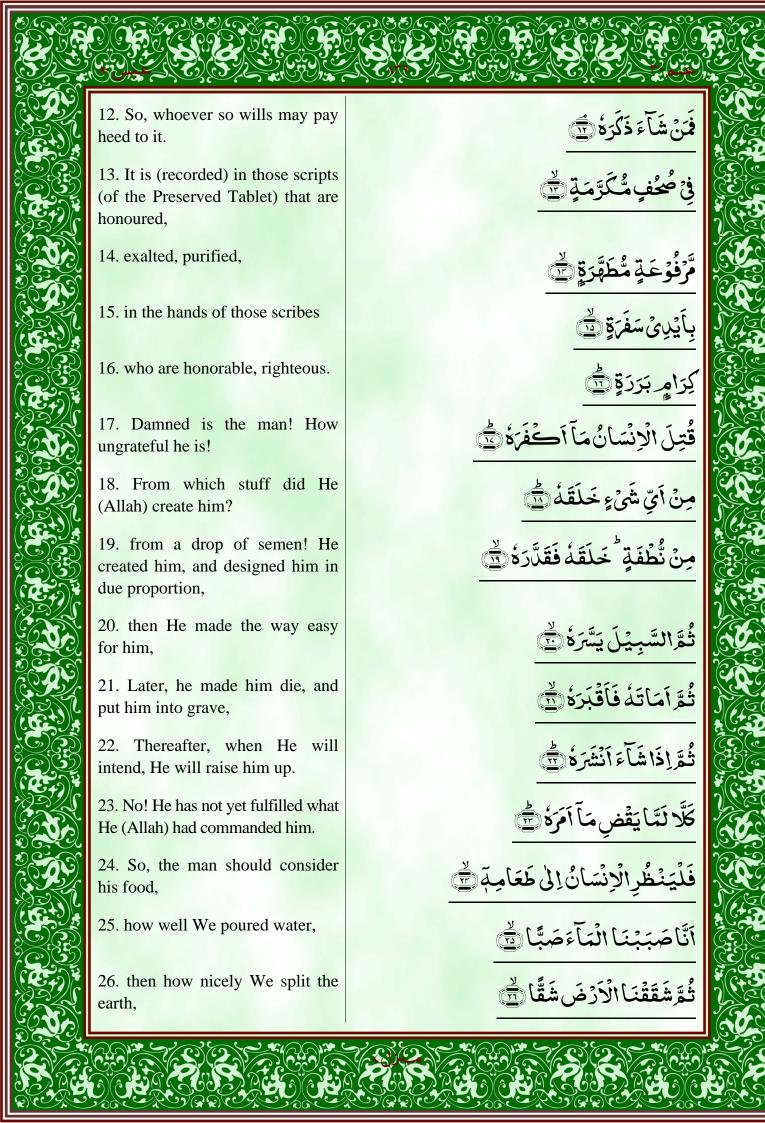
فَأَنْتَ لَهُ تَصَدُّى ﴿

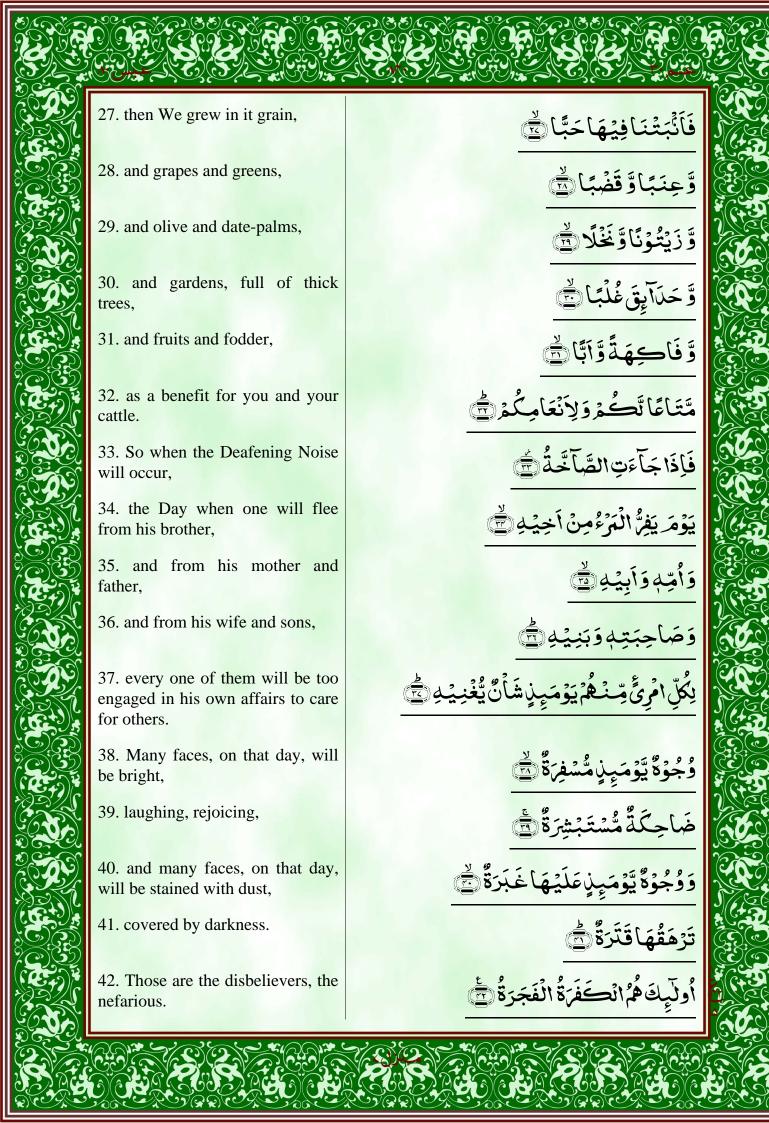
وَ مَا عَلَيْكَ أَلَّا يَزَّلَّى ﴿

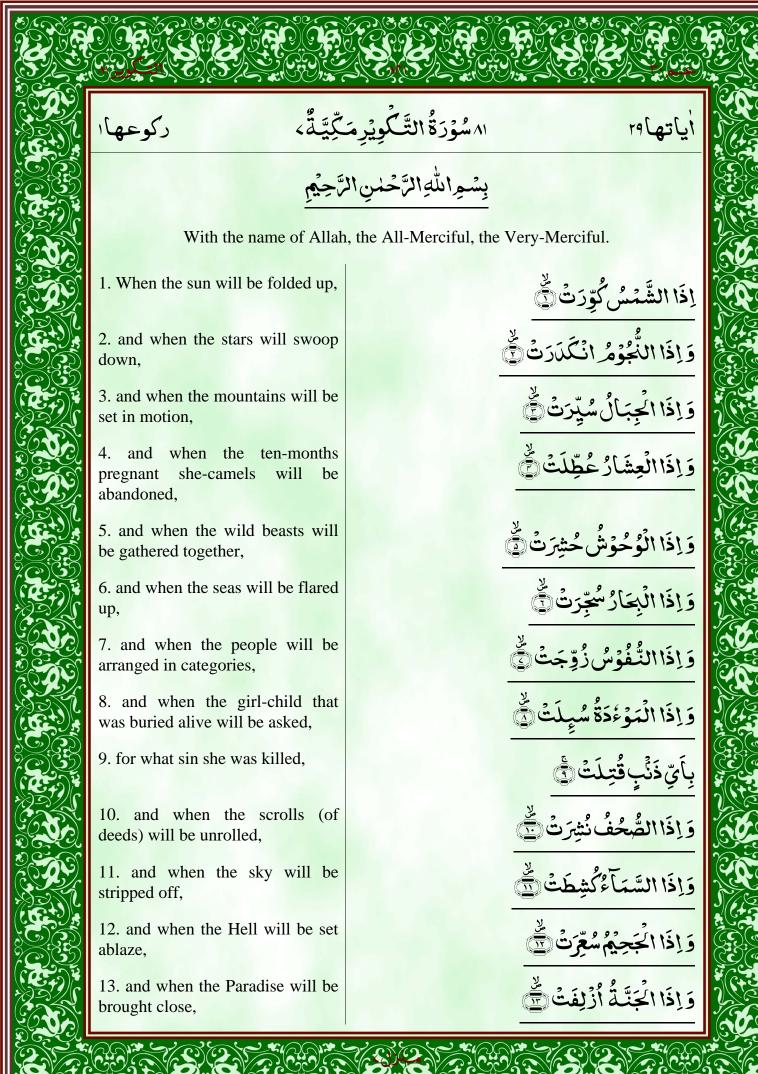
وَأَمَّا مَنْ جَأَءَكَ يَسْعَى اللَّهُ

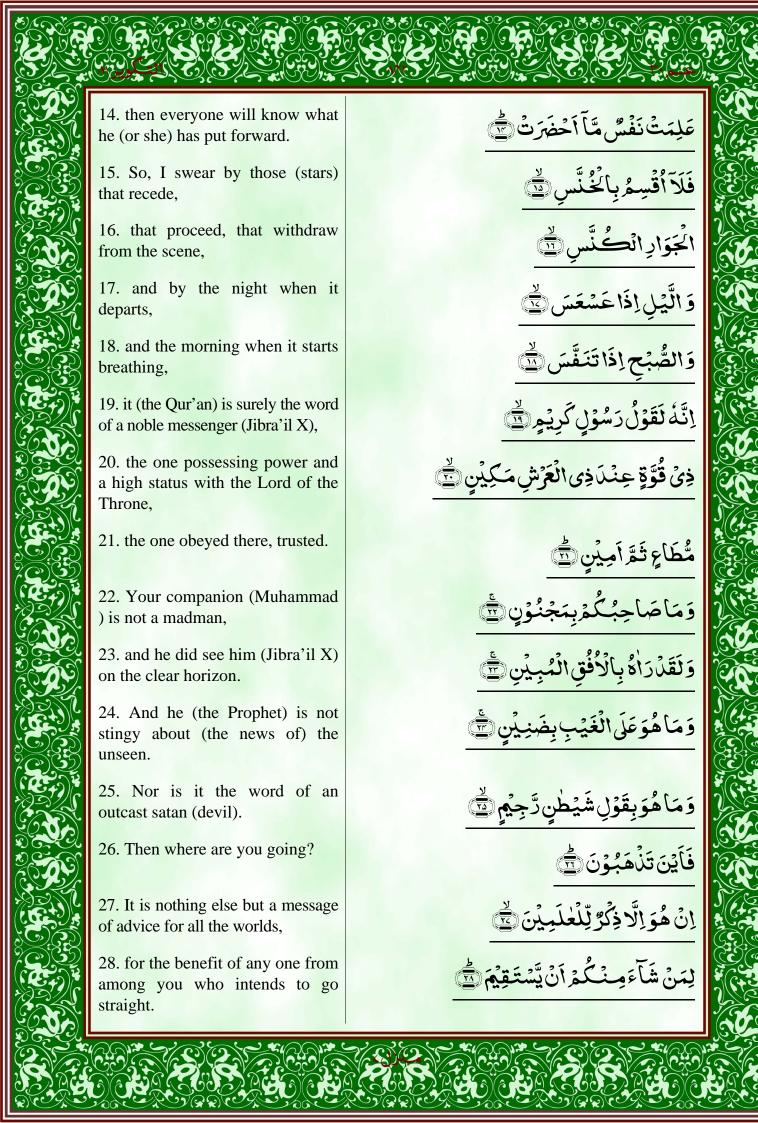
وَهُوَيَخُشٰى ﴾ فَأَنْتَعَنْهُ تَلَهٰى ﴿

كُلَّا إِنَّهَا تَذُكِرَةٌ شَ









29. And you cannot intend (to do anything) unless it is so willed by Allah, the Lord of all the worlds.

وَمَا تَشَاءُونَ إِلَّا آنَ يَّشَاءَ اللَّهُ رَبُّ الْعُلَمِينَ

ركوعهاا

٨٢ سُوْرَةُ الْإِنْفِطَارِ مَكِّيَّةً ٨٢

أياتها ١٩

## بِسْمِ اللهِ الرَّحْلنِ الرَّحِيْمِ

With the name of Allah, the All-Merciful, the Very-Merciful.

- 1. When the sky will be cleft asunder,
- 2. and when the stars will disperse,
- 3. and when the seas will be burst forth,
- 4. and when the graves will be overturned,
- 5. then one will know what he sent ahead and what he left behind.
- 6. O man! What has deceived you about your Gracious Lord,
- 7. who created you, then perfected you, then brought you in due proportion?
- 8. He composed you in whichever form He willed.
- 9. Never! (i.e. one should never be heedless towards him.) But you deny the Requital,
- 10. while (appointed) over you there are watchers,
- 11. who are noble, writers (of the deeds),

إِذَا السَّمَاءُ انْفَطَرَتُ ٢

وَإِذَا انْكُوَاكِبُ انْتَثَرَثُ ﴿

وَإِذَا الْبِحَارُ فُجِّرَتُ ﴿

وَإِذَا الْقُبُورُ بُعُثِرَتُ

عَلِمَتُ نَفْسٌ مَّا قَلَّ مَتُ وَ التَّحرَثُ اللَّهِ

يَايُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكِرِيْمِ اللهِ

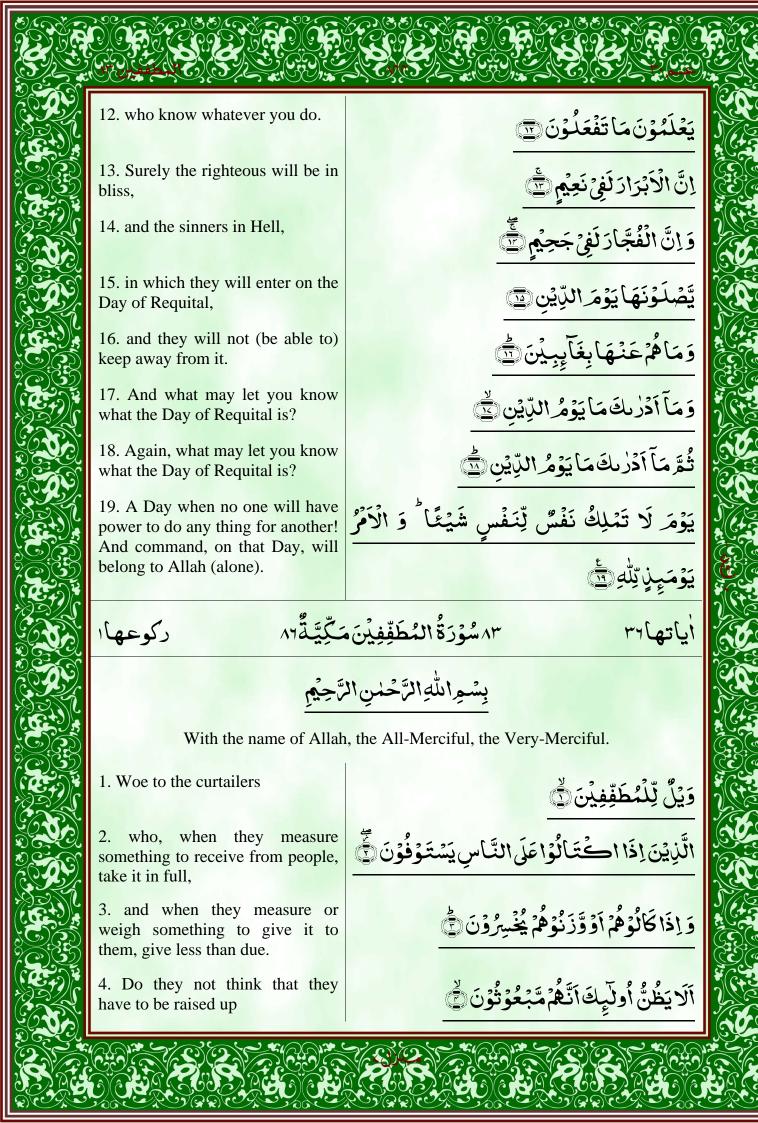
الَّذِي خَلَقَكَ فَسَوِّيكَ فَعَدَلَكَ ﴿

فِي أَيِّ صُورَةٍ مَّاشَآءَ رَكَّبَكَ فَي

كَلَّا بَلْ تُكَذِّبُوْنَ بِاللَّهِ يُنِ فَيَ

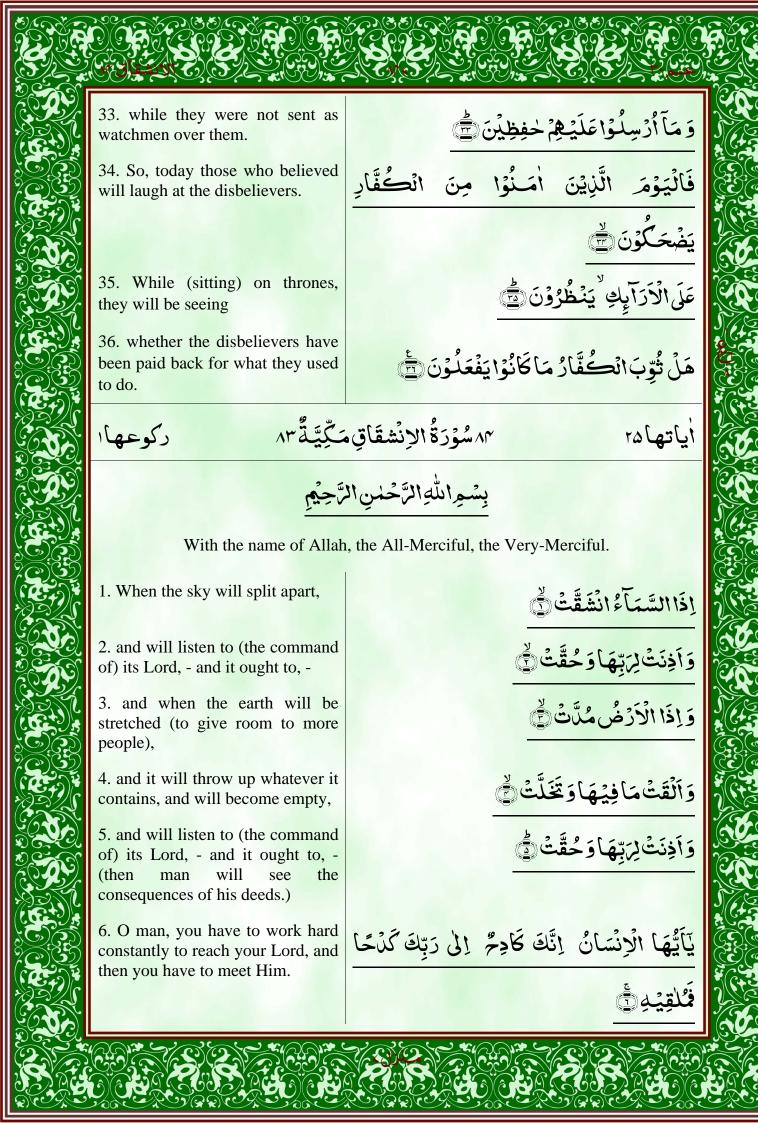
وَإِنَّ عَلَيْكُمْ لَحْفِظِيْنَ ﴿

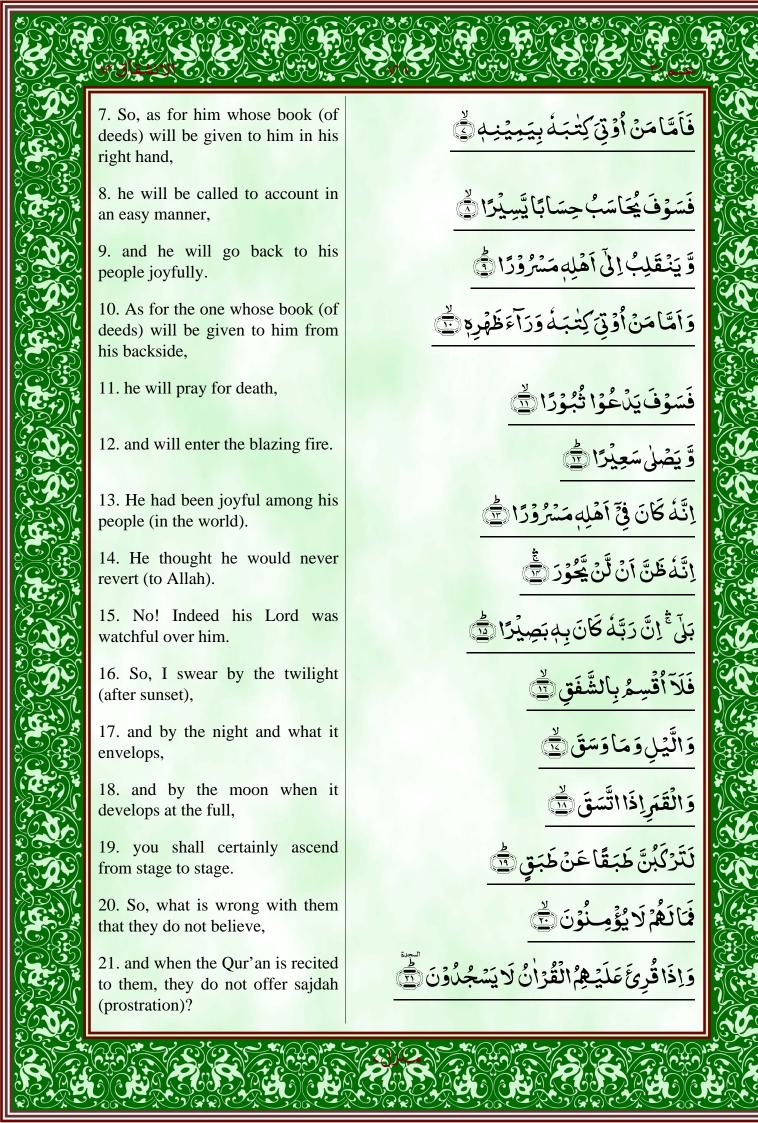
كِرَامًا كَاتِبِيْنَ 📆



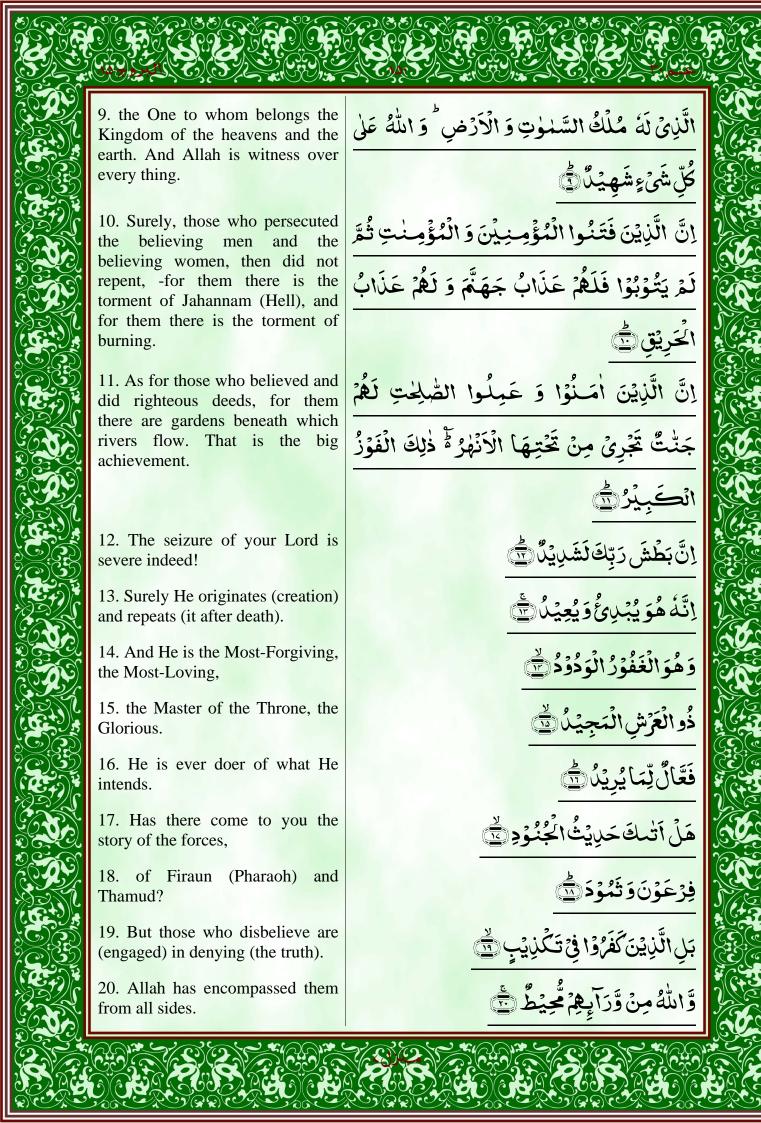


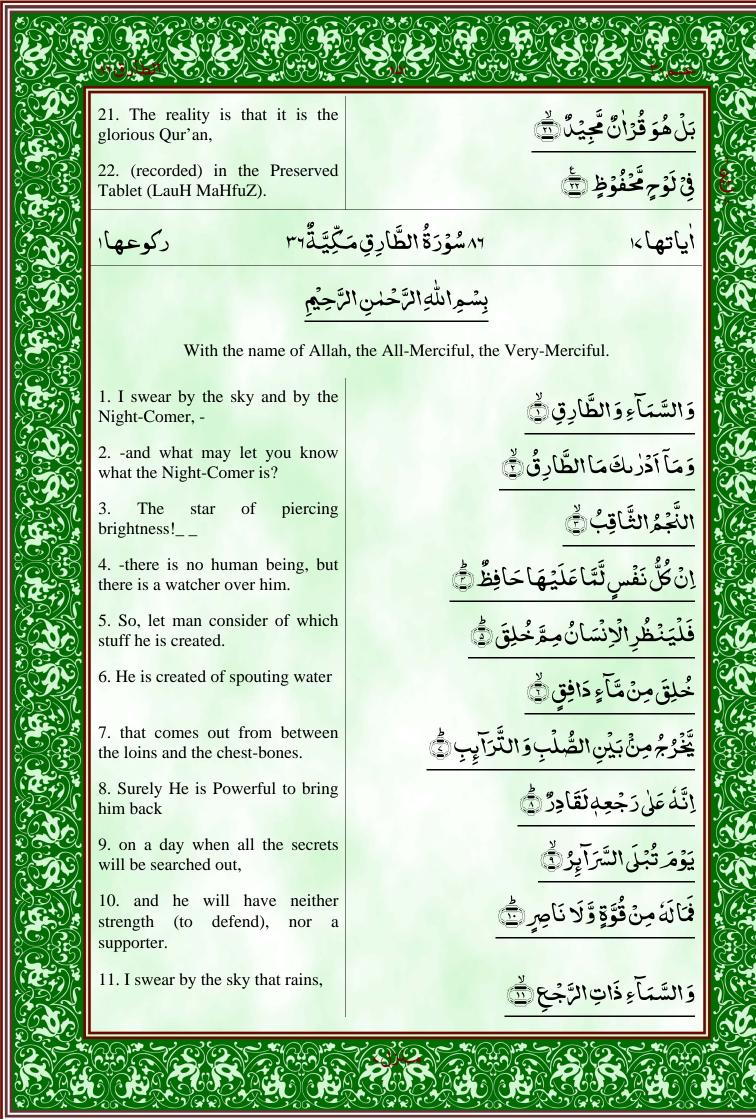




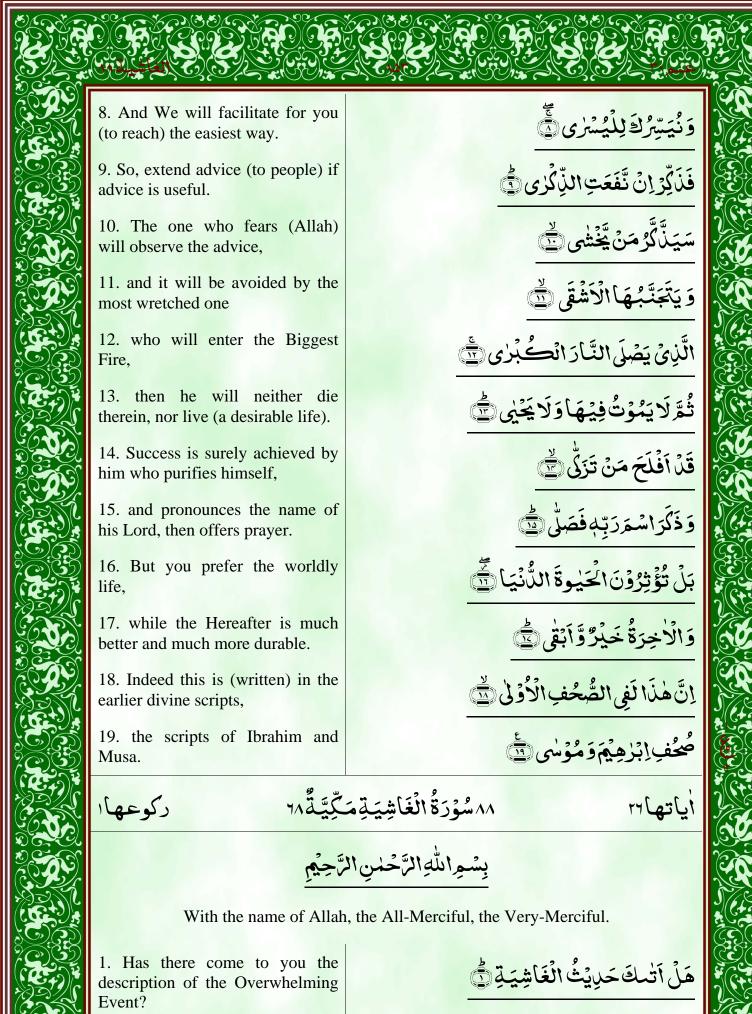


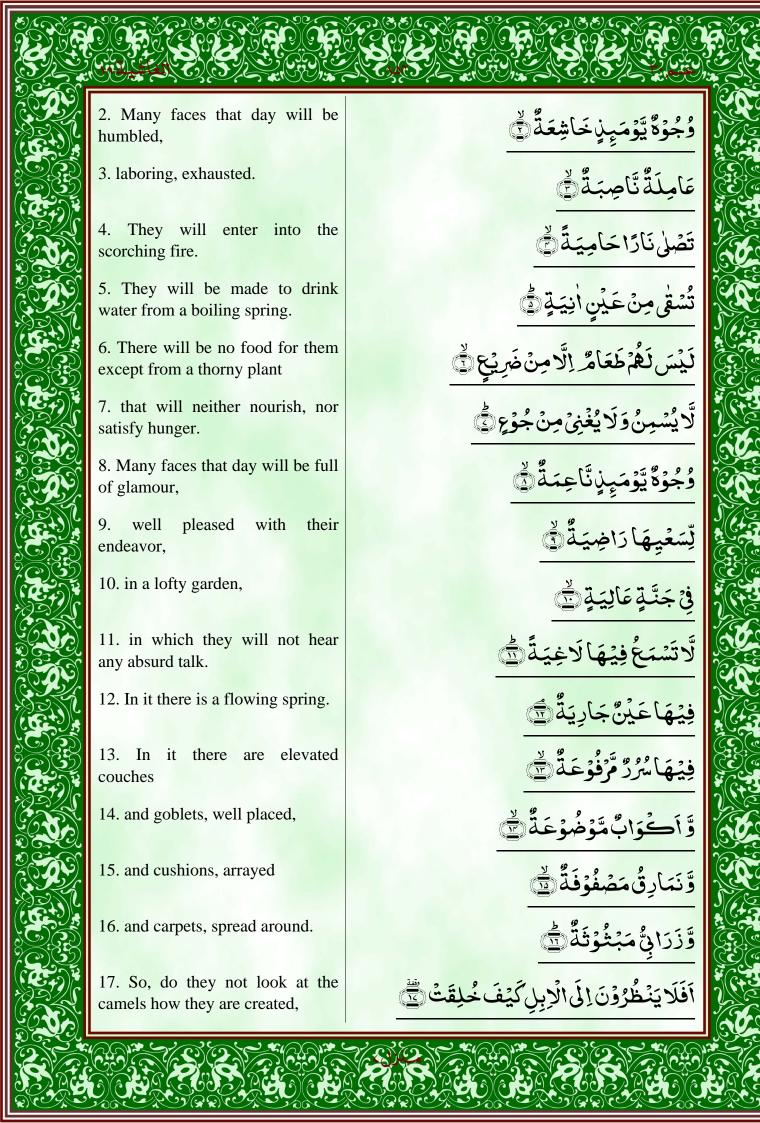












PORTONIA OR	COSTACIONES CONTROLLAS
18. and at the sky, how it is raised high,	وَ إِلَى السَّمَاءِكَيْفَ رُفِعَتْ ﷺ
19. and at the mountains, how they are installed,	وَإِلَى الْحِبَالِ كَيْفَ نُصِبَتْ ﴿
20. and at the earth, how it is spread out?	وَ إِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ﷺ
21. So, (O Prophet,) keep on preaching; you are only a preacher.	فَنَكِّرُ شُالِتَمَا اَنْتَ مُنَكِّرٌ <u>هُ</u>
22. You are not a taskmaster set up over them,	لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ ﴿
23. but whoever turns away and disbelieves,	اِلَّا مَنْ تَوَلَّىٰ وَكَفَرَ ﷺ
24. Allah will punish him with the greatest torment.	فَيُعَذِّبُهُ اللَّهُ الْعَنَابَ الْآكَبَرَ اللَّهُ الْعَنَابَ الْآكَبَرَ اللَّهُ الْعَنَابَ الْآكَبُ
25. Surely towards Us they have to return,	اِتَّ اِلْيُنَا اِيَابَهُمْ ﷺ
26. then it is Our job to call them to account.	ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ اللهِ
	اياتها٣٠ الْفَجْرِمَ الْفَجْرِمَ الْفَجْرِمَ الْفَجْرِمَ الْفَجْرِمَ الْفَجْرِمَ الْفَجْرِمَ الْفَجْرِمَ الْفَا
؞ ڝؖڂ <b>ۣ؆</b>	بِسْمِ اللهِ الرَّحْمُنِ ال
With the name of Allah	, the All-Merciful, the Very-Merciful.
1. I swear by the dawn,	وَ الْفَجْرِ الْ
2. and by Ten Nights,	وَالْفَجُرِ فَيُ وَاللَّهُ عُمْرِ فَي وَلَيَالٍ عَشْرٍ فَي وَلَيْنَالٍ عَشْرٍ فَي وَلَيْنَالٍ عَشْرٍ فَي وَلَيْنَالٍ عَشْرٍ فَي وَلَيْنَالٍ عَشْرٍ فَي وَلِينَالٍ عَشْرٍ فَي وَلَيْنَالٍ عَشْرٍ فَي وَلِينَالٍ عَشْرِ فَي وَلِينَالٍ عَشْرِي فَي وَلِينَالٍ عَشْرِ فَي وَلِينَالٍ عَشْرِ فَي وَلِينَالٍ عَشْرِي فَي وَلِينَالٍ عَشْرِي فَي وَلِينَالٍ عَشْرِي فَي وَلِينَالٍ عَشْرِ فَي وَلِينَالٍ عَشْرِي فَي وَلِينَالٍ عَلْمُ فَي وَلْمُ فَي وَلِينَالٍ عَلْمُ فَي وَلِينَالٍ عِلْمُ فَي وَلِينَالٍ عِلْمُ فَي وَلِينَالِ عَلْمُ فَي وَلِينَالٍ عَلْمُ فِي وَلِينَالٍ عِلْمُ فِي وَلِينَالٍ عِلْمُ فِي وَلِينَالِ عِلْمُ فَي وَلِي فَيْعِلْمِ فَي وَلِينَالِ عَلْمُ فَي وَلِي مِنْ فَي وَلِينَالِ عِلْمُ فِي وَلِينَالِ عَلْمُ فِي وَلِي فَالْمُ فِي وَلِي فَالْمُ فِي وَلِي فَالْمُ فِي وَلِي فَالْمُ فَالْمُ فِي وَلِي فَالْمُ فَالْمُ فِي وَلِي فَالْمُ فَالْمُ فَالْمُ فَالْمُ فَالْمُ فِي فَالْمُ فِي فَالْمُ فِي فَالْمُ فَالْمُ فِي فَالْمُ فِي وَلِي فَالْمُ فَالْمُ فِي فَالْمِي فَالْمُ فِي فَالْمُ فِي فَالْمُ فِي فَالْمُ فَالْمُ فِي فَالِ
3. and by the even and the odd,	وَّالشَّفْعِ وَالْوَتْرِكِي وَالنَّيْلِ إِذَا يَسْرِكُي وَالنَّيْلِ إِذَا يَسْرِكُي
4. and by the night when it moves away,	وَالَّيْلِ إِذَا يَسْرِكُ ۗ

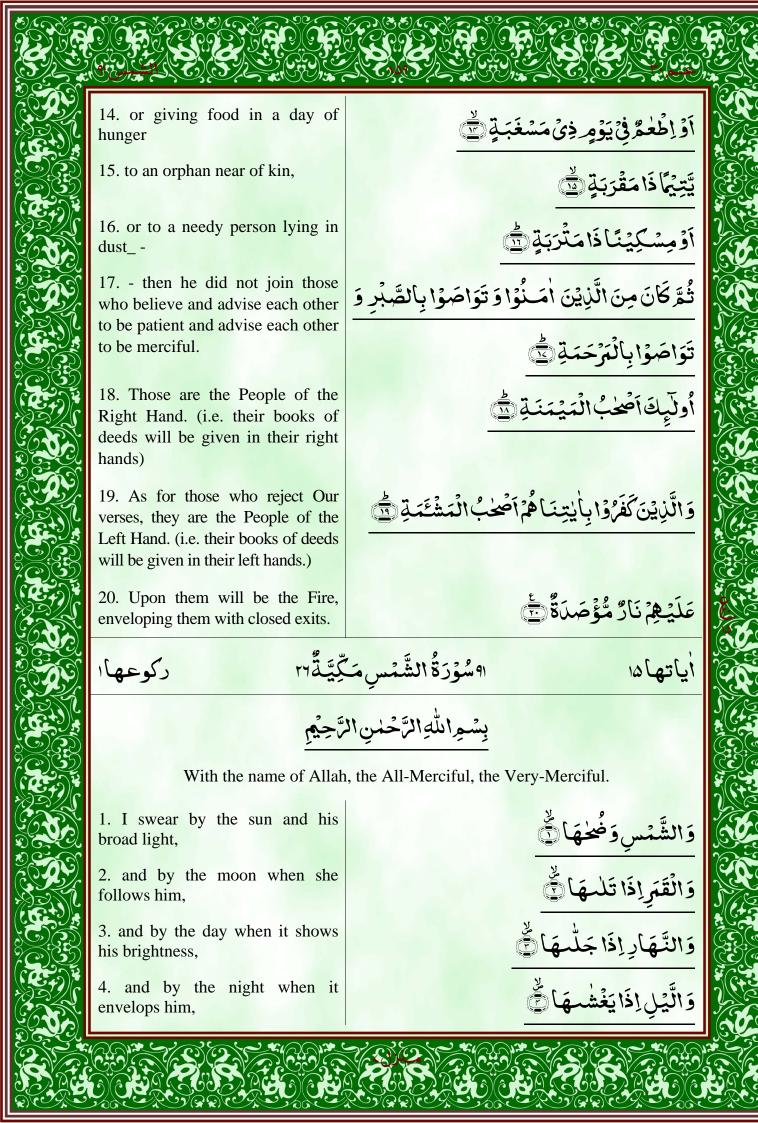


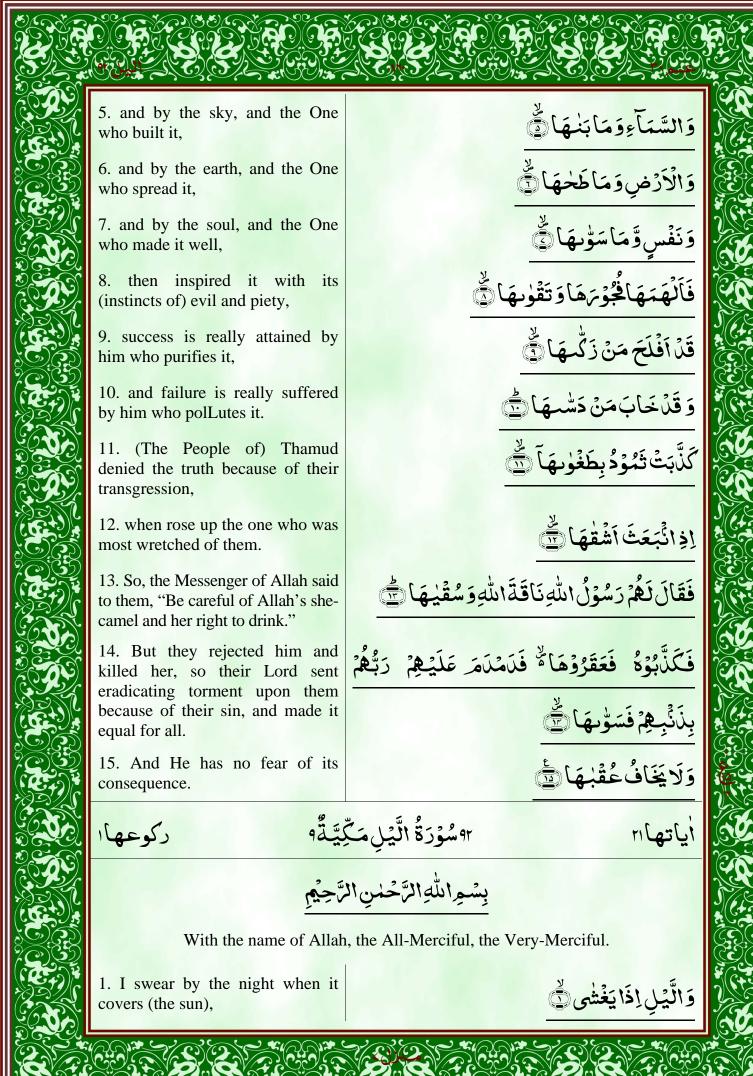


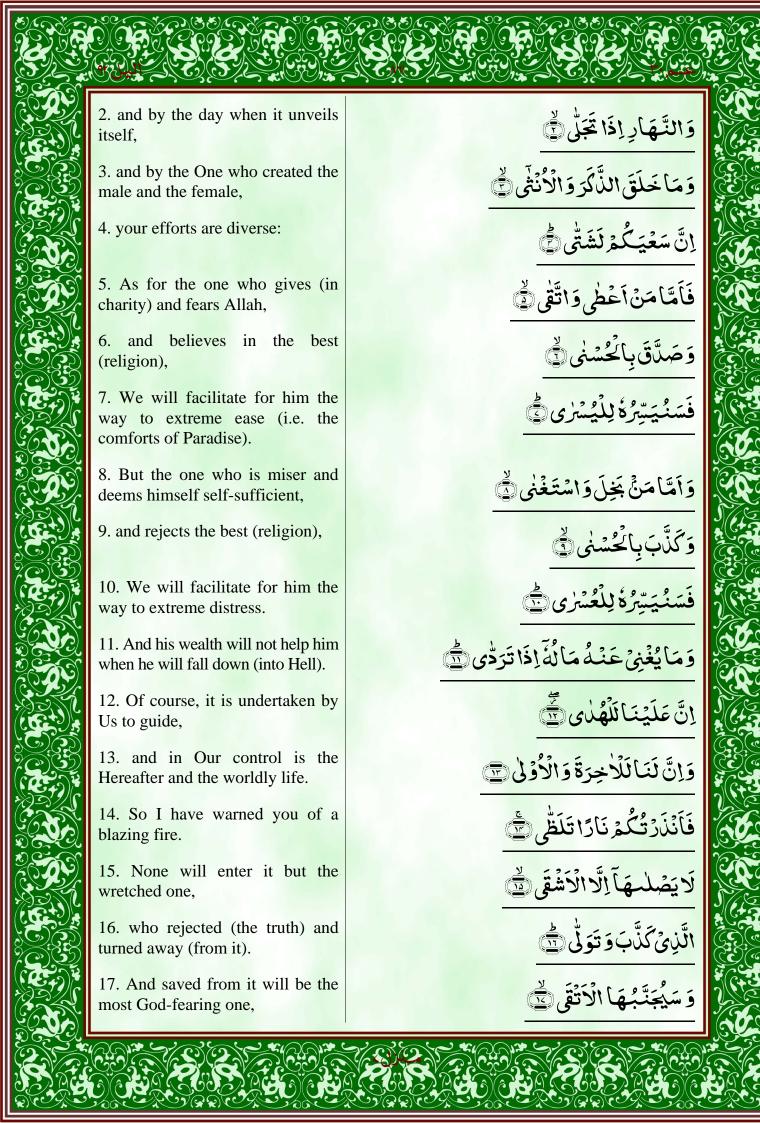
٩ سُوْرَةُ الْبَلَدِمَ كِيَّةُ ٢٥ ركوعها 1. I swear by this city, 2. -and (O Prophet,) you are going to be allowed (to fight) in this city 3. and by the father and all those he begot, 4. indeed We have created man (to live) in hard struggle. 5. Does he think that no one has power over him? 6. He says, "I have spent a lot of wealth." 7. Does he think that no one has seen him? 8. Did We not make for him two eyes, 9. and one tongue and two lips, 10. and showed him the two ways? 11. Yet he did not make his way through the steep course,\_ -12. - And what may let you know what the steep course is? 13. (It is) freeing of the neck of a

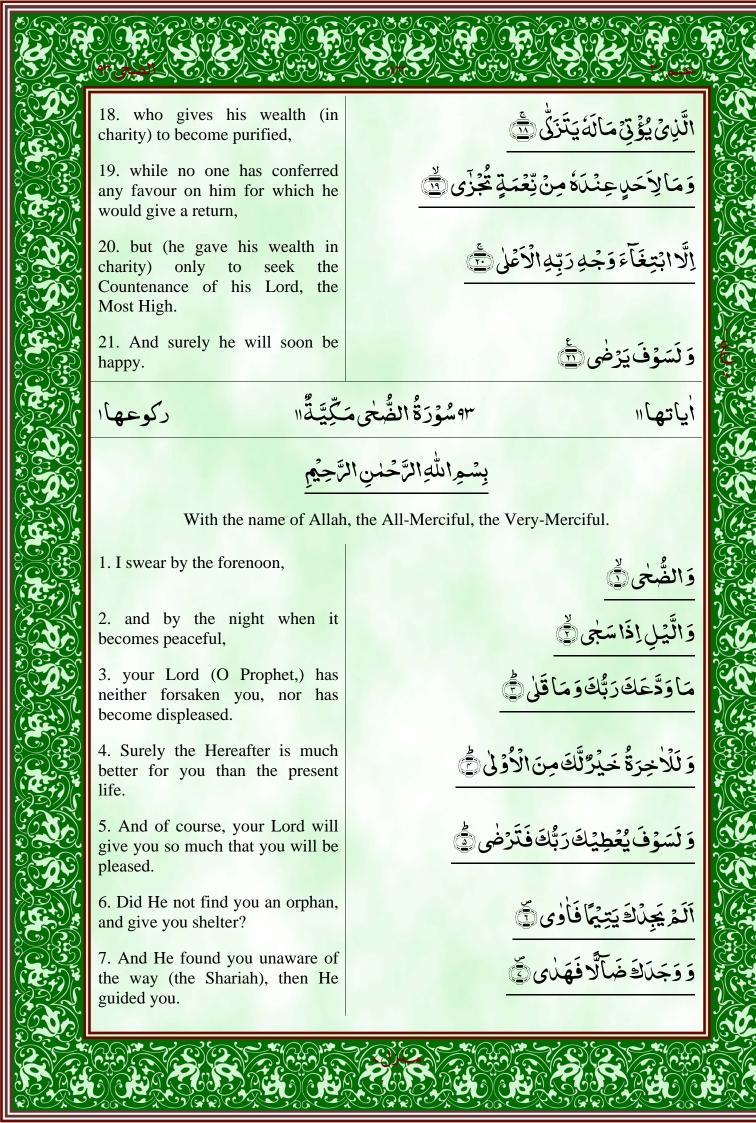
بِسْمِ اللهِ الرَّحْلنِ الرَّحِيْمِ With the name of Allah, the All-Merciful, the Very-Merciful. لا أُقْسِمُ بِهٰنَا الْبَلَا وَأَنْتَحِلُّ بِهِنَا الْبَلَدِيُّ हे हाधू हैं नो होंगे 🖔 لَقَلُ خَلَقُنَا الْإِنْسَانَ فِي كَبَدٍ أَيَحُسَبُ أَنْ لَّنْ يَتَقُدِرَ عَلَيْهِ أَحَدُّ اللهُ يَقُوْلُ اَهْلَكْتُ مَالَّا لُّبَدَّا ﴿ ٱيَحْسَبُ أَنْ لَّمْ يَرَفَّ أَحَدُّ ١ ٱلَمۡ نَجُعَلُ لَّهُ عَيۡنَيۡنِ اللَّهُ و لِسَانًا وَ شَفَتَ يُنِ ﴿ وَهَدَيْنِكُ النَّجْدَيْنِ ﴿ فَلَا اقْتَحَمَ الْعَقَبَةَ ﴿ وَمَا آدُربك مَا الْعَقَبَةُ فَكُّ رَقَبَةٍ ﴿

الياتها٢٠









PARTE STAP OF	
8. and He found you in need, then made you need-free.	وَوَجَلَكَ عَآبِلًا فَأَغُنى ١
9. Therefore, as for orphan, do not oppress him,	فَاَمَّا الْيَتِيْمَ فَلَا تَقُهَرُ ﴿
10. and as for the beggar, do not scold him.	وَاَمَّا السَّآبِلَ فَلَا تَنْهَرُ ١
11. And about the bounty of your Lord, do talk.	ؙ وَٱمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثُ ۚ
تِكِيَّةُ" (كوعها،	أياتها ٨ ١٩ سُوْرَةُ ٱلَمْ نَشْرَحَ مَ
<u>ؠۜڂ؆</u>	بِسْمِ اللَّهِ الرَّحْلُنِ ال
With the name of Allah	, the All-Merciful, the Very-Merciful.
1. Have We not caused your bosom to be wide open for you?	اَلَمْ نَشْرَحُ لَكَ صَلْرَكَ ﴿
2. And We removed from you your burden	وَوَضَعْنَا عَنْكَ وِزُرَكَ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ ال
3. that had (almost) broken your back,	الَّذِيِّ اَنْقَضَ ظَهُرَكَ ﴾ وَرَفَعُنَالَكَ ذِكْرَكَ ﴿
<ul><li>4. and We raised high your name.</li><li>5. So, undoubtedly, along with the</li></ul>	وَرَفَعْنَالَكَ ذِكْرَكَ أَنَّ اللهُ
hardship there is ease.  6. Undoubtedly, along with the	فَانَّ مَعَ الْعُسْرِ يُسْرًا ﴿
hardship there is ease.  7. So, when you are free (from	اِنَّ مَعَ الْعُسْرِ يُسُرًا ﴾ فَاذَا فَرَغْتَ فَانْصَبْ ﴿
collective services), toil hard (in worship),	فَاِذَا فَرَغْتَ فَانْصِبُ ۗ
8. and towards your Lord turn with eagerness.	وَالْى رَبِّكَ فَارْغَبُ ۗ
	A CONSTRUCTION

ركوعها ۵٩ سُوْرَةُ التِّيْنِ مَكِّيَّةُ ٢٨ بِسْمِ اللهِ الرَّحْلنِ الرَّحِيْمِ With the name of Allah, the All-Merciful, the Very-Merciful. 1. I swear by the Fig and the Olive, 2. and by Tur, the mount of Sinai, 3. and by this peaceful city, 4. We have created man in the best composition, 5. then We turned him into the lowest of the low. 6. except those who believed and did righteous deeds, because for them there is a reward never ending.

7. So, what can make you, after all this, to deny the Requital?

8. Is Allah not the Greatest Ruler of all the rulers?

وَالتِّينِ وَالزَّيْتُونِ ﴿

وَ طُوْدِ سِيْنِيْنَ ﴿

اٰیاتها۸

وَهٰنَا الْبَلَدِالْآمِيْنِ ﴿

لَقَلُ خَلَقُنَا الْإِنْسَانَ فِي آحُسَنِ تَقُوِيْمٍ ﴿

ثُمَّ رَدَدُنْهُ أَسْفَلَ سْفِلِيْنَ ﴿

إِلَّا الَّذِيْنَ أَمَـنُوا وَعَمِلُوا الصَّالِحُتِ فَلَهُمُ ٱجُرُّ

عَيْرُ مَنْوُنٍ ﴿

فَايُكَذِّبُكَ بَعُدُ بِالدِّيْنِ ﴿

اَلَيْسَ اللَّهُ بِأَحْكَمِ الْحُكِمِيْنَ ﴿

ركوعها

٩٩ سُوْرَةُ الْعَلَق مَكِّيَّةُ ا

أياتها ١٩

## بِسْمِ اللهِ الرَّحْلنِ الرَّحِيْمِ

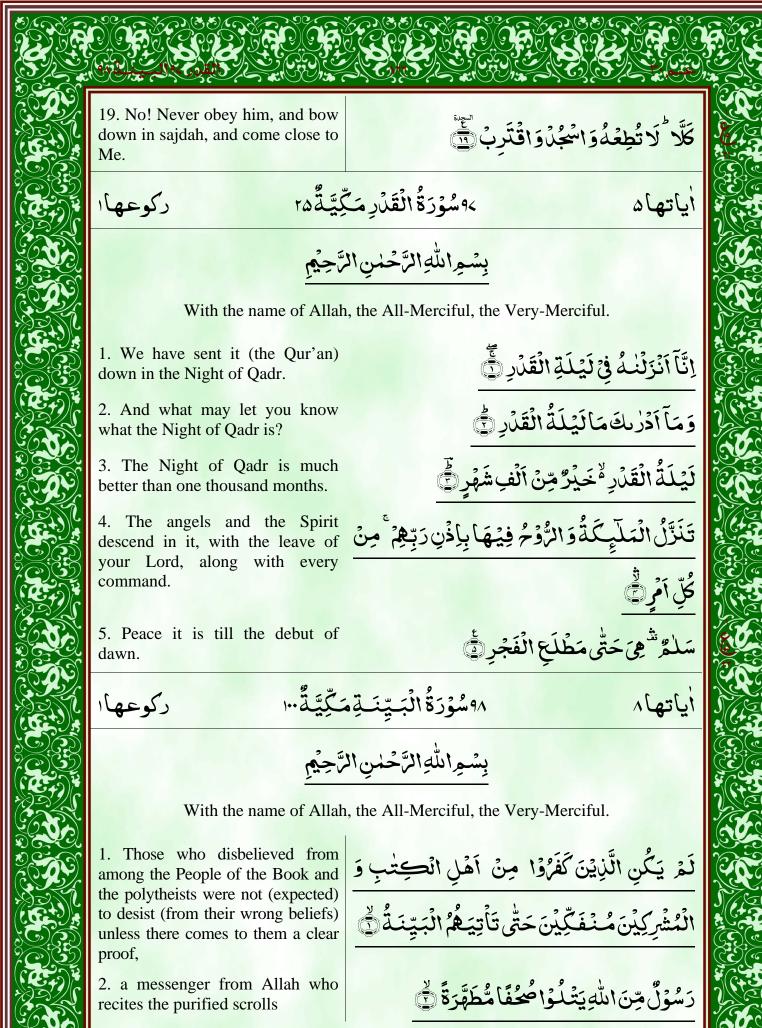
With the name of Allah, the All-Merciful, the Very-Merciful.

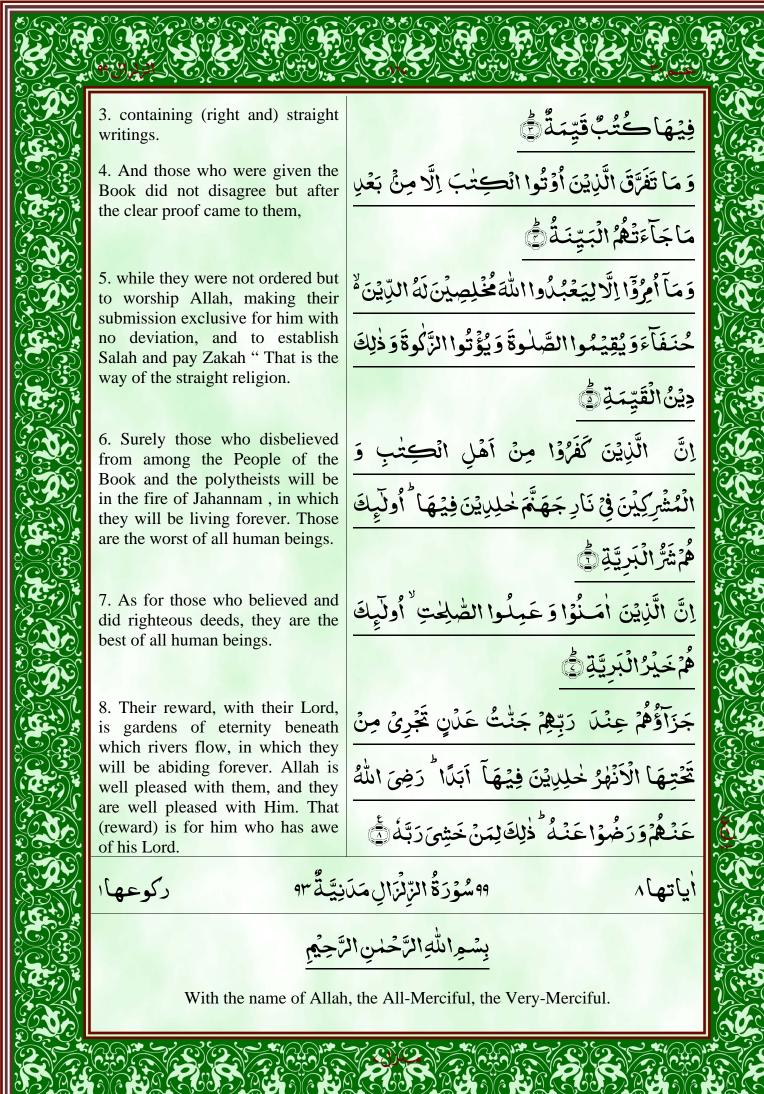
- 1. Read with the name of your Lord who created (every thing),
- 2. He created man from a clot of

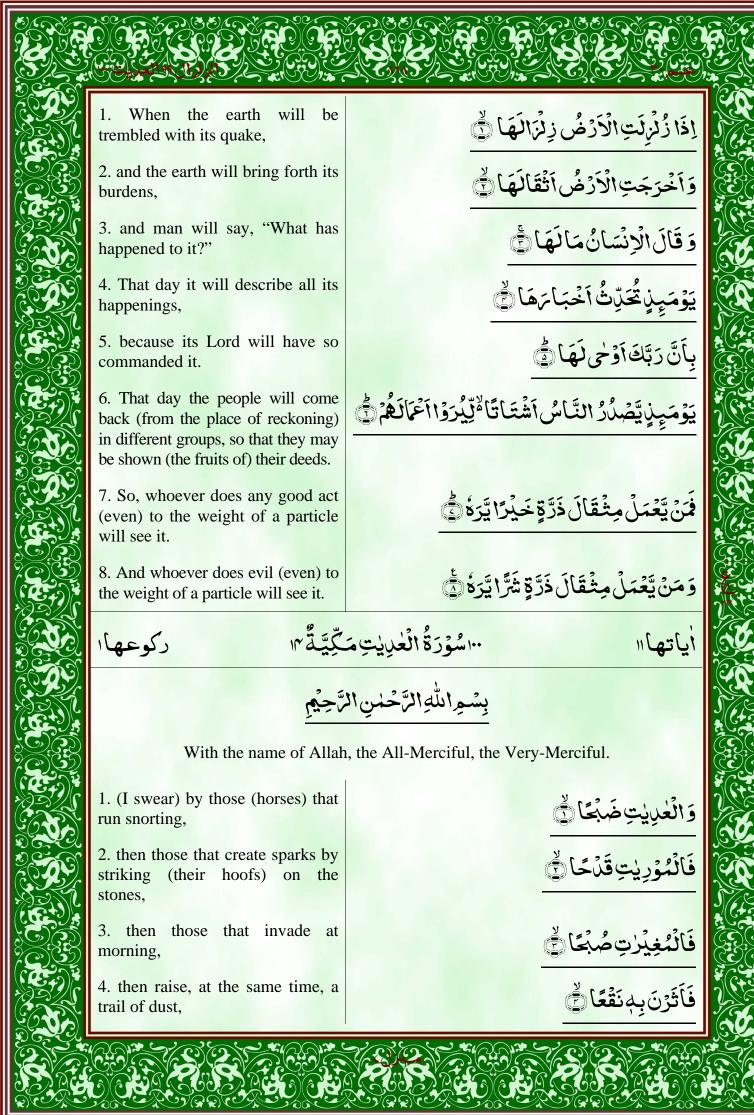
اِقْرَأْ بِالسِّرِرَبِّكَ الَّذِي خَلَقَ ﴿

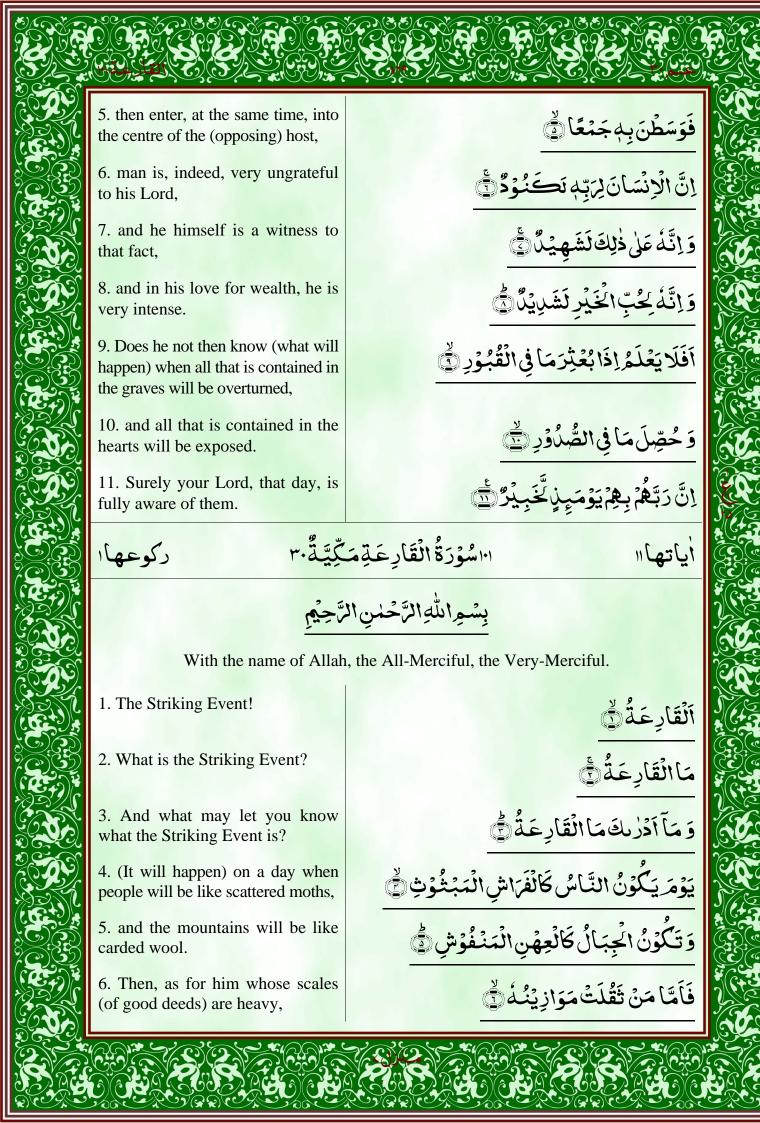
خَلَقَ الْإِنْسَانَ مِنْ عَلَق ﴿











n of the standard		
7. he will be in a happy life.	فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ﴾	
8. But he whose scales are light,	وَاَمَّامَنْ خَفَّتُ مَوَازِيْنُهُ ﴿	
9his abode will be Abyss.	فَأُمُّهُ هَاوِيَةً ﴾	
10. And what may let you know what that (Abyss) is?	وَمَا آدُرىكَ مَا هِيمَهُ اللهِ	
11. A blazing Fire!	نارٌ حَامِيَةً الله	
نِیِّیَّةً ۱۲ رکوعها ا	أياتها ٨ اسُوْرَةُ التَّكَاثُرِمَ	
<u> </u>	بِسْمِاللَّهِ الرَّحْمٰنِ ال	
With the name of Allah, the All-Merciful, the Very-Merciful.		
1. You are distracted by mutual competition in amassing (worldly benefits),	اَلْهِكُمُ التَّكَاثُونِ	
2. until you reach the graves.	حَتَّى ذُرْتُمُ الْمَقَابِرَ اللَّهُ	
3. No! (This is not a correct attitude.) You will soon know (the reality).	حَتَّى ذُرْتُمُ الْمَقَابِرَ ﴾ كَلَّا سَوْفَ تَعُلَمُوْنَ ﴾ كَلَّا سَوْفَ تَعُلَمُوْنَ ﴾	
4. Again, you will soon know.	ثُمَّ كَلَّاسَوْفَ تَعْلَمُوْنَ ﴿	
5. No! Only if you knew (it) with a sure knowledge!	كَلَّا لَوْ تَعُلَمُوْنَ عِلْمَ الْيَقِيْنِ ﴿	
6. You will certainly see the Hell,	لَتَرَوُنَّ الْجَحِيْمَ الْ	
7. then you will see it with full certitude.	ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِيْنِ ﴿	
8. Then you will be asked about all the pleasures (you enjoyed in the world).	ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِيْنِ ﴿	

	PORTER STAPEN		ACCONTACE		
	كِيَّةُ" (كوعها،	١٠٣ سُؤرَةُ الْعَصْرِمَةِ	ایاتها۳		
	؞ ؞ ڇختم	بِسْمِ اللهِ الرَّحُمْنِ ال			
	With the name of Allah	, the All-Merciful, the V	ery-Merciful.		
	1. (I swear) by the Time,		وَالْعَصْرِ فَيْ		
	2. man is in a state of loss indeed,		إِنَّ الْإِنْسَانَ لَغِيْ خُسْمٍ ﴿		
	3. except those who believed and did righteous deeds, and exhorted each other to follow truth, and		إِلَّا الَّذِيْنَ أَمَـنُوا وَعَمِدُ		
	exhorted each other to observe patience.	رِ	بِالْحَقِّ أُوتَوَاصَوُا بِالصَّهُ		
	كِيَّةُ ٣٢ ركوعها،	١٠٣ سُوْرَةُ الْهُمَزَةِ مَبِّ	الياتهاه		
	بِسْمِ اللهِ الرَّحْمُ فِ الرَّحِيْمِ				
3	With the name of Allah	, the All-Merciful, the V	ery-Merciful.		
	1. Woe to every backbiter, derider		وَيْلٌ تِكُلِّ هُنَزَةٍ لُّنَزَةٍ		
	2. who accumulates wealth and counts it.		وَيْلُ تِكُلِّ هُنَزَةٍ لُّنَزَةِ <u>قُ</u> الَّذِي جَمَعَ مَالًا وَّعَلَّدَةُ		
	3. He thinks that his wealth has made him eternal.		يَعْسَبُ أَنَّ مَالَةً أَخُلَلُهُ ﴿		
	4. Never! He will certainly be thrown into the Crushing Fire.		كَلَّا لَيُنْبَدَنَّ فِي الْحُطَمَةِ		
	5. And what may let you know what the Crushing Fire is?		وَمَا آدُريكَ مَا الْحُطَمَةُ		
	6. It is Allah's kindled fire		نَارُ اللهِ النَّمُوْقَدَةُ اللَّهِ النَّمُوْقَدَةُ اللَّهِ النَّمُوْقَدَةُ اللَّهِ النَّالَةُ اللَّهُ اللَّهُ		
	7. that will peep into the hearts.	( <u> </u>	الَّتِي تَطَّلِعُ عَلَى الْاَفْرِ لَةِ		



4. who gave them food against hunger, and gave them security against fear.

الَّذِيْ أَطْعَمَهُمْ مِنْ جُوْعٍ لِهُ وَّامْنَهُمْ مِنْ خَوْفٍ ﴿

ركوعهاا

٥٠١ سُوۡرَةُ الۡمَاعُونِ مَكِّيَّةُ ١٠

اٰیاتها،

## بِسْمِ اللهِ الرَّحْلنِ الرَّحِيْمِ

With the name of Allah, the All-Merciful, the Very-Merciful.

- 1. Have you seen him who denies the Requital?
- 2. So, he is the one who pushes away the orphan,
- 3. and does not persuade (others) to feed the needy.
- 4. So, Woe to those performers of Salah,
- 5. who are neglectful of their Salah,
- 6. who (do good only to) show off,
- 7. and refuse (to give even) small gifts.

اَرَءَيْتَ الَّذِي يُكَذِّبُ بِالدِّيْنِ ﴿

فَذٰلِكَ الَّذِي يَدُعُ الْيَتِيمَ

وَلَا يَحُضُّ عَلَى طَعَامِ الْمِسْكِيْنِ ﴿

فَوَيْلٌ لِّلْمُصَلِّيْنَ ﴿

اللَّذِيْنَ هُمْ عَنْ صَلَاتِهِمْ سَاهُوْنَ ﴿

الَّذِيْنَ هُمْ يُرَآءُوْنَ اللَّهِ

وَيَمْنَعُونَ الْمَاعُونَ ﴿

دكوعهاا

١٠٨ سُوْرَةُ الْكَوْثَرِمَكِيَّةُ ١١

أياتها٣

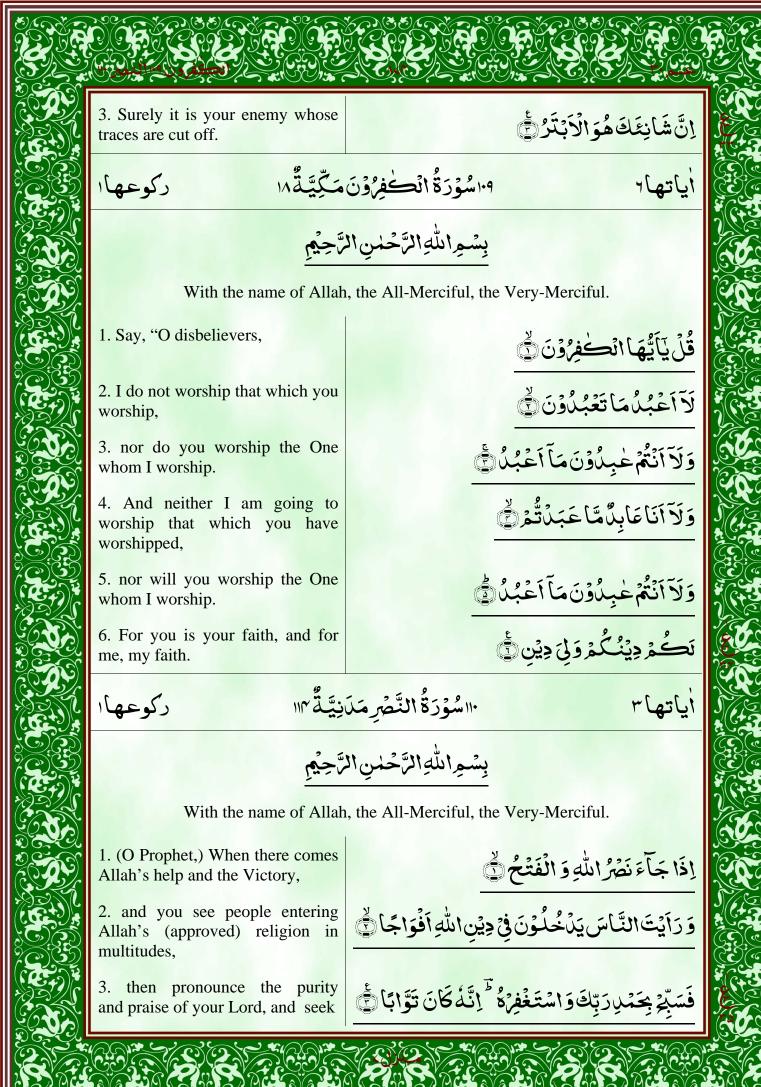
## بِشْعِ اللهِ الرَّحْليِ الرَّحِيمِ

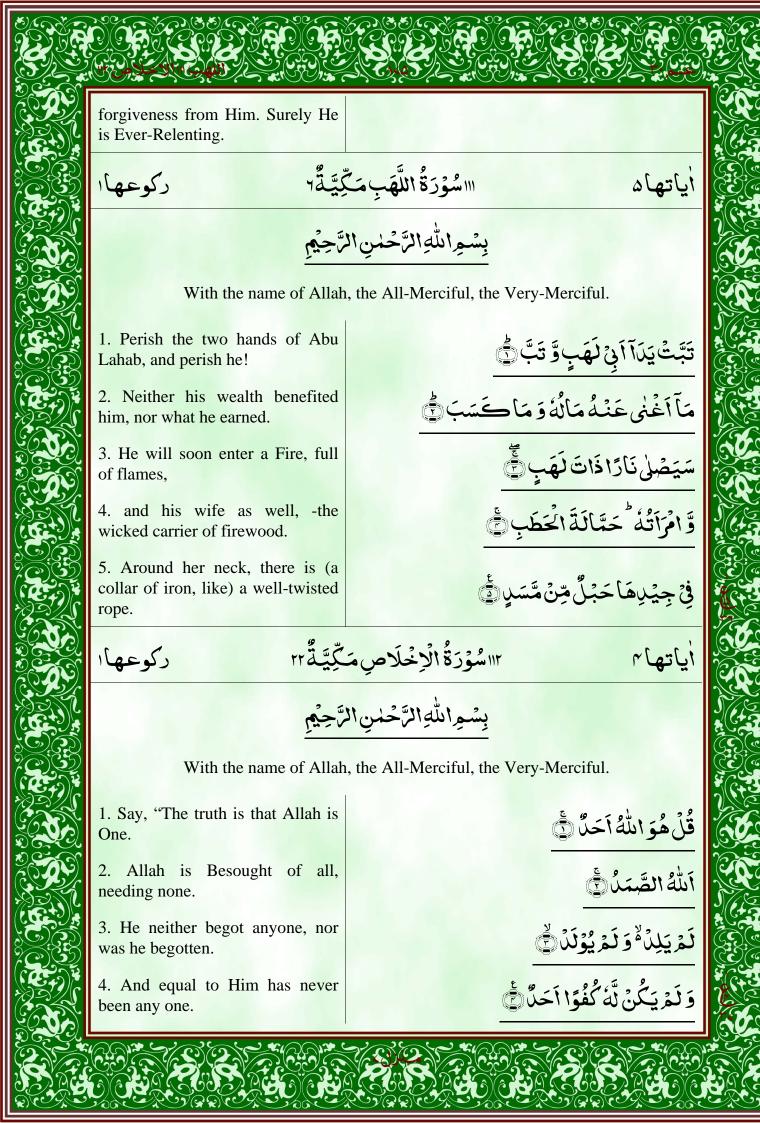
With the name of Allah, the All-Merciful, the Very-Merciful.

- 1. (O Prophet,) surely We have given to you Al-Kauthar.
- 2. So, offer Salah (prayer) to your Lord, and sacrifice.

إِنَّا أَعْطَيْنَكَ انْكُوْثَرَ ١

فَصَلِّ لِرَبِّكَ وَالْمَحَرُ ﴿





ركوعها المركزة	لَقِ مَكِّيَّةً ٢٠	١١٣ شُوْرَةُ الْفَ	ایاتهاه		
) (1) (2)	بِسْمِ اللهِ الرَّحْليِ الرَّحِليِ				
	With the name of Allah, the All-Merciful, the Very-Merciful.				
1. Say, "I Lord of the	seek refuge with the daybreak	ق 🕲	قُلۡٱعُوۡذُ بِرَبِّ الۡفَلَ		
2. from the has created	e evil of everything He		مِنْ شَرِّ مَا خَلَقَ ﴿		
	n the evil of the dark it penetrates,	وَقَبَ ﷺ	وَمِنْ شَرِّغَاسِقٍ إِذَا		
	on the evil of the women on the knots,	<b>ۣ فِ١لُعُقَ</b> ٰدِ ﴿	وَمِنُ شَرِّ النَّفَّتْ إِ		
5. and from when he en	n the evil of an envier vies.	'حَسَلَ ﴿	وَمِنْ شَرِّحَاسِدٍ إِذَا		
ركوعها ا	اياتها٢ ١١سُوْرَةُ النَّاسِ مَكِّيَّةٌ ٢١ ركوعها ١				
	علمن الرَّحِيْمِ	بِسْمِاللَّهِالرَّحْ			
	With the name of Allah, the All-Merciful, the Very-Merciful.				
1. Say, "I Lord of ma	seek refuge with the nkind,	اسِ	قُلُ اَعُوۡذُ بِرَبِّ النَّـٰ		
2. the King	of mankind,		مَلِكِ النَّاسِ ﴿		
3. the God	of mankind,		قُلُ اَحُوْذُ بِرَبِّ النَّـٰ مَـلِكِ النَّـاسِ ﴿ اللهِ النَّـاسِ ﴿		
	e evil of the whisperer draws (when Allah's onounced),	الْخَنَّاسِ ﴿	مِنْ شَرِّ الْوَسُوَاسِ لَمْ		
5. the one hearts of pe	who whispers in the cople,	مگۇر النَّاسِ <u>﴿</u>	الَّذِئ يُوسُوسُ فِئُ صُ		
6. whether or Mankind	from among the Jinn	و ا	الَّذِئ يُوَسُوسُ فِيُ صُ مِنَ الحِجِنَّةِ وَالنَّاسِ		

